

HEBREW IS GREEK

Hebrew is Greek

JOSEPH YAHUDA, LL.B.

PREFACE

by

Professor Saul Levin

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

Ἰουδαϊκὴ Ἀρχαιολογία

Published by
Becket Publications
Oxford
1982

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*This edition first published 1982
by Becket Publications,
an imprint of A. R. Mowbray & Co. Ltd,
Saint Thomas House, Becket Street,
Oxford, OX1 1SJ*

British Library Cataloguing in Publication Data

*Yahuda, Joseph
Hebrew is Greek.*

1. Hebrew language

I. Title

492.4'7 PJ4543

ISBN 0-7289-0013-0

*Printed in Great Britain
at the University Press, Oxford
by Eric Buckley
Printer to the University*

מנחה

in cherished memory

τοῖν σεμναῖν

my incomparable CECILE

חברתי אשת בריתי ומחמד עיני

καὶ

most devout SELINA SASSOON

מנשים באהל תברך

ACKNOWLEDGEMENTS

I am under a heavy obligation to the Oxford University Press for the invaluable benefit I have obtained from Liddell and Scott's indispensable Greek-English Lexicon—the Seventh as well as the New Edition—from which the explanations of the homologies are copied verbatim. S. C. Woodhouse's English-Greek Dictionary, referred to by (W), has also been very useful.

I am also greatly indebted to the staff of the Printing Division of the Oxford University Press for their unrivalled skill, unlimited patience, unfailing courtesy and utter devotion in carrying out an intricate task.

I am indeed most grateful to several supporters who wish to remain anonymous, for generously making to me substantial grants, which have helped to make this book available at less than cost price.

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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, on the homology of קרא and *χράω*) that קראָה, 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 קרא and the Greek *χρή*, *χρε(ι)*-. Ever since I had discovered¹ that the Homeric expression *σε χρή* 'you need, you must' has the same structure as a Semitic verb-root with a prefix and *stative* vocalization—e.g., *תִּחַסֵּר* 'you lack, you will lack' (Deut. 8: 9)—I kept trying in vain to establish *which Semitic root* is cognate to *χρή*. The meaning of קרא 'call' seemed too distant from 'need' or 'must'. Besides, the 'emphatic' quality of the consonant ק corresponds usually to the non-aspirate κ, not to χ [k^h]. This left me with an uncomfortable surmise that there was no Semitic cognate to *χρή*, 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 קרא and *χρή* 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'

¹ 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.

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 χροῖ fits very well: 'you are called upon'. קָרָא, 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 [-i^y-] 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 [-i^y-], which has prevailed enormously in post-Biblical Hebrew. It corresponds not quite so well as *קְרִיאָה would to the Greek noun χρ(ε)ῖω, 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 χρέος, χρεῖος in both meanings ('oracular pronouncement' in *Od.* 11. 479). Greek has very few feminine nouns in -ῶ that are synonyms or near-synonyms of neuter nouns in -ος; but Hebrew has many feminines like שְׂאֵלָה {-וֹ-}, שְׂאֵלָתִי {-וֹ-} (Esther 5: 8) 'something asked for'. At least one of them, גְּנֵבָתוֹ, גְּנֵבָתוֹ 'something stolen', corresponds neatly to κλέπος in every detail.¹

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.

¹ 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 \hat{a} for a contraction of $\acute{a}\epsilon$, the ϵ being a 'thematic' attachment to the end of the root; but the η does not lend itself to this sort of analysis. So קְרָאֵהְיָ is structurally, not just phonetically, very close to the Greek word for 'proclaim' in an oracular setting.¹

2. By comparing וְהִיא 'this' with the $-\delta\epsilon$ in $\delta\delta\epsilon$, 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, הַמֶּלֶךְ הַגָּדוֹל 'the great king' matches δ βασιλεὺς δ μέγας with the article repeated (II Kings 18: 19 = Is. 36: 4), but only Hebrew has the repeated article in הַהִנְיָא הַהוּא, δ προφήτης ἐκείνος 'that prophet' (Deut. 18: 20), הַגִּיל הַהִנְיָא, δ βουνός οὗτος 'this mound' (Gen. 31: 48 = 46).

But if הגל הזה were translated δ βουνός $\delta\delta\epsilon$ (instead of οὗτος), the match—both morphological and syntactical—would become palpable. In one respect $\delta\delta\epsilon$ even behaves more like הַהִנְיָא than an ordinary adjective such as δ μέγας behaves like הַגָּדוֹל: the *normal* position of $\delta\delta\epsilon$ is *after the noun* (e.g., Euripides, *Electra* 43, *Phoen.* 920, *Heracles* 849), whereas most attributive adjectives in Greek and the demonstratives οὗτος and ἐκείνος 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].² In sound these two syllables are similar, although $-\delta\epsilon$ lacks an

¹ The middle forms of the Greek verb occur much oftener than the active forms, not only to mean 'have someone pronounce an oracle' (cf. לְקַרְאֵתָא, Num. 24: 1) but more generally 'have recourse to, make use of'.

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

accent. However, \acute{o} $\delta\acute{e}$ exists also, but limited to an initial position; with that accent it cannot follow a noun as $\eta\eta\eta$ 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} *Zeús*, η *Δημήτηρ*. The name of a man or a woman takes the article only when it recurs.¹ 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} *Zeús* with אל שדי (pp. 4, 38, 114), which is conventionally translated 'God Almighty'. But he brings out what no one has ever suspected before: that 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 אל is, beyond question, phonetically close to the Arabic article أل , and (b) that שדי , without אל , is characteristic of Hebrew poetry like *Zeús*, without \acute{o} , in Greek poetry. עליון 'higher' or 'highest', when referring to God, is also preceded by אל in prose (Gen. 14: 18, 19, 20, 22) but not in poetry (except for Ps. 78: 35).²

So the problem is now to find the meaning originally common to אל and 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

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

² אלגביש (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' (*γύψος*). In Job 28: 18 ראמות ונגיש 'corals and crystal', the element [ʿl-] 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 זֹנֶה (or זֹנִיָּה) '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*.¹ So I can envisage זֹנֶה 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, תָּמוּל in Hebrew—is among the very few in either language that sometimes have the sound [E-] prefixed without any change of meaning: ἐχθές, אֶתְמוּל (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 טָהוֹרָה 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

¹ 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*.

καθαρά in Attic (Aristophanes, *Aves* 214, etc.), *καθαρή* in Ionic (Herodotus 2. 38. 2), but *κοθαρᾶ* in other dialects, actually attested in an inscription of Heraclea (southern Italy): *ΚΡΙΘΑΣ ΚΟΘΑΡΑΣΔΟΚΙΜΑΣ* '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' וְטִהַרְתָּ 'and then she is pure', 12: 7). The term is fundamental in both Greek and Hebrew religion.

κοθαρ-, *καθαρ-* has no satisfactory Indo-European etymology, but טהר has Arabic (including Soqotri) and Ethiopic cognates, possibly borrowed from Hebrew after the Biblical period. The correspondence between the consonants [k-t^h-r]: [t-h-r] is surprising but, upon reflection, very attractive. If we expected the Hebrew counterpart to κ-θ-ρ to be *קתר 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 *-תק, which is not found in any Hebrew root; thus the Hebrew (and Aramaic) cognate of قتل 'kill' is קטל. The aspiration in θ, however, is maintained in the ה of טהר; and the [t] component of θ turns up at the beginning of the Hebrew root.

The Hebrew vowels {-ו-ă-ו^hh} are best matched by the -o-a-á 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 a 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].¹ The shortness of the o in *κοθαρ-* 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 *κοθαρ-*: *καθαρ-* to the Hebrew morphological alternation between {-ו-ă-} in the stative perfect and {-a-ă-} in the פִּעֵל ('intensive' or rather causative) imperative and imperfect; e.g., טְהַרְנִי 'purify me' (Ps. 51: 4). Greek has, for example, *καθαροῦμεν* 'we

¹ The English word *cot* has [a] (in the American pronunciation), *caught* has [ɔ], and *coat* [o].

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 *κοθαρ-*.

The correspondence of *-á* (*-ῆ* in Ionic and sometimes in Attic) to the Hebrew feminine suffix {-^h} remains somewhat problematical in regard to the quality of the vowel (see above, p. xv); but at any rate it recurs: *ἀγορά*, *ἀγορή*: *עֲצָרָה* 'assembly'; *ἀγάπη*: *אַהֲבָה* 'love'; feminine ethnics such as *Αἰγυπτία* (*-ῆ*) 'Egyptian': *מוֹאֲבִיָּה* '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. *κοθαρᾶ*, *καθαρᾶ*, *καθαρή* resembles the Hebrew non-terminal form *טְהַרְהֵ* much more than the terminal form, which has a different vowel [é] accented in the previous syllable. Only the 'converted perfect' *וְטְהַרְהֵ* is recorded (Lev. 12 : 8); and in general the final position is sparsely recorded for stative verbs. In their function as a predicate—'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 *ἐστι* 'is' optional and very often absent); e.g. *καθαρὰ ἡ κρίσις* 'the decision is pure, untainted' (Aristotle, *Rhetorica* 3. 12. 1414^a13-14; 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: *תֵּן 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

matter where it happens to be placed in the sentence or how it functions: whether the adjective *κοθαρά* is predicative '(is) pure' or attributive '(a) pure', nothing will displace the accent to **κόθαρά*,¹ nor can there be a terminal form **κοθέρά*. 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 *κοθαρά* (or *κοθαρά̂*, 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 *κοθαρά* 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 *κοθαρά* 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.

¹ Only if it becomes the name of a person does the accent then recede toward the beginning of the word: *ἀγαθή* 'noble,' *φαιδρά* '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:¹

(a) ἀνοχή 'stopping, postponement, relief' (p. 78): הַנְּחָה 'remission' (only in Esther 2: 18).

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

(c) δαμάω, δαμάζω 'I tame, I overcome': נִדְמָה '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 ἵππόδαμος 'horse-tamer, horse-taming', whose vocative case ends in -ε.

(d) δίψα: צִמְאָה (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.

(e) ἔδνα, ἔεδνα 'bridal gifts' (p. 349): אֶתְנָה לְמִי 'these are a gift [of love] to me' (Hosea 2: 14; cf. תַּן 'give').

(f) ἐλλή: תּוֹלְעָה, תּוֹלְעָתַי 'worm, maggot' (pp. 51, 109). The [t-] would then be a prefix.

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

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

¹ 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 כַּנְף ^{כַּנְף} 'wing' was originally perceived as a shadow from a large bird in the sky.

(i) *φρέαρ* (pl. *φρέατα*, in epic *φρείατα*): כְּאֵר (pl. construct כְּאֵרִים, 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

PROLOGUE

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, ἡδε ἡ γραφή 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 Hourmouziou, 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 *σκ* are transformed in Hebrew as if *σκ* 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. *πλήρης/מלאה*, *φόρημα/משא*, *ἄρθρον/רגל*, *ἐργαστήριον/کرخانه*.

מלאה is an adjectival noun derived from *מלא*, the homologue of *πλήρης*. The Adjective *מלא*, of which *מלאה* 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, *מלאה* is rendered by 'juice'.

משא derives from *נשא*, the homologue of *οἴσειν* and/or non-extant *ἐνέγκω*, the two alternative verbs to *φέρω*. *נשא* belongs to

the class of verbs with the Middle Voice **ל**, and shares with *φέρω* many of its meanings. **משא** 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 **משא** 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*, مَفْصِلٌ, عَقْلَةٌ, مَفْصَلَةٌ; esp. *the socket [of the ankle-joint]* ثَغْرُهُ, ثَقْرُهُ; *ball of joint* קַרְסָל IIS 22. 37; generally, of *limbs, etc.*, esp. in pl. طرف; of the legs יָרֵךְ Gn 32. 33 וְרַגְלֵי Ib 18. 4 Ex 21. 24 מְרִגְלָה Ruth 3. 4 רַגְלָיָא Dan 2. 41 רַגְלָיוֹן Ib 7. 4 رِجْلٌ; *lines* سَطْرٌ; τὰ ἄ. *genitals* יִרְךָ Ex 1. 5 רַגְלָיִם Ib 4. 25 Jud 3. 24 IS 24. 4 Jes 6. 2, 7. 20.

Sure enough, **רגל** 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. **יֵרֵךְ**, 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: *ورشة* (which bears the first meaning) and *کرخانه* (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, ἠβάσκω/pubesco*.

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': אָמֵשׁ, אֶתְמוּל, תְּמוּל—which respectively relate to the Greek phrases of two words each: ἡμέρα χθές, ἐχθὲς ἡμέρα, χθὲς ἡμέρα—and two in Arabic: أمس and البارحة, both of which homologize with the first phrase. It is remarkable that תְּמוּל is augmented with -אָ, when é is added to lengthen χθές; and that only the phrase τῆ χθὲς 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, אַמֵּשׁ, and the two Arabic), two of which (אַמֵּשׁ and أمس) are quasi-homophones.

Again, חֲמַר in Jes 27. 2 is the homologue of ἡμερίς, fem. of ἡμερος; as Subst., ἡμερίς (sc. ἄμπελος), ἡ, *the cultivated vine* Od. 5. 69. The biblical text, however, actually expresses what Homer implies, i.e. כָּרַם חֲמַר. As usual, Driver's *Lexicon* finds fault with the text, asserting that it should 'rd. here חֲמַר כָּרַם'. 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. מִגְפָּן הַיָּיִן 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 homologies 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

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 $\pi\lambda\eta\rho\eta\varsigma/\eta\lambda\lambda\eta\mu$, dealt with above. First, dear reader, you consult this Catalogue and you find, *inter alia*, that the whole family of $\pi\acute{\iota}\mu\pi\lambda\eta\mu$, from which $\pi\lambda\eta\rho\eta\varsigma$ is derived, happens to be fully dealt with on pp. 343-4. Then you notice that the syllable $-\rho\eta\varsigma$ is missing and that η 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,

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/מלאה* 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/דם*. At first, you will probably react with traumatic incredulity; because *דם* means *blood*, the Greek word for 'blood' is *αἷμα*, and you have never before met with a homonym of *דם*. 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 *דם* 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*, *דָּמָן*, attracts your misgivings. For *דָּמָן* homologizes with *δέμας* in respect of its meaning, 'corpse', and you have always *known* *דָּמָן* to mean 'dung'—as *دَمْن* does in Arabic. Yet *דָּמָן* 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, *דָּמָן* 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—*גָּלֵל* (*βόλιτον*) and *צְפִיעַ* (*σπυράς, σφύ-*)—neither of which occurs in a context resembling any context of *דָּמָן*—except Zeph 1. 17 (where 'their *לְחוּם*, *κρέας*, would be cast like *גָּלֵל*') which may be compared with Jer 9. 21. Again, *גָּלֵל* occurs in four other verses—including the only one in which *צְפִיעַ* appears—yet none of them mentions *דָּמָן* (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. $\square\text{T}/\delta\eta\mu\acute{o}s$: *fat* Ez 44. 7; cf. Il. 23. 243.)

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 Lacedaemonians, sent an embassy with a letter a copy whereof follows:

βασιλεὺς Λακεδαιμονίων Ἄρειος Ὀνίᾳ χαίρειν. ἐντυχόντες γραφῆ τινεῦρομεν ὡς ἐξ ἑνὸς εἶεν γένους Ἰουδαῖοι καὶ Λακεδαιμόνιοι καὶ ἐκ τῆς πρὸς Ἀβραμὸν οἰκειότητος. δίκαιον οὖν ἔστιν ἀδελφούς ὑμᾶς ὄντας διαπέμπεσθαι πρὸς ἡμᾶς περὶ ὧν ἂν βούλησθε. ποιήσομεν δὲ καὶ ἡμεῖς τοῦτο, καὶ τὰ τε ὑμέτερα ἴδια νομοῦμεν καὶ τὰ αὐτῶν κοινὰ πρὸς ὑμᾶς ἔξομεν. Δημοτέλης ὁ φέρων τὰ γράμματα διαπέμπει τὰς ἐπιστολάς.

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

‘Aeus, 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 (*Φωνίκιοι*), the Gergashites (*Γραικοί*), the Hittites (*Σκύθαι*), the Hivites (*Ἀχαιοί*), the Jebusites (*Βοιωτοί*), the Perizzites (*Φρύγοι*)—besides the Capthorim (*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 עִבְרִי 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).

This general reference to 'other gods', coupled with the specification of two of them—אֱלֹהֵי שְׁדֵי or *ὁ Ζεὺς* (*Σδεὺς*), worshipped by the three Patriarchs (Gn 17. 1, 28. 3, 48. 3); פֶּחַד or *Φοῖβος*, additionally recognized by Isaac and Jacob (Ib 31. 42, 53); together with the תְּרָפִים or *τρίπους*, the sacred trappings associated with Laban's worship (Ib 31. 34)—gives, through my philological research, a sure clue to the identity of the Hebrew race as well as to the essentially Hellenic character of its religion and language. For the written word is like a fossil or an artefact: its form, if not its pronunciation, is fixed and permanent and lends itself to repeated scrutiny. So that philology can be the handmaid of archaeology.

I maintain that biblical Aramaic and Hebrew are demonstrably Greek, in grammar as well as in vocabulary.

True, distinct phonetic and morphological differences exist between almost all biblical words and their respective Greek homologues, but they are superficial and diaphanous. By contrast, the Hebrew homologues fully preserve their semantic identity with their Greek counterparts, notwithstanding that biblical Hebrew and ancient Greek developed apparently independently of each other during two eventful millennia. As

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 אֵל, English *over* and עֹבֵר, French *sur* and עָל, 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 *ἠπειρώται*, 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*, פְּלִשְׁתִּים, the Asiatic *Πελασγίη*—and were consequently called *οἱ Πελασγοί*, פְּלִשְׁתִּים, as distinct from the *עֲבָרִים* (*ἠπειρώται*).

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.

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 Caparnaum 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

of Chronicles. Day by day the list of similar words lengthened until they topped six hundred, including words relating to various aspects and activities of life, which could not be accounted for by the ubiquitous and abiding factor of borrowing. Besides, history affords no evidence of the existence of circumstances which might have favoured borrowing of such high quality and on such a huge scale.

I became convinced that the limit of borrowing had been crossed, and that I stood on the borders of a genetic relationship. But the gate to the family homestead was shut before me, and it was no use attempting to force it or to climb over it. It had to be opened freely and widely **קבל עם**, and the key to it was grammar. So far, however, the only grammatical features I knew Greek had in common with Hebrew were the dual number and the definite article, which sometimes attached to both the adjective and the noun it qualified. I stopped reading and started thinking and reviewing the results of my crude research. I used the material at hand: analysing it, classifying it, noting the various exchanges between the Greek and the Hebrew letters, comparing them with biblical variations and the dialectal interchanges among the Greek letters, selecting special homologues for comparison.

This is how my theory began to evolve: for instance, I found that—as regards their consonants—*ἔδος* and **דוּם** differed from each other in their terminal letters only. Similarly, *τύλος* and/or *τύλη* and **לָמ**. Therefore (in accordance with Dt 19. 15), I tentatively formulated the rule—which might or might not be justified by further experience—that **ל** is a Hebrew terminal in Graeco-Hebraic homology. In fact, this is confirmed by the homologies *εὐ/ῖ* (v. p. 86)/**אם**, *οὐ/ῖ*/**אם/א/ו**, *λα/ῖ*/**ל/א/א/א/א/ו**, *ἡ/ῖ*/**א/א/ו/ῖ**, *א/ῖ*/**א/א/ו**, and many others. **נ** is another terminal letter, hence *μη/ῖ*/**נ/א/ו**, *εὐ/ῖ*/**נ/א/ו**.

Take another example: *λείχω* has more than one homologue in both Arabic and Hebrew—some of them being **לחץ**, **לחץ**, **לחץ**, **לחץ**—in which the diphthong is respectively replaced by **ח**, **צ**, **ק**, **ח** and **ע**. Again, among the homologues of *σειώ* are **סעיה** and **سوق**, wherein the diphthong is replaced by **ע** and **ق**. Accordingly, I provisionally concluded that a diphthong may

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 (Φοῖκος)/בֵּית/בֵּית, εἰς/אֶתְּ, εἰς/חַד, εἰς/עַד, πηδάω/פָּסַח.

Lastly, mark the strange metamorphosis in the Hebrew words, whereby the suffix in Greek turns into a prefix in Hebrew, e.g. ὄραμα/מְרָאָה, ἀλλισμός/מְלִוִן, ἀλλισμα/מְלִוִן/מְלִוִנָה—respectively from ὀράω/רָאָה and ἀλλίζομαι/לִיז/לִיזִין/לִיזִין.

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, שָׁלַח is a safe homologue of στέλλω. This is corroborated grammatically by the fact that the compound שָׁלַח 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 شَلَح 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 שָׁלַח and شَلَح—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/خَفَضَ/חֲפִץ—is dealt with elsewhere in detail; another is ὥρα/خَرِيفَ/خَرِيف.

Again, according to my rules of phonetics, קָבַד—as well as its variant קָבֹד—homologizes with ἡπατος, the genitive of ἡπαρ, whereas כָּבֹד is the true homologue of κῦδος. Now the Septuagint renders כָּבֹד 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 כְּבֹדִי and

not כְּבֹדִי—Ashkenazi fashion—as reduplicating נִפְשִׁי. Because the same rendering is not maintained in a similar text—that is, Ps 16. 9—where כְּבוֹד is unaccountably rendered by γλωσσα, although כְּבוֹדִי here reduplicates לְבִי. Elsewhere כְּבוֹד is rendered by δόξα (instead of κῦδος), where—it is submitted—the context demands ἡπαρ. 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. הָרָה and עָרָה, נָדָב and נָדָר, אָבִי and אָב, גָּאֵל and מְרַאֵה, מְרַאֵה and מְרַאֵה, מְרַאֵה and מְרַאֵה, כָּבֹד and כָּבֹד, חָפֵץ and חָפֵץ, גִּעַל and גִּעַל, לֶקֶק and לֶקֶק, שְׂאֵן and שְׂאֵן. Looking at such words, pair by pair, I began to find it natural that they should prove to be identical—despite differences in literal composition, pronunciation, scale, or gender. To me, נִפְתּוּלֵי אֱלֹהִים נִפְתַּלְתִּי not only means מִלְחָמוֹת אֱלֹהִים נִלְחַמְתִּי, but also reads it. Again, I cannot imagine נִשְׂרָה, meaning an eagle, blowing a horn (Hos 8. 1), but rather a herald; so my thoughts rush to κῆρυξ, κηρυκεύω, and نَشْر. On the other hand, I detected new homonyms, and learned to distinguish between words of close similarity, e.g. הִבִּיא and בָּא, הִלֵּךְ and לָךְ, שָׁקַף and נִשְׁקַף. 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. ὄραω/רָאָה, ὄρα-μα/מִרְאָה; ὄρος/הָר, ὄρος/ὄρορ/הָרָה; ὄπλον/חֶבֶל, ὄπλον/כָּבֶל; ἄπτω/כָּפַת, ἄπτω/כָּפַת, ἄπτω/קָפַת; ὀπτάνιον/חֶבֶת, ὀπτάνιον/חֶבֶת, ὀπτάνιον/מַחְבֵּץ; ἀγλαῖζω/עֵלָץ, ἀγλαῖζω/עֵלָץ, ἀγλαῖζω/עֵלָץ.

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 lispng 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 *אדרת שער* (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 *אדרת* 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 בֵּהֶטֶט יִשֵּׁשׁ וְדָר וְסִהָרַת*—sprang to mind. Without much delay, I formed the homologies: *טבה*/ψίαθος, *שש*/ξυστός, *דר*/δορά, *סחרת*/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 *שש* in our context proved to be a variant of *שיש*. Thus: *סִהָרַת*/γέρρον automatically suggested *γέρρον*/סִהָרָה Ps 91. 4; the quasi-homophonous neighbour of *ξυστός* yielded the homology *ξυστός*/שש 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 *אדרת שער*, having regard to the homology *Σάτυρος*/שעיר Lev 17. 7. So once more I corrected the Septuagint by the Septuagint!

Another example springs to mind. Once I discovered that *משא*, 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 סָרַר (Ib 15. 22) and שָׂרַר (Ib 15. 27) were homologues of ψάλλω. 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 יָסַר בְּמִשָּׁא and הִשָּׁר הַמִּשָּׁא ‘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 מ, and the last syllable is pronounced as the diphthong *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 *-ζω* is equivalent to a compound verb in Graeco-Hebrew homology, i.e. that the suffix *-ζω* is equivalent to a prefixed preposition; that sometimes a verb in the Middle Voice is a homologue of a verb in the construction 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 (*-μαι, -σαι, -ται*) should read dialectally: *-μοι, -σοι, -τω* (for *αὐτῶ*), 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 *-μι* might be a variant of *-μοι*, as is מִי in IIS 18. 12 a variant of לִי (cf. Ib 18. 5). Another sudden realization was that the 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 נ are homologues to verbs in *-μι* 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 הִהַפּוּךְ 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; אַבְטָא/πιστεύ-σ-ω, אַבְטָא-ל/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 יכין and בעז of my theory—constitute the

starting-point and basis of my novel inquiry into the semi-solved Champollionian 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	'	a	ἄλφα	أ	أَلِفٌ هَمْزَةٌ	'
א	”	'	'	spiritus lenis	ء	هَمْزَةٌ	'
א	”	mute	a	ἄλφα	ا	أَلِفٌ	
ב	בֵּית	b	β	βῆτα	ب	بَاءٌ	b
ב	בֵּית	ḅ	ƒ	δίγαμμα (Vau, v)			
ג	גִּימֶל	'g	γ	γάμμα	ج	جِيمٌ	'g/j
ג	גִּימֶל	ḡ			غ	عَيْنٌ	g
ד	דָּלֶת	d	δ	δέλτα	د	دَالٌ	d
ד	דָּלֶת	ḏ			ذ	ذَالٌ	ḏ
ה	הָא	h	ε (η)	ἒ ψιλόν	ه	هَاءٌ	h
ה	”	h	'	spiritus asper	”	”	”
ה	”	mute	ε	ἒ ψιλόν	ه (ö)	”	”
ו	וָו	w	ƒ	δίγαμμα (w)	و	وَاوٌ	w
ו	”	mute	ω	ω μέγα	”	”	
ז	זַיִן	z	ζ	ζῆτα	ز	زَايٌ	z
ח	חֵית	ḥ	(η)	ῆτα	ح	حَاءٌ	ḥ
ט	טֵית	ṭ	θ	θῆτα	ط	طَاءٌ	ṭ
י	יּוֹד	y	ι	ἰῶτα	ي	يَاءٌ	y
י	”	mute	ι	”	ی	”	
כ	כָּף	k	κ	κάππα	ك	كَافٌ	k
כ	כָּף	ḵ	χ	χεῖ, χί	خ	خَاءٌ	ḵ
ל	לָמֶד	l	λ	λάμ(β)δα	ل	لَامٌ	l
מ	מֶם	m	μ	μῦ	م	مِيمٌ	m
נ	נּוֹן	n	ν	νῦ	ن	نُونٌ	n
ס	סָמֶךְ	s	ς	σάμπι			
ע	עַיִן	'			ع	عَيْنٌ	'
פ	פֵּה	p	π	πεῖ, πῖ			
פ	פֵּה	f	φ	φει, φῖ	ف	فَاءٌ	f

צ	צדי	ʒ			ص	صاد	ʒ
ק	קוף	q	ϕ	κόππα	ق	قاف	q
ר	ריש	r	ρ	ῥῶ	ر	راء	r
ש	שין	ʂ	σ	σίγμα	س	سين	s
ש	שין	ʂ			ش	شين	ʂ
ת	תו	t	τ	ταῦ	ت	تاء	t
ת	תו	ʔ			ث	ثاء	ʔ
			ξ	ξει, ξι			
			υ	ὕ ψιλόν			
			ψ	ψει, ψι			
					ض	ضاد	d
					ظ	ظاء	z

An example of *F* pronounced כּ is the homology οἶκος/בֵּית, thus: οἶκος, originally *Foikos* → *Foitos* (κ and τ interchange dialectally) → *Faitos* (ο changes dialectally into α) → *Fait* (by apocope) → בֵּית. Another example is ῥήτρα, *Fráttra*/בְּרִית.

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 ζήτα, צדי or صاد—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 ῥήτα was an aspirate, which lends support to the guttural pronunciation of its homologue, חית, either like ח or like כ/خ. But the aspirate letter in Hebrew is ה.

θῆτα is the homologue of טית; 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), ΔΑΛΕΘ (Ib 1. 4), THΘ (Ib 1. 9), ΘAY (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 תּמּוּס is the homologue of σάμπι, thus: σάμπι → σαμπ (by vowel/consonant metathesis) → σαμικ (π turning dialectally into κ) → תּמּוּס.

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

Originally, Ξ used to be written $X\Sigma$, and $\Phi\Sigma$ instead of Ψ . This is reflected in Graeco-Hebraic homology, thus: $\xi\acute{\upsilon}\lambda\omicron\nu$ (*block-head*)/ קְסִיל Eccl 2. 16; $\xi\eta\rho\acute{\alpha}$ (*dry*)/ גְּוֵרָה Lev 16. 22; $\psi\iota\lambda\omicron\iota$ (*light troops, unarmed soldiers, bare-headed, without helmet*)/ פְּסִילִים Jud 3. 19, 26; $\psi\epsilon\upsilon\delta\omicron\varsigma$ (*lie*)/ כָּזַב Ib 16. 10 (π and κ , δ and β , interchange dialectally—or ν and β interchange according to rule (as in $\kappa\upsilon\delta\omicron\varsigma$ /כְּבוֹד), and $\delta\omicron\varsigma$ drops out by apocope—while σ turns into τ according to rule (as in $\acute{\alpha}\phi\alpha\nu\acute{\iota}\zeta\omega$ /אֶפְסֹס)).

Moreover, ϵ and ν had (and still have in modern Greek) similar sounds to $\alpha\iota$ and $\omicron\iota$ respectively, while \omicron was used as ou . To this day the Ashkenazim pronounce בֵּית בֵּית or בֵּית , and כָּלֵם כָּלֵם ; similarly, בֵּית is pronounced in the vernacular בֵּית , and the Iraqis pronounce $\text{قَدَام قَدَام, كَلِّم كَلِّمهم, كِتَاب كِتَاب}$. Again, the masculine plural in Hebrew is formed by adding a mute η (plus terminal ν) to the singular, compared with the addition of $\omicron\iota$ in Greek (pronounced like mute ι in modern Greek). Lastly, the homologues of the verbal adjective $\mu\iota\sigma\theta\omega\tau\omicron\varsigma$ are שָׂכִיר Ex 22. 14 (*hired servant*) and שָׂכֹר Neh 6. 13 (*hired, hireling*); while the homologue of $\acute{\alpha}\gamma\iota\sigma\tau\omicron\varsigma$ (*hallowed*) is קֹדֵשׁ Ex 29. 31 in Hebrew, קֹדִישׁ Dan 4. 5 in Aramaic, and قُدّوس or قَدّيس 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 شَدّه as well as דָּגֵשׁ , thus:

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

$\delta\acute{\iota}\phi\theta\omicron\gamma\gamma\omicron\varsigma \rightarrow \delta\acute{\iota}\phi\theta\omicron\nu$ (by apocope according to rule) $\rightarrow \delta\acute{\iota}\theta\theta\omicron\nu$ (ϕ and θ interchange dialectally) $\rightarrow \delta\acute{\iota}\delta\delta\omicron\nu$ (θ and δ interchange dialectally) $\rightarrow \delta\acute{\iota}\delta\delta\omicron\text{ش}$ (δ and σ interchange dialectally, and either converts into ψ /ش according to rule (as in $\delta\delta\omicron\upsilon\varsigma$ /שָׁן,

σάρξ/שָׂר) → οδδαν (ο and α interchange dialectally) → شدہ
 (ν turns to ھ according to rule); cf. אֶבְרָהָם/אַבְרָהָם/Aḥdwanēus,
 צִידוֹן/Σιδών/صيده/سكون, שְׂוֹא/سك (سك forming a digraph, as σα
 does in σκέπτομαι/شاف and σκαῖτρον/שֵׁבֶט).

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:

קִמֵץ	α	פֶּתַח	α
צִרִי	ε/η	סְגוּל	ε/η
שׁוֹרֵק ו	ου	קִבּוּץ	ου
חֻלָּם	ο/ω		
חֻרֵק	ι		
שְׂוֹא	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:

כ	is distinguished from	ב	and pronounced like	V, e.g.	כָּבֵל
ג	„	„	„	„	גָּ, e.g. גֵּד
ד	„	„	„	„	דָּ, e.g. דוּד
ו	„	„	„	„	וָ, e.g. וְבִיתָה
ח	„	„	„	„	חָ, e.g. לַחֵךְ
ט	„	„	„	„	טָ, e.g. תְּטָהֵר
ע	„	„	„	„	עָ, e.g. אֶעֱלֶה
צ	„	„	„	„	צָ, e.g. סָרְצָלִים
ק	„	„	„	„	קָ, e.g. בְּקִיר
ת	„	„	„	„	תָּ, e.g. תַּת

Moreover, it distinguishes between the various points of vocalization, except between קִמֵץ and פֶּתַח or סְגוּל and צִרִי, e.g. כָּתַב, סִפֵּר. The independent שׂוֹא is pronounced like a short סְגוּל; and the enclitic, like its homologue, סְכוּן, or a consonant

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

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**, **ח** and **כ**, **ט** and **ת**, **ק** and **ס**, and **ת**—e.g. **אָלֶה**, **עָלֶה**, **אַעֲלֶה**, **גֹּב**, **וֹב**, **וֹלֵב**, **וְחָרֵם**, **וְכָרֵם**, **בְּכַחֵד**, **טָרַף**, **פְּכַחֵד**, **תְּסַתֵּר**, **לְתוֹר**, **לְסוֹר**; **פְּקִיר**, **קָל**, **כָּל**; **תְּטֹר**, **תְּרַף**. As mentioned above, **צ** is pronounced *ts* or $\delta\sigma$.

As to vocalization, according to Ashkenazi pronunciation:

קמץ is pronounced like **חולם**, e.g. **גֹּב**, **גֹּב**, **עָרַב**, **עָרַב**; **שָׁמַר**.

חולם is pronounced like **צרי**, e.g. **סָפַר**, **סָפַר**.

שְׁבָלִיף; **מִי־לִי**, **מִי־לִי**; **חָרַק**, e.g. **שׂוֹרַק** and **קְבוּץ**; **הִכָּה**, **הִכָּה**.

צרי is pronounced like *ei* in 'weight', e.g. **מִיפְעֵת/מִפְעֵת** (*v.* p. 652).

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

The Sephardi pronunciation differs from the Ashkenazi in that, according to it: **צ** is pronounced like **ס**, and **ת** like **ת**; so that **צִיץ** and **סִיס**, **רַתַּת** and **רַטַּט**, 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 **ב** with the **ב**; whereas in vocalization **קמץ** is pronounced like **חולם**, and **חולם** is pronounced as the French *do eu* in 'seul'. It is worthy of note that, in so far as **קמץ** and **חולם** 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:

ב/ו—**גֹּב** Jes 38. 17, **גֹּב** Ps 129. 3; **בַּת־שׁוֹע** ICh 3. 5, **בַּת־שָׁבַע** IIS 11. 3.

כ/ח—**חָנַן** Gn 33. 5, **כּוֹנֵן** Dt 32. 6; **לְמֹשֶׁח** Jud 9. 8, **לְמֹשֶׁח** Eccl 2. 3; **אָח**

Gn 24. 29, **אָח**; **חָבָא** Ib 31. 27, **חָבָא**; **חָמְשָׁה** Ib 18. 28, **חָמְשָׁה**.

ט/ת—**טִירָה** Gn 25. 16, **טִירָע** Dan 2. 49; **קָטַל** Ib 5. 19, **קָטַל**.

whether the two interchanged letters in a given pair fail to interchange between themselves. Thus: נסכר/נסגר and סכר/סגר are two entirely different verbs, being the respective homologues of ἐγκλείω and εἰσχειρίζω. However, in the verb נסגר/נסגר, both the ג and the כ replace the same letter, κ. This fact tends to prove that they are genuinely interchangeable. Similarly, in the verb סגר/סגר, both the ג and the כ replace the same letter, χ. This fact tends to prove independently that they are genuinely interchangeable. Furthermore, these two independent probative facts confirm each other and establish that ג and כ are definitely interchangeable in Graeco-Hebraic homology. Incidentally, these two facts also tend to show that κ and χ 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 κ or χ, e.g. κυρέω and χωρίζω. It is not surprising to find that each verb has a homologue beginning with ג, namely, גור and גרש respectively. But we shall see that κυρέω has another homologue, קרה, and χωρίζω three other homologues: פרש, פרש, פרש—ק replacing κ, and פ χ. If these substitutes are genuine representatives, then פ and ק, כ and γ, ג and ק are likely to be interchangeable. As a matter of fact, π and κ, π and γ, γ and κ are dialectally interchangeable. Besides, we have seen that χ exchanges with כ and ק respectively in the homologies, λείχω/לחך and λείχω/קקן.

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 θηρίον/גור, ג replaces θ, but it indirectly *represents* χ into which θ is dialectally converted.

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

μεγας → γαλος (dropping the μ syllable or the initial syllable according to rule) → γαλολ (replacing the final σ by the

terminal ל according to rule) → γαδολ (the first λ dialectally turning into δ) → לַדִּל. Alternatively:

μεγαλος → γαλος → γαλορ (the terminal σ dialectally turning into ρ) → γαδορ (λ dialectally turning into δ) → γαδολ (ρ dialectally turning into λ) → לַדִּל (cf. -γας, -γαρ, -γαλ, -γαλος).

μεγαλος → γαλος → γαλολ → γαρολ (the first λ turning dialectally to ρ) → γαρελ (ο turning dialectally into ε) → עֲרֵל (γ turning into ע according to rule) → עֲרֵל.

Here, the letters ד and ר, which interchange with λ, do not interchange *inter se*; but they match as linguals.

The double-homology טבט/בטב/κόπτω is entirely different: in it the interchanged final Hebrew letters do not replace the same Greek letter in the homologue. For the ט in בטב replaces the τ in κόπτω; whereas the ב in בטב refers to the thematic ω or the ι in -ειν—π dropping out. Therefore, there is no question of ט interchanging with ב 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: ναός/יְהוָה, οἶκος/בֵּית, πρὸς/בְּעַד. 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 *ναFός*. Moreover, *ε* and *ο* are interchangeable. Then, the origin of *οἶκος* is *Φοῖκος*, whereas *ο* and *κ* respectively change into *α* and *τ*. 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*, *πόκ*, *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.

א/ה	אָבִי Job 34. 36	הָכִי Gn 27. 36	ἀρά γε (γ/ב/כ)
	אֲנֹתִי Jes 63. 3	הַנֹּתִי	κατακληιδώ
	אָדָד IR 11. 17	הַדָד Ib 11. 19	
	אֲדָרִים IIS 20. 24 IR 12. 18	הַדָרִים ICh 10. 18	
	אוֹשִיעַ Jud 6. 15	הוֹשִיעַ IIS 3. 18	σώζω
	אֵיךְ Gn 26. 9	הֵיךְ Dan 10. 17	πῆ, κῆ, ὄκη
	אֵלָיו Dan 2. 31	הֵלֵא Gn 13. 9	ἰδοῦ
	אֶלְתָקָא Jos 21. 23	הֵלְתָקָא Ib 19. 44	
	אֶשְׁתוּלְלוּ Ps 76. 6	הַשְׁתוּלְלוּ	
	הָאָרְרִי IIS 23. 33	הָהָרְרִי ICh 11. 35	ὄρεινός, ὄρεός
	אֶתְחַבֵּר ICh 20. 35	הַתְחַבֵּר	συνάπτω
	בְרָא IIS 12. 17	בְרָא Ib 13. 6	βιβρώσκαω
	יְמַלֵּא ICh 18. 7	יְמַלֵּא IR 22. 8	
	מִוְרָא Ps 76. 12	מִוְרָא Gn 12. 6	μέγας
	מְרַפֵּא Jer 14. 19	מְרַפֵּא Jer 8. 15	θεράπευμα
	נֹאק Ez 30. 24	נֹהַק Job 6. 5	μυκάσμαι
	פֹא Job 38. 11	פֹא Ib.	ὠδε (ὠ-δε)
	”	כֹא Gn 31. 37	”
	פְרָא Job 24. 5	פְרָא Jer 2. 24	θηρίον
	צוּבֵא IIS 10. 6	צוּבֵא Ps 60. 2	ξανθός
	צִנָא Nu 32. 24	צִנָא Ps 8. 8	κατήγη
	קָרֵא Lev 10. 19	קָרֵא Gn 44. 29	κυρέω

ו/ב	בַּת-שֶׁבַע IIS 11. 3 גֹּי IR 14. 9 וְרוּחוֹ Jes 48. 16 K פְּרָכָר ICh 26. 18 שֶׁבֶט Jud 5. 14	בַּת-שׁוּע ICh 3. 5 גֹּב Ez 1. 18 Ps 129. 3 בְּרוּחוֹ פְּרוּר IIR 23. 11 שׁוּט Prv 26. 3	γυῖον σκυτάλη
י/ב	אֲבָדָם Ob 12 בָּעַר Ps 73. 22 חֶקְבֹּנוּיִם Ps 32. 4	אִידָם Dt 32. 35 יָעַר Jer 26. 18 חֶרְיִיוֹנִים IIR 6. 25	πάθος ἄγριος ἐρέβινθος
כ/ב	אָבִי Job 34. 36	חֵכִי Gn 27. 36	ἀρά γε
מ/ב	אָבְנָה IIR 5. 12 K בְּגִעְרַת IIS 22. 16 בְּעֵינָיו Job 36. 15 בְּרֵאדָךְ IIR 20. 12 נֹשֵׁב Jes 40. 7 רָבָה Gn 21. 20	אֲמָנָה Q מְגַעְרַת Ps 18. 16 מְעֵינִי מְרַדְךָ Jer 50. 2 נֹשֵׁם Ib 42. 14 רֵמָה Jer 4. 29	βοή πόνος πνέω ἐρύομαι
פ/ב	בָּזָה Gn 38. 21 בֹּזֵר Dan 11. 24 בָּזָר Ps 68. 31 בָּצַע Jes 38. 12 בְּרִזָּל Gn 4. 22 גֹּב Ez 1. 18 גֹּבָהּ Job 11. 8 חָטַב Dt 19. 5 חֲצַב Jes 10. 15 קִבֵּץ Prv 13. 11 שֶׁבֶט IIS 7. 7	פָּה Jos 18. 8 פֹּזֵר Ps 141. 7 פֹּזֵר Joel 4. 2 פָּצָה Ps 144. 7 פְּרוּזֵל Dan 2. 33 גָּה Ex 21. 3 גָּה Prv 9. 3 גִּקָּף Jes 17. 6 ” קִפֵּץ Dt 15. 7 שֶׁפֶט ICh 17. 6	ᾠδε σπείρω διασπείρω ἀποσώζω περίσκληρος γυῖον ὑψος κόπτω ” πυκάζω δικαστής/ δεσπότης
ד/ג	גֹּרֵר Ps 15. 1	דֹּרֵר Ib 84. 11	οἰκέω
ז/ג	גָּהּ Ez 47. 13 לִבָּג Ez 25. 7	גָּהּ Jos 15. 4 לִבּוֹ Ib 26. 5	ὄδε (ὄ-δε) ἀρπαγή
כ/ג	נֹסֵגֵר Ez 3. 24 סִגְרֵר IS 26. 8	נֹסְכֵר Gn 8. 2 סִכְרֵר Jes 19. 4	κλείω, ἐγ- εἰσχειρίζω
ע/ג	גָּדַל Dt 1. 17 הַתְּעוֹרֵר Jer 30. 23 רִגּוֹ Jes 14. 9 Joel 2. 10 ” Ps 77. 17, 19	עָרַל Ez 31. 18 הַתְּעוֹרֵר Job 17. 8 רַעַשׁ Joel 2. 10 רַעַד Ps 104. 32	μέγας ἐγείρομαι φρικάζω, -ίζω ” , -ίσσω

ג/ק	גור Ps 5. 5 שאג Jud 14. 5	קרה Gn 44. 29 שקק Prv 28. 15	κυρέω φθέγγομαι
ג/ש	מגרה ICh 20. 3	משור Jes 10. 15 V.s. ג/ב	πρίων
ד/ז	אדרע Esr 4. 23 דבח Esr 6. 3 זיב דחב Dan 2. 32 זשב דחל Dan 5. 19 קפד Jes 14. 23 רעד Ps 104. 32	אזרוע Jer 32. 21 זבח Dt 12. 21 ” זקב Gn 2. 11 ” זחל Job 32. 6 קפוז Ib 34. 15 רגז Jes 32. 11	χείρ θύω ” ξανθός ” δειδω, δειλόομαι ἀκανθώδης φρίζω, -ικάζω, -ίσσω, -ίττω
ד/ל	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
ד/צ	פדה Ps 119. 134	פצה Ib 144. 7, 10-11	φείδομαι
ד/ר	גלל Dt 1. 17 הדד Gn 36. 36 דעואל Nu 1. 14	ערל Ez 31. 18 הדר Ib 36. 39 רעואל Ib 2. 14	μέγας θεοῦ θύραυλος
ד/ש	רעד Ps 104. 32	רעש Jud 5. 4	φρικάζω
ד/ח	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. ד/ג	
ה/ו	אקהל Gn 9. 21 פה Ez 40. 10, 12 פרעה Ex 32. 25 קצה IIR 19. 23 K ברעה Ex 32. 17 K	אהלו Ib 26. 25 פו Ib. פרעו (עה) קצו Q (קצהו) ברעו Q	ἀδλις τῆδε, ὧδε ταράσσω ἔσχατος κροτέω, συρίζω
ה/ח	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 ההרורי IIS 23. 25 מבחלת Prv 20. 21 K	καινίζω ἥλιος ” ρόδοεις

	פצה Gn 4. 11	פצח Jes 14. 7	πετάννυμι, ἀνα-
	”	פתח Job 3. 1, 21. 19	”
מ/ה	שפה Prv 17. 28	שפם IIS 19. 25	ὑπήγη
	אָמְנָה Gn 20. 12	אמנם Ib 18. 13	ἢ μήν, οὐ μ.
נ/ה	אָבְלָה Prv 27. 20 K	אבדון Q, Ib 15. 11	Αἰδωνεύς
	הדה Jer 22. 18	אָדון Ib	ᾠδωνις, ὁ
	צפה Ex 36. 34	ספן Dt 33. 21	Ἄδωνις
	”	צפן Ps 119. 11	σκεπάζω
	صَيْدَه	צידון Gn 10. 19	”
ע/ה	אָשְׁתָּמָה Jos 15. 50	אשתמוע Ib 21. 14	ξουθός, Σιδών
	גְּבָה Am 2. 9	גָּבַע Jud 20. 10	ὑψος
	פדה Ex 13. 13	פדע Job 33. 24	φείδομαι
	פצה Ps 144. 7	בָּצַע Job 6. 9	ἀποσώζω
	צָלְמָנָה Nu 33. 41	צַלְמָנָה Jud 8. 5	ἄγαλμα
פ/ה	חפה IIS 15. 30	כפף Jes 58. 5	κύπτω
ק/ה	פצה Ps 66. 14	פשק Prv 13. 3	πετάννυμι
	פשה Lev 13. 5	”	”
ש/ה	הַיָּדָד Jes 16. 9	שָׁדָד Jer 48. 32	ἴσσα
ת/ה	זֶה IIR 6. 19	זאת Ib 6. 33	ἦδε
	רְבָה Gn 7. 11 Hos 9. 7	רבת Ps 123. 4	μυρίος
	Eccl 6. 1		
	תַּחֲלָה Gn 13. 3	תחלת Hos 1. 2	γένεσις
		V.s. ה/ב ה/א	
י/ו	אֹוְלִי Zach 11. 15	אֵיל Gn 15. 9	ὄϊς (ovis)
	אֹוְלִי IIR 24. 15 K	אֵילִי Q	θεός, Βοεοτ θιός
		Ez 17. 13	
	אושר Jes 45. 2 K	אֵישֶׁר Q	ἀπειθύνω,
			κατορθόω
	אחול Jer 4. 19 K	אחיל Q	ἐλπομαι
	אֵלֹוֹל Jer 14. 14 K	אֵלִיל Q	εἰδωλον
	אָעוֹדָךְ Thr 2. 13 K	אֵעִידָךְ Q	ἀπισσώ
	אָרְוָנָה IIS 24. 20	ארינה Ib 24. 18	
	אָרוֹת IR 5. 6	אריות IICh 9. 25	ἵπποτροφεῖον
	בֹּרַר Jer 6. 7 K	בִּיר Q בִּיר	φρέαρ, φρεῖαρ
	בְּכוֹת Gn 35. 8	בְּכִית Ib 50. 4	κωκυτός
	גְּדוֹתָיו ICh 12. 15 (16) Q	גְּדִיתָיו K	ὄχθη

דְּגִימַי Jer 16. 16 K	דיגים Q	σαγηνεύς
„ Ez 47. 10	„, Jes 19. 8	
דִּשְׁמֵן Am 1. 3	דִּשְׁו Dt 25. 4	δαΐζω
דָּלֶד Gn 11. 30	דִּלֶד Ib 4. 23	βλαστός
חִירָם ICh 14. 1	חִירָם Q	Ἑρμαιοι
IICh 9. 10 K		
חֹשֶׁה Ps 70. 2	חִישָׁה Ib 72. 12	ταχίζω, ταχύνω
وَحِيد	חִידֶד Gn 22. 2	ένάς
יְקַפְּאוּן Zach 14. 6 Q	יְקַפְּאוּן K	πῆγμα
יְקַצְרוּ Q	יְקַצְרוּ Job 24. 6 K	θερίζω
יְקָרוֹת Zach 14. 6	יְקָרוֹת	ψυχρότης
יְשָׁלוּ Job 12. 6	יְשָׁלוּ	γαληνιάω
יְהוּתִי Q	יְהִיתִי Job 30. 13 K	μηκέτι
יְנֻטוֹת Jes 3. 16 K	יְנֻטוֹת Q	τατός, έν-
יְעֻנִים Jes 32. 7 Ps 9. 19 K	יְעֻנִים Q	πένης
יְעֻנִי Am 8. 4 K	יְעֻנִי Q	„
יְעֻנִי Job 24. 4 K	יְעֻנִי K	άνήρ
יְעֻנִים Ps 9. 13 Prv 3. 34 Q	יְעֻנִים K	εὐνοιος
יְפָרוֹן IICh 13. 19 K	יְפָרוֹן Q	ἀγοραίν (forum)
יְצָפוֹן Q	יְצָפוֹן Ps 17. 14 K	σκεπαστός
יְצַפְּעִי Ez 4. 15 K	יְצַפְּעִי Q	σπυράς, σφ-
כֹּו או Prv 31. 4	כֹּו Jon 2. 5	οὐ, οὐκ, οὐχ
מֹו אֶרְבֹּן IICh 2. 6	מֹו אֶרְבֹּן Ex 26. 1	ἀλούργγημα
אֶרְבֹּנָא Dan 5. 16	„	„
פֹו יְוֹ Jes 50. 6	פֹו Ex 21. 3	γυϊον
יְוִיָּה IS 31. 10	יְוִיָּה ICh 10. 12	„
	V.s. ו/ה ו/ב ו/א	
טֹו זֹבַח Dt 12. 21	טֹו זֹבַח Thr 2. 21	θύω
זֹבַח Jes 34. 6	זֹבַח Ib.	σφάγιον
סֹו עֵלוּ Hab 3. 18	סֹו הַתְּעֵלֶס Prv 7. 18	ἀγλαΐζω
עֹו רָגוּ IIS 7. 10	עֹו רָגוּ Job 26. 12	φρικάζω, -ίζω
צֹו יְעִיר Job 36. 2	צֹו יְעִיר Ib 32. 6	μικρός
זַעַק Ps 142. 6	זַעַק Ib 88. 2	κωκύω
זַעַק Jos 8. 16	זַעַק IS 13. 4	συνάγω
זַעַר Jes 10. 25	זַעַר Gn 19. 20	μικρός
עֵלוּ Hab 3. 18 Ps 68. 5	עֵלוּ Ib 9. 3, 68. 4	ἀγλαΐζω

ש/ז	רגו IIS 22. 8 „ Dt 2. 25 „ „	רגש Ps 2. 1 רעש Jes 13. 13 געש IIS 22. 8 V.s. ז/ז ג/ז	φρικάζω „ „
כ/ח	החביר Job 16. 4 הגן Gn 33. 5 הפה IIS 15. 30 המחיר Dt 23. 19 פח Ps 11. 6	הכביר Ib 35. 16 פגן Dt 32. 6 Job 31. 15 כסף Jes 58. 5 מכר Nu 20. 19 Prv 31. 10 פח IS 10. 1	καθάπτω γεννάω κύπτω χρῆμα πρόχοος, -χους
ח/ע	חוש IS 20. 38 חמר Jes 5. 10 חריים Jer 17. 6 חשק Gn 34. 8 סרח Ez 17. 6	עוש Joel 4. 11 עמר Ex 16. 36 עיריירי Gn 15. 2 תעשקי השתרע Jes 28. 20	ταχύνω, -χίζω χοινιξ χέρσος, χέρρος ἀγαπάζω στόρνυμι
ח/צ	הפה ICh 3. 7	צפה Ex 36. 34	σκεπάζω
ק/ח	חטב Dt 19. 5 חצב Jes 10. 15 לחך Nu 22. 4 פצח Mich 3. 3	קטף Ez 17. 4 „ „ , נקף Jes 17. 6 לקק IR 21. 19 פשק Ez 16. 25	κόπτω „ „ , ἀπανθίζω λείχω πετάννυμι, ἐπι-
V.s. א/ח ה/ח			
כ/ט	ממון Gn 43. 23 שכף Esth 7. 10	מכמן Dan 11. 43 השקיט Job 37. 17	θέμα ψύχω, κατα-
ט/צ	חטב Dt 19. 5 טלל Dan 4. 9 „ נטר Cant 1. 6 נטר קטף Ez 17. 4 „	חצב Jes 10. 15 צלל Neh 13. 19 ظلل נצר Prv 27. 18 „ חצב Jes 10. 15 קצב IIR 6. 6 „	κόπτω σκιάζω „ τηρέω, ἐν- „ κόπτω „
ק/ט	טוש Job 9. 26	קיץ Jes 18. 6	θοάζω
ש/ט	לקט Gn 47. 14	לקש Job 24. 6	λέγω, θυλακίζω
ט/ת	הטעה Ez 13. 10 הטה Jud 21. 21 הסכית Dt 27. 9 פסנתרין Dan 3. 7	התעה Jer 23. 13, 32 חתף Job 9. 12 השקיט Jes 7. 4 פסנתרין Ib 3. 10	ἀποπλάζω ἀρπάζω ἡσυχάζω ψαλτήριον

קטל Job 24. 14	قتل	κτείνω
קטל Dan 5. 19	”	”
רטט Jer 49. 24	רתת Hos 13. 1	ὄρωραδία
כ/פ איכה IIR 6. 13	היפה Gn 37. 16	ποῦ, κοῦ, ὄπου, ὄκου
כה Gn 31. 37	פה Jos 18. 8	τῆδε, ὠδε
כימה Job 9. 9	פימה Ib 15. 27	κομήτης
ק/ק בפר Dt 21. 16 (ἐφ-)	בקר Lev 13. 36, 27. 33	διαιρέω
בפר Lev 27. 26	”	ἐξ-
חשף Ps 78. 50 Job 33. 18	חשק Jes 38. 17	ἴσχω, σῶζω
כובע IS 17. 5	קובע Ib 17. 38	κύμβαχος
כונן Dt 32. 6	קנה Gn 14. 19	γεννάω
לחף Nu 22. 4	לקק IR 21. 19	λείχω
גמף Ez 22. 21	נתק Jer 6. 29	τήκω
הסכית Dt 27. 9	השקיט Jes 7. 4	ἡσυχάζω
שכף Esth 7. 10 (ψυχάζω)	השקיט Job 37. 17	καταψύχω
ר/כ חשכת Ps 18. 12	חשרת IIS 22. 12	σκότος

V.s. כ/כ כ/ג כ/ח כ/ט

מ/ל רעליה Esr 2. 2	רעמיה Neh 7. 7	Διὸς θύραυλος
נ/ל אל IS 27. 10	אן Ib 10. 14	ἵνα, ποῦ
לשכה Neh 13. 5	נשכה Ib 13. 7	λέσχη
ר/ל אלמן Jer 51. 5	أرسل	ἀγαμος
אלמנה Gn 38. 11	أرسل امرأة	”
אלמנותיו Jes 13. 22	ארמנותיו	ἐρμυμός, ἔρυμα
גמר Ps 57. 3	גמלים Joel 4. 4	ἀμείβω
גל Gn 31. 46	יגר Ib 31. 47	κολώνη
מזלות IIR 23. 5	מזרות Job 38. 32	κυνόσουρα
שלהים Jos 15. 32	שרוחקן Ib 19. 6	ἀγορά

V.s. ל/ד

נ/מ אתם Gn 29. 4	אנתון Dan 2. 8	أنت (אתה)
אתם	”	”
בימיהם Ps 44. 2	וביומיהון Dan 2. 44	ἡμέραι αὐτῶν
גרשום ICh 6. 1-2	גרשון Gn 46. 11	”
הימים Gn 7. 10	הימין Dan 12. 13	αἱ ἡμέραι
פמהם IIS 19. 38	כמהן Ib 19. 41	”
מלכים Prv 25. 3	מלכין Prv 31. 3	βασιλεύς

אָם Cant 1. 8	אִן	εἶ
אָם Cant 2. 7	אִן	οὐ
לֶמֶ	לֶן	”
עֲמָהָם Esr 8. 13	עֲמָהוֹן Ib 5. 2	μετά
צְדָנִים Jud 18. 7	צְדָנִין IR 11. 33	ξουθός
שַׁעֲלָבִים Jud 1. 35	שַׁעֲלָבִין Jos 19. 42	κυναλώπηξ
פ/מ מָלַט IIS 19. 6	פִּלַט Ps 17. 13	ἀπαλλάσσω,
		-ττω
מָרַק Q	מָרַק Jes 65. 4 K	βρέγμα
נִשְׁם Jes 42. 14	נִשְׁף Ib 40. 24	πνέω
שְׂדֹמָה Jes 37. 27	שְׂדֹמָה IIR 19. 26	
	V.s. מ/ל מ/ו מ/ה מ/ב	
	V.s. נ/מ נ/ל נ/ה	
צ/ס סָפַן Hag 1. 4	צָפַן Ps 31. 21	σκεπάζω,
		κρύπτω
הֶתְעַלַּס Prv 7. 18	עֲלִץ Hab 3. 18	ἀγλαίζω
ש/ס כָּעַס IR 21. 22	כַּעַשׁ Job 17. 7	ὀργή
נִסּוּג Ps 44. 19	נִשּׁוּג IIS 1. 22	χάζομαι
סָעַר Jon 1. 4	שַׁעַר Job 18. 20	ζέσις
סָפּוֹן Dt 33. 21	שָׁפוֹן Ib 33. 19	σκεπαστός
סָרַח Ez 17. 6	הַשְׁתַּרְעַע Jes 28. 20	στορνυμι
פָּרַס Jes 58. 7	פָּרַשׁ IR 8. 38	χωρίζω
ש/ש סָרְיִון Jer 46. 4	שָׁרְיִן IR 22. 34	θωρακείον
סָרְיִון Jer 46. 4	שָׁרְיִון IS 17. 5	”
הַסְכִּית Dt 27. 9	הַשְׁקִיט Jes 7. 4	ἡσυχάζω
אֲסוּר Gn 40. 3	קִשּׁוּרָה Ib 44. 30	δετός
ס/ת נִסְף Jes 40. 19	נִתְף Ez 22. 21	τήκω, ἐν-
סִמְף Ps 37. 24, 145. 14	תִּמְף Gn 48. 17 Ex 17. 12	ἀνέχω, κλίνω
	V.s. ס/ו	
פ/ע שָׁפַע Jud 14. 6	שָׁפָה IS 15. 33	σχίζω
צ/ע אָרְעָא Dan 2. 35	אָרַץ Gn 1. 1	ἔρα, ἔρας
עָמַר Dan 7. 9	צָמַר Lev 13. 47	κόμη, ξανθός
ק/ע אָרְעָא Dan 2. 35	אָרְקָא Jer 10. 11	ἔρα
ר/ע צְפִיעָה Jes 22. 24	צְפִירָה Ib 28. 5	στέφος
	V.s. ע/ח ע/ז ע/ה ע/ג ע/א	
	V.s. פ/ע פ/מ פ/כ פ/ו פ/ה פ/ב	

צ/ק	מחץ Jud 5. 26	מחק Ib.	πιέζω
	אָרץ Gn 1. 1	אַרְקָא Jer 10. 11	ἔρα, ἔρας
	פצה Gn 4. 11	פִּקָּח Job 14. 3	πετάννυμι, οἶγω
	פצח Jes 14. 7	”	”
	צלה Jes 44. 16	קלה Jer 29. 22	φρύγω
	צלי Ex 12. 8	קלי Lev 23. 14	φрукτός
	צִלְחַת IIR 21. 13	קלחת Mich 3. 3	χαλκείον
	צֶלַע IR 6. 34	קלע Ib.	ξύλον
צ/ש	פצה Gn 4. 11	פשה Lev 13. 5	πετάννυμι, οἶγω
	”	פִּשָּׁק Prv 13. 3	”
	פצח Jes 14. 7	”	”
	פִּצְחָ Mich 3. 3	פִּשָּׁק Ez 16. 25	πετάννυμι, ἐπι-, κατα-, ἀνοίγω
	צחק Gn 17. 17	שחק Job 30. 1 Eccl 3. 4	καχάζω
	”	הִשְׁחִיק ICh 30. 10	”
	” Ex 32. 6	שחק IIS 2. 14	ἀγωνίζομαι
	צָחַק Gn 21. 9	שחק IIS 6. 21	”
	צפן Ps 17. 14	שפן Dt 33. 19	σκεπάζω
	קִיץ Jes 18. 6	טוש Job 9. 26	θοάζω
צ/ש	מוציאי IIS 22. 49	משעי Ib 22. 3	σώζω
	נפוך Gn 10. 18	נפוש Nah 3. 18	διαφυσάω
צ/ת	פצה Gn 4. 11	פתח Job 3. 1, 29. 19	πετάννυμι, οἶγω
	פצח Jes 14. 7	”	”
<i>V.s. צ/ד צ/ז צ/ח צ/ט צ/ס צ/ע צ/צ</i>			
ש/ק	פקח Job 14. 3	פשה Lev 13. 5	πετάννυμι, οἶγω
	”	פִּשָּׁק Prv 13. 3	”
ק/ת	”	פתח Ib 3. 1, 29. 19	πετάννυμι
<i>V.s. א/ק א/ג א/ה א/ח א/כ א/ק א/ע א/צ א/ק</i>			
<i>V.s. ר/ג ר/ד ר/כ ר/ל ר/ע ר/ז</i>			
ש/ש	פרש Ex 9. 29	פרש Ez 34. 12	χαρίζω
ש/ת	שם Ps 50. 23	תם Gn 6. 9	τέλειος
<i>V.s. ש/ג ש/ח ש/ש ש/צ ש/ק ש/ח</i>			
ש/ת	ברוש IIS 6. 5	ברות Cant 1. 17	κυπάρισσος, -ιττος
	חרוש Jer 17. 1	חרות Ex 32. 16	χαράσσω, -ττω
	חרש Dt 22. 10	חרث	ἀράω, ἀροτριάζω

כתב Prv 27. 22	כתת Ps 89. 24	κόπτω
פֶּשֶׁר Eccl 8. 1	פתר Gn 41. 12	φράζω, -αδάζω
פֶּשֶׁר Dan 5. 15	פִּתְרוֹן Gn 41. 11	φραδῆ
שׁוֹב Gn 18. 33	תוב Dan 4. 31	στρέφω
הַשִּׁיב Nu 22. 8	התיב Dan 2. 14	ἀντιστρέφω
תְּשׁוּבָה Job 21. 34, 34. 36	תּוֹבֵה	στρέψις
שׁוֹר Gn 32. 6	תר Jer 8. 7	ταῦρος
”	תור Esr 6. 9	”
שֶׁלֶג Jes 1. 18	תָּלַג Dan 7. 9	χάλαζα
”	תֵּלַח	”
שָׁלַשׁ Gn 11. 13	תֵּלַח Dan 7. 5	τρεῖς
”	תֵּלַח	”

V.s. ש/ש ש/צ ש/ס ש/ט ש/ז ש/ה ש/ד

V.s. ת/ש ת/ק ת/צ ת/ס ת/ט ת/ה ת/ד

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. Υ.

אַבִּיר ἄμβροτος	קְלִיפָה ἄλλαγμα	עוֹלָם τέλος
אַבִּיר ἄβροτος	קְלִיפָה ἄλλαγμός	עֹלָם ὄλον
אֵיל ὄϊς	חַם καῦμα	צָלָם ἄγαλμα
אַפְסוֹסִים ποδοῖν	חַמּוֹר ὄνος	צָמָה κόμη
אַשְׁכּוֹל σταφυλή	חַמָּר ”	שְׁבוּעַת ἐπτάς
הַמְּוֹתָה ἀθανασία	כָּל πᾶς	אֲסוּעַת ”
הַר ὄρος	קָל ”	שִׁבְעָה ἐπτά
הַר ”	לָאָם λαός	שִׁבְרָה θραῦμα, ῥήγμα

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 ἄγος	בְּקַע διχᾶς	מֶלֶךְ βασιλεύω, -λίζω
בוֹשָׁה αἰδώς	נֹאחַ βοάω	מֶלֶךְ ”
בִּשְׁת ”	בְּדָל βηλός	מֶשֶׁל ”
בַּחַר αἰρέω	קְלָב γλάγος	עֶרְבָה ἐρημία

Γ. κ and π change into γ; γ changes into λ; ν changes into γ before the palatals—γ, κ, χ—and before ξ; γ is sometimes prefixed. *V.s. B.*

אֵי	γῆ	גְּבִינָה	πύϊον	כְּתָב	γράφω
אַנָּן	ἀγγεῖον	גָּזָה	ποκάζω	עֲנוּק	εὖογκος
فُنْجَان	”	גְּזָרָה	ξηρά	עֲנָק	”
גֵּאל	κηλιδόω	גְּרֹן	φάρυγξ	עֲנָק	ἀγκύλιον
גַּעַל	”	חַנְּجֵרֵה	” , γγος	פָּרַס	γρούψ
גֵּאל	λύω, λύομαι	חַנְּקָה	ἄγχω	קֶלַע	γλύφω

Δ. δ changes into θ, λ, σ, τ; ζ changes into δδ and σδ; sometimes δ is inserted to give a fuller sound; sometimes δ is lost. *V.s. B, i. Z.*

אַלּוּל	εἶδωλον	דְּרֵךְ	τρόπος	סְפָרַד	Σπάρτη
אַלִּיל	”	הַלּוּא	ἰδοῦ	עֲשָׁב	δασύς
גְּדוּל	μέγας, -άλος	זָאב	δάος	פַּחַד	φόβος
דָּאָה	θαάζω	זָרַת	δῶρον	”	Φοῖβος
דְּבַר	ἔπος	זָה	εἶς	סַסָּה	πηδάω
דּוּן	ζῶ	טַבַּע	δύω	פַּשַׁע	βαδίζω
דְּמָה	ὁμοιάζω	יִקַּשׁ	δικεῖν	תּוֹלָל	δουλόω, κατα-
דְּמָה	”		(δικτυόομαι)	דּוּדָה	τηθίς

E. ε changes into ο; ει changes into η; ι passes into ει. *V.s. A.*

אַטוּן	ὀθόνη	דָּמָן	δέμας	עֲלִיּוֹן	ὀλοιός
قُطْن	”	הַיָּדָד	ἴσσα	שָׁלֹם	ὄλος
אֵין	ἴνα	זָרַת	δῶρον	שָׁן	ὀδούς, οντος
אֵין	”	עֲבָד	ὀπηδός	”	στόνυξ

Z. ζ changes into σδ, but σ often disappears. *V.s. Δ.*

דּוּדָאִים	ζιζάνια	זָרַת	δῶρον	זָדִין	Zῆν
זָלָה	δουλοσύνη	זָדִי	Zeús, Σδεύς	שָׁם	”

H. The old alphabet had only one sign (*E*) for the ε sound, till the long vowels, η and ω, were introduced from the Samian alphabet in the archonship of Euclides in 403 B.C. Eta (*H*) was probably pronounced as a long ε, cf. δῆλος (from δέελος); but before it was taken to represent the double ε, it was used for the spiritus asper—which remains in the Latin—as *HOΣ* for ὄς. *V.s. A, E.*

אֵי הֵי	קָרַם „	מִקְנֹר κλειθρον, -ήϊ-
אֵל הֵלִיֹּס	אָלוּל εἶδωλον	מִסְנֹרַת „
הֵלִל „	אֵלִיל „	עֲדָנָה ἡδονή

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

טֵיט תֵּיִס	סֵל κάλαθος	שֵׂרָף θέραψ
טַעַם χυμός, χυλός	פָּרָא θήρ	שׁוּט σκυτος
קֶשֶׁף θεσπίζω	קָנָאָה φθόνος	תּוֹר 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.*

אֹוֹ οὐ	דוּד ἀγαπητός	יִקָּר ἰχώρ
אֹוֶל οῖς (οῖς)	דוּיִד „	סָלֶם κλιμαξ
בְּשֵׁל ὑπέρ	חֵיל ἴλη, εἴλη	פּוּטִי, قَطِي 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.*

אֵיפָה ὄπου, ὄκου, ποῦ	אֵיכְכָה ὄππη	כֹּלָה τελέω
אֵיכָה „	בֵּית οἶκος	קָלֶס χλευάζω
אֵיכָה „	כִּי καί	קָרַת πόλις

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

אֵלָה ἀρά	„ ὀλάω	נִשְׁכָּה λέσχη
קָלְלָה „	פְּרָסָא κλισία	לִשְׁכָּה „
אֵם λαός	לֵא οὐ	נֹתָר λίτρον
לֵאָם „	אֹו „	„ νίτρον
גַּב κλέπτω	לֵיִל νύξ	סֵרֵר ψάλλω
חֵיה לόγος	לַיִל „	שֵׂרֵר „
לַחֵיה „	לֵיִלָּה „	פְּסַנְתָּרִין ψαλτήριον
חֵלֵם ὀράω	לַיִלָּה „	רַחֵל רήν

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	מָטֵר νοτερός	קִבְעָת κυμβίον
אֵבִיר ἄβροτος	מָתִי πότε	נְבִיע „
אֵצִיל μασχάλη	נֵאָה μοιχεύω	רַבְבָּה μυριοι
כּוּבַע κύμβαχος	נֵוָה νομή, νάπη	מֵרַבְבָּה „
קוּבַע „	פֶּן μή	שֶׁנֶּן ὑμένεω, ἐφ-, καθ-
מוּל μασχαλίζω	פְּנִים μῆνις	תְּנָה „ , ἐπιθρηνέω

N. Movable ν is added at the end of words. *V.s. Γ, Α, Μ.*

יאכלון, יאכלו	תעשין, תעשי	יעשון, יעשו
תחיון, תחיו	תעשון, תעשו	יפילון, יפילו

O. o changes into ν ; ou changes into ω ; o is often rejected or prefixed for euphony. *V.s. Α, Ε, Η, Ι.*

אֶשְׁכּוּל σταφυλή	חֹזֶן ὄδος	אֵל, כֹּל ὄλος
גִּבְהָ ὕψος	חֹרֶזָה „	כֹּל „
הִנֵּה ὄνυ	חִמָּר ὄνος	לֹא οὐ
הֵנָּה (هنا) „	חֶפְשׁ ὕφασμα	שׁוּט σκύτος

In compound adjectives, o is changed metri gratia into η , e.g. *θεογενής, θεηγενής/אלהחנן*. In early times o represents both o and ω —*קדוש, קדוש*; and in many words must have sounded like *ou* *قدوس*, as in *βόλομαι* for *βούλομαι/פעל* Nu 23. 23—while reversely, in Ion. *κοῦρος, οὔνομα* stand respectively for *κόρος* *גִּבְר*, *ὄνομα* *שׁם*.

Π. π becomes ϕ ; μ and τ change into π ; σ passed into $\pi\tau$, and v.v.; in poets τ is inserted after π . *V.s. Γ, Κ.*

בָּלַד πόλις	בְּקָב „	מִכְתּוּב „
בְּזַיִרֶה πτόλις	כִּתָּב „	מִלְחָמָה πόλεμος
בְּזַרְקָה „	כָּתֵב γραφεύς	נִפְתָּל πτολεμέω
בְּחִרְוֹת γραπτός	כָּתֵב γραμματεῖον	נִפְתָּל πτόλεμος
בְּחִיב „	מִכְתָּב γράμμα,	פְּלָח τροχός
בְּחִיבָה γράφω	-άφημα	פְּנִים μῆγης, Dor,
בְּחִיבָה γραφή	מִכְתָּם „	Aeol μᾶ-

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

אֲבִיר βοῦς	בִּר „	שָׂרֵפ „
בְּעִיר „	בִּר „	עֶפֶד „
בְּעִיר „	אֲבִיר ἵππος	גִּלְגֵּל ῥέω.
בְּקִיר „	בְּרִדִי ῥοδόεις	גֵּרַע „
פִּר „	אֲרִדִי „	זֶרֶם „
פִּרְה „	בְּרִית φρήτα	חֵלֶף „

נגר	”	רוחה	”	פְּרִידָא	”
נהר	”	רְנוּחַ	”	שְׂרַח	”
גול	”	وَرْدٌ	βρόδον	קָרַע	ῥήγγυμι
ערה	”	חמור	ὄνος	רָאשׁ	ῥυτή, ῥυτόν
ערף	”	כרת	φρητάομαι	רביד	ῥάβδος
רור	”	סְחָרָה	γέρον	רחל	ῥήν
רעף	”	סְחָרַת	” , γεράδια	רַחֵץ, הַתְּרַחֵץ	ῥύπτω,
דָּגְנִי	ῥόδιος	סָרַת טַעַם	ῥάθυμος	רָעַץ (B)	ῥέζω
רָדְנִי	”	שָׂרִים חֶמֶת	”	שָׂרַשׁ	ῥίζα
وَرْدِي	”	פָּרַח	ῥόδον, ἔργον	קָרַקַע	”
הַרְנָחָה	ῥάστῶνη	פְּרִוּדָא	”	שָׂרְבִיט	ῥάβδος

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.

ברוש	κυπάρισσος	מְזַעַר	”	קָלַע	σφενδονάω
ברות	”	מְצַעַר	”	קָלַעַךְ	σφενδόνη
חפר	σκοπάω	סוּס	ἵππος	תִּמְרָה	στέμμα
טָפַח	στέγη, -γα	סִיס	ῥς	תָּם	τέλειος
سَطْح	”	סָלָה	τέλος	תַּמִּים	”
מַר	σμικρός	סַפַּח	ἄπτω	שָׂם	”

T. *V.s.* Δ, Θ, Κ, Π, Σ.

בְּרוּשִׁים	κυπάρισσος	חָרַשׁ	χαράσσω	טָרַף	τροφή
בְּרוּתִים	κυπάριττος	חָרַת	” , γράφω	תְּרֹפָה	θεραπεία

Υ. ω changes into υ; υ as a semivowel represented *vau* (F)—the digamma—sometimes it formed the diphthong *au*, sometimes the diphthong *eu*. *V.s.* Α, Ε, Ι, Ο.

אֶבְיָתָר	εὐιάτος	עֲבֹעִים	”	חָר	κῦρος, κύριος
אֶן	ἄτη, ἀνάτα	עֲבָרָה	εὐλογέω	כָּבוֹד	κῦδος
עִוּוֹן	”	בָּרַכַּ	”	רֵבָה	ἐρύω
עֲנָתָה	”	בָּלַעַ	”	תָּף	τύπανον

Φ. *V.s.* Θ, Π.

X. *V.s.* Θ, Κ.

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

בְּמָה	βωμός	מוֹם	μῶμος	שְׂרִיזָן, שְׂרִיזָן	θωράκιον
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Several of these changes, as we have seen, occur within Hebrew and in Hebrew–Arabic homology—e.g. חַמִּץ, חֶמֶץ, חָמֵץ; حَامِضٌ ;

עֵלֹם, עוֹלָם; יִרְבֶּשֶׁת, מְפִיבֶשֶׁת; פָּרוּי, פְּרוּזִי—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.:

βασιλεύς/משל Gn 45. 26, ἐρημία/עֲרֵבָה Dt 3. 17, βρόδον/פָּרַח Nu 17. 23, πυρώω/בער Ex 3. 2, μῆ/פָּ Gn 3. 3, πότε/מִתִּי Ib 30. 30, ἀντιβολέω/התפלל Ib 20. 7, πλήσμη/מבול Ib 6. 17, φέρω/ברא Ib 1. 1/פרה Dt 29. 17, ἀμάρτυμα/קָרַק Ez 21. 15.

The palatals—γ, κ, χ—e.g.:

γονεύς/קָנָה Gn 14. 19, κύριος/גָּבִיר Ib 27. 29, οἶγω/פקח Jes 42. 20, ἔργον/פָּרַד Ex 1. 13, κενός/קָנָה IR 14. 15, κάδος/כַּד Gn 24. 14, χαρίζω/גרשׁ Ex 34. 11.

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

-δε (ad)/אָל Gn 1. 9/-לִּי Ib 9. 10, δρόσος/טָל Ib 27. 28, πηδάω/סחב Ex 12. 27, καταδουλόω/תולל Ps 137. 3, ἦδρ Gn 36. 36, ἦדר Ib 36. 39; θύρα/דָּלת IR 6. 34, θυμίαμα/סָמִים Ex 30. 34, θύρα/עֲרָבָה Dan 2. 49; λήγω/חדל Gn 18. 11, λίτρον/נָחַר Jer 2. 22, λεπτός/נוֹד Nu 13. 18; κενός/חלל Jes 22. 2; ἀρά/אָלָה Gn 26. 28; ἀλητεύω/נוד Gn 4. 12, σφαγέυς/חָטָא Dan 2. 14, τέλειος/תָּם Gn 25. 27/שָׁם Ps 50. 23; τρόπος/דָּרַךְ Prv 30. 19, ἐκτυπώω/הִטִּבַּע Prv 8. 25, τέλος/סָלָה Ps 3. 3.

The smooth mutes—κ, π, τ—e.g.:

ὄπη, ὄκη/אֵיפָה Gn 37. 16, איכה IIR 6. 13, οἶκος/בֵּית Gn 17. 12; πάλαι/קָדַם Jes 23. 7, Πάλμυρα/תְּמָר/תְּדֹמֶר IR 9. 18 ICh 8. 4, πάλμη/תְּמָר Joel 1. 12; τροχός/פָּלָחָה Jud 9. 53.

The middle mutes—β, γ, δ—e.g.:

βοή/אָוָה Dt 33. 26 Ps 46. 4/אָוָת Ib 89. 10, φόβος/פָּחַד Jes 24. 17, Φοῖβος/פָּחַד Gn 31. 42, 53, γάγος/קָלָב Gn 49. 12; ἡγέομαι/הדה Jes 11. 8/הָדָה; δείδω/נֹרַד Dt 32. 27.

The rough mutes—θ, φ, χ—e.g.:

θηρίον/פָּרָא Job 39. 5, μισθός/שָׂכָר Zach 11. 12; φάγλος/טָלָה טָלִי Jes 40. 11, 65. 25, Φοινίκιος/כְּנַעֲנִי Gn 10. 18, Φοῖνιξ/קִינִי Jud 4. 17, φοῖνιξ/קִינִי Job 29. 18, χαρίζω/פָּרַשׁ Ez 34. 12, μοιχεύω/נָאָף.

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

ἐγγίζω/גַּשׁ Gn 18. 23, εὔσογος/עֲנֹקָה Nu 13. 22, ἀγκύλη/עֲנֹקָה Jud 8. 26, ἄνωχ/חֲנֹק IIS 17. 23, φάρυξ/גֵּרוֹן 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.

אגר	ἀγείρω	טרף	θρύπτω	קמל	σμίλευμα
בא	βαίνω (βάω, in compounds)	טרף	τροφέρός	עלו	ἀγλαΐζω
		„	τροφή	ערג	ὀρέγω
במה	βῆμα, βωμός	„	θρύμμα	פאר	φᾶρος
גיל	γέλωσ (Aeol γέλος)	טרפה	טרύφος	פסל	ψιλός
		טלות	τελευταῖος	פתן	πτηνός (ὄφης)
גורה	ξηρός	יין	οἶνος	צוד	ζητέω
דני	δύσιος	כלי	χῆλιος	صاد	„
הר	ὄρος	לחיה	λόχος	קרה	κυρέω
חבט	κόπτω	לש	λίς	ראה	ὄραά
خط	„	ליט	„	ראי	„
טף	τροφερός, τροφηλός	לג	λόγος	שור	θώραξ, τείχος
طفل	„	מום	μῶμος	سور	„
		נוף	νεῖφω	תף	τύπανον

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

אכל	φαγεῖν	בלג	εὐλογέω	חול	χορεύω
ברך	εὐλογέω	בליג	εὐλογος	טית	θίς
بارك	„	גנייה	γυῖον	طین	„
ברכה	εὐλογία	דמ	δέμας, δημός	יום	ἡμαρ
بركه	„	הדום	ἔδος	פונר	φοῖνιξ
בלاغ	„	זנים	ζιζάνιον	כפרת	Φοῖνιξ

לְהִיָּתִי	μηκέτι	فَسَّر	”	שְׂכַלְתָּנוּ	”
מחול	χόρευμα	צַר	στενός	בעל שכל	πολύσοφος
גהר	גחל, βόος	צָרָה	ζήλη	שַׂרְק	ταργανόομαι
סוס	ἵππος	קָדוֹם	Σκύθης	הַשְׁתָּרַג	”
עָב	νέφος	כּוֹשִׁי	”	שְׂאָר	στέαρ
פּשֶׁק	πετάννυμι	כּוֹפִי	”	תָּם	τέλος
פֶּשֶׁר	φράζω	רָעָה	θύραυλος	תָּמָה	θαῦμα
פּתַר	”	שְׂכַל	σοφία	תָּמָה	τέλειος

IX. The Hebrew letters which are not to be found in the Greek alphabet—namely: ה, ח, ע, צ, ש—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.

אֲבֹהַ	ἄιδωνεύς	הֵיחֹן	ἡχεῖον	הֵר	ῥίον
אֵידֶה	”	הֵדוּר	ὄδος	הֵרר	ὄρος
אָהַב	ἀγαπάω, -άζω	הֵלָה	χωλεύω	טָהַר	καθαίρω
בְּהֵמָה	βῆμα	הֵסוּלֶה	σχολή	טָהַר	”
בְּיָה	Παιάν, Διός	הֵלְךָ	κελευθήτης	צָהַר	θυρίς

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

אָחַד	ἕεις	חָמֵץ	ζυμίτης	לַחֵף	λείχω
חֵבִית	ὀπτός	חֵנֶף	καινίζω	מֵלַח	μelaiνω
חֵדָה	ἦδομαι	חֵפֶץ	ἀγαπάζω	פָּחַד	φόβος
חֹם	ξανθός	חֵרֵב	ξηραίνω	צַחֵק	καχάζω
חֹר	κύριος, κύρος	חֵרְבָה	ξηρότης	צַחֵק	”
חֹרִי	κόρη	חֵרְדָה	ἄραδος	צָחַר	κορός (B)
חֵלֵב	γλάγος, κλ-	חֵרֶץ	ρύζω	שְׂחֹר	καπνός
חֵמֹר	ὄνος	חֵרַת	χαράσσω	שְׂחֹר	κορός (A)
חַמָּר	”	נַחַת	”	תּוֹתַח	τὰ τόξα

(3). ע interchanges with the same letters as ח.

בַּעַר	πυρός	עֹר	δορά, χρώς	חָשָׂא	”
הוֹשִׁיעַ	σώζω	עָלַג	ἄλογος	עָמַר	κόμη
כַּרַע	χρῶιζω	עָם	γάμος, -μέτης	עֲנָה	εὐνή
עָב	νέφος	עָמַל	ἄμιλλα	עָקַר	ἄκουρος
עֲמִמֶּה	”	עַמַּס	γεμίζω	עָקַרָה	”
עֲבַר	νάπος	עַמָּר	”	עָקַר	”

ער <i>ὀρέγω</i>	עשק <i>πιέζω</i>	عش <i>κατα-γοητεύω</i>
עריסה <i>ξηρός</i>	עשש <i>πυραύστης</i>	עשר <i>θύρα, πύλη</i>
ערה <i>ῥέω</i>	עשש <i>„</i>	„ <i>ἀγορά</i>

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

חוצ <i>ὀδός</i>	שחרה <i>„</i>	צדיק <i>ἔνδικος</i>
חוצה <i>„</i>	צלסחד <i>καλλιπαις</i>	צור <i>θεός</i>
הדי <i>„</i>	צבוע <i>ῥαίνα</i>	צל <i>σκιά</i>
חלץ <i>γλουτός</i>	צבי <i>„</i>	צל <i>„</i>
עצלה <i>σχολή</i>	צביה <i>„</i>	צלם <i>ἀγαλμα</i>
עצלות <i>„</i>	צביה <i>„</i>	צלם <i>„</i>
עטלה <i>„</i>	צבי <i>„</i>	צלע <i>πλευρόν</i>
צאלה <i>ξύλον</i>	צבאי <i>σέβας</i>	צמרת <i>κόμη</i>
עץ <i>„, ὄξ-</i>	צבאות <i>„, -σις</i>	צפירה <i>στέφος</i>
אילן <i>„</i>	צבע <i>χρῶμα, -οία</i>	צרה <i>ζήλη</i>
כסיל <i>„</i>	צבי <i>„</i>	

(5). **ש** interchanges the same as **צ**, as well as with **פ**.

אשר <i>μακαρίζω</i>	שור <i>θώραξ</i>	שליש <i>κῆρυξ</i>
דרש <i>ἔρωτάω</i>	שור <i>„</i>	„ <i>κύλιξ</i>
חרשה <i>ῥαχίς</i>	שור <i>χρίω</i>	שלים <i>ὄλος</i>
רגש <i>ὀργίζω</i>	שלאגן <i>γαληνός</i>	שן <i>ὀδούς</i>
שבה <i>ζαγρέω</i>	שאגן <i>„</i>	„ <i>σιν σιν</i>
שבעה <i>ἐπτά</i>	שלהבת <i>φλόγωσις</i>	שסף <i>σχίζω</i>
שגל <i>συγκλίνω</i>	שלה <i>στέλλω</i>	שקורי <i>ἀκή (C)</i>
שגל <i>„</i>	שלקון <i>ξύλον</i>	שרש <i>ρίζα</i>
שור <i>ταῦρος</i>	שלט <i>πέλτη</i>	„ <i>„</i>
שור <i>„</i>		

(6). **Ξ (κσ)** interchanges with **ז, ח, כ, ס, צ, ק, ש.**

בזק <i>φύλαξ</i>	בן <i>ξηνός</i>	במך <i>δρόμαξ</i>
זר <i>ξένος (or σ/ז)</i>	בנה <i>„ (or κ/כ)</i>	סיף <i>ξίφος</i>
חנט <i>ξανθός</i>	סמר <i>ξανθός</i>	שיש <i>ξυστός</i>
חרב <i>ξηραίνω</i>	צהב <i>ξανθός</i>	שש <i>„ (or —σ)</i>
חרף <i>χάραξ</i>	צרב <i>ξηραίνω</i>	„ <i>ξυστίς</i>
חשש <i>ξύσις, -σμα</i>	קנה <i>ξηνός</i>	שיש <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:

אָדוֹן Ἰδωνος	אֵיפָה κόφινος	אָפְרִיּוֹן ὑπερῶνον
אָוּב ὕσσωπος	אָפּוֹד ἐπωδός	אָרַב κρύπτω

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

בֵּא βαίνω	בְּרֵדָנוֹν ἀρδάνιον	בְּלַב γλάγος
בּוֹשׁ αἰδέομαι	בֵּל מִהֵ μῆ	בְּבוֹד κῦδος
בַּחַר αἰρέω	בְּקַע διχάσ	בְּמִרְבֵּב μυρίοι
בַּטַּח πιστεύω	בְּרִית φρήτα, ῥήτρα	בְּרֵבָה ὄροφος
בְּיָרֵד, הִירֵד (ó) τὸ	בְּיָב δυάω	בְּעֶרְפָּת ,,

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

גֵּאᾶ βοάω	גְּדָה ὄχθη	גֹּר καθαιρέω
גֵּאֵל λύομαι	גֵּ, شاطيء	גֵּלָה δηλόω
גֵּבָה ὑψόω	גְּנִיָּה γυῖον	גֵּרוֹן φάρυγξ
גֵּבּוּל ἐφόριον	גֹּז ποκίζω, -κά-	גֵּ ἄσταφίς

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

דֵּאᾶ θοάζω	דֵּגָה τίκτω	דֵּמָה ὁμοιάζω
דֵּבֶק διώκω	דֵּנֶדָּאִים ζιζάνια	דֵּמַם σιωπάω
דֵּבֶר ἔπος	דֵּל βηλός	דֵּה ἠχάω
דֵּבֶשֶׁת ὕβος	דֵּלֶק φλέγω	דֵּרַע χείρ

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

(6). ו interchanges with μ, υ, ι:

וֶרְגֹּן (אַרְגָּמֹן)	וֶנִיָּה γυῖον	וֶרְוָה μόριον
ἀλούργγημα	וֶנָה νομός	וֶשָׁה ἄξιος

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

זֶבַח θύω	זֶוּנָה (שִׁית) γυνή	זֶחַל ,,
זֶוּלַתִּי ἀλλ' ἤ	זֶחַל δειδω	זֶנִּים ζιζάνιον

זעק	κωκύω	זָרַע	χείρ	זרם	ῥέω
זקן	σιαγών	זָרַע	„	זָבֹב	ψευδός
זקק	τήκω, δια-	אָדְרַע	„	גֹּזַח	σειώ
זָר	ξένος	זָרַע	„	אַמָּאז	ἀδάμας, αντος

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

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

טבח	ὄπτάω	טור	θυρίς	מְטַעַם	„
טבח	„	טִיט	θίς	طَعَام	„
טבור	ὀμφαλός	טִינ	„	طَعْم	„
טבע	δύω	טעם	γεύω	مَطْعَم	„
טוח	τειγίζω	טעם	γεῦμα	طالوت	τελευταίος

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

יָד	ὀδός	יַיִן	οἶνος	גֹּזַח, נִוּת	ναός, ναῦτος,
ידע	εἶδω	יִסְפָּה	εὐφωνος	נַיִס	ναιός
יונה	γυνή, κύανος	יִשָּׁב	ἴζω		

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

אֵיכָה	ὄκου, ὄπου	כָּה	ὤς, ὤς	כָּנָן	γεννάω
אֵיפָה	„ „	כָּזָב	ψευδός	כָּנְעָנִי	Φοινίκινος
אנכי	ἔγωγε	כִּזְבִּי	„	כָּרֶשׁ	χορδή
כָּבִיר	αἰγίς, χροιά	כִּיּוֹן	κίων	כָּרֶשׁ	„
כָּבָר	ἦδη	כָּלָה	τελέω	כָּשָׁף	θέσπις
כָּבָשׁן	καπνός	כָּל	πᾶς	כָּחַז	ὄπτάω
(καπνίζω)		כָּל	„ „ , ὄλος	כָּחַז	ὄπτάνιον

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

אלה	ἀρά	גָּלַל	ῥέω (גגל)	לָפִיד	λαμπάς
אתון	θήλεια ὄνος	לָחִי	γένυς	לָשׁוּכָה	λέσχη
גאל	λύομαι	לָחִי	„	נָשׁוּכָה	„
גולל	κηλιδόω, κατα-	לָמַד	μανθάνω	שָׁמַע	κλύω

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

למד	μανθάνω	מָטַר	νοτερός	מָלְקוֹחַ	φάρυγξ
מָאוּר	φάος	מָלַל	λαλέω, προσ-	מָצָה	μάχη

מַקְלֵ בָאκλον	רבבה ,,	שמה ψάμμη
מַרְבָּבֵ מυρῖοι	מַשְׁמֵ ψάμμη	מַתִּי פότε

(14). **נ** interchanges with γ, λ, μ, ν :

אני ἔγωγ	נָצַר νεκρός	נָתַר λίτρον, (νίτρον)
אָנכִי ἔγωγε	נָשָׁף μεσεγγύη (משף)	שָׁנָא στυγέω
נֶאֱרָא μοιχεύω	נָשְׁכָה λέσχη (לשכה)	صَنِمَ ἄγαλμα

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

סְחָר ἀγοραῖος	סָה ,,	סְרִינִן θωρακεῖον
סְחָרָה γέρρον	סָלָה τέλος	סְרַנִּים τεθωρα-
סְחָרַת γερράδια	סָלַח ἐλέεω	κισμένοι
סִיס δς	סָמַר ξανθός	פּסַס πηδάω
סָכָה σηκός	أَسْمَر ,,	פּסַנְתָּרִין ψαλτήριον
סוּגַר ,,	סָמַד ,, , -όω	קָלַס χλευάζω
סוּף ,,	סַפַּד κόπτω	הַרַס πέρθω, πορθέω

(16). **פ** interchanges as indicated on p. 44.

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

אָף καί	פֶּן μῆ	פָּרַח ῥόδον
פּנַע θιγγάνω	פָּנָה γωνία	פָּרַף ἔργον
פּחַד φόβος	פָּנָה κενόω, ἐκ-, κατα-	פּרַע ταρασσω
פְּלִילִי τέλειος	פָּר βους	פּתָה 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 :

נֶשֶׁק τοξάζομαι	קוּבַע κύμβαχος	קנָה γεννάω
צַחַק καχάζω	קִינָה θρήνος	קנִי φοῖνιξ
קָאָה χέω	קָלַל καταράομαι	קָרַת πόλις
קִדְשׁ ἀγιάζω	קָן εὐνή	קָשַׁת τοξότης

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

אָרְגָּו ἄγγος	אָרְמָה ,,	עָרַל μέγας
זָרַם ρεῦμα	אָרְשׁ םρθός	קִינָה θρήνος

(21). *ש* interchanges with $\gamma, \delta, \theta, \kappa, \pi, \sigma, \tau, \chi$, and both breathings:

מִשׁוֹר	πρίων	שִׁיג	σιγή	שַׁעַר	τραχύς
مِنشَار	„	שִׁישׁ	γεθέω	שַׁעֲרָה	„ , ἔθειρα
שֶׁבֶר	ἐλπὶς	שֶׁבֶת	σηκός	שָׂרִיד	δραπέτης
שׁוֹבֵב	ἀψίς	שֶׁלֶמָה	χλαμύς	שָׂרָד	„
שׁוֹבֵב	„	שֶׁלֶמָה	„	שָׂרָף	θεράπων, -αψ
שֶׁבֶכָה	„	שֶׁמֶלֶה	„	שָׂרָר	κυριεύω
שׁוֹר	πρίω	שֶׁם(ו)	τέλειος	הַשְׁתָּרַר	„

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

(23). *ת* interchanges with $\delta, \theta, \kappa, \pi, \sigma, \tau$, and both breathings:

בֵּית	οἶκος	תֵּישׁ	αἶξ	תִּפְר	ῥάπτω
נָתַן	δίδωμι	תֵּיס	„	תִּקַּע	πήγγνυμι
שֶׁם(ו)	τέλειος	תֶּם	τέλειος	תִּרְוּפָה	θεραπεία
תָּאוּ	ταῶς, -ών	תָּמִים	„	תָּרַן	δόρυ
תּוֹא	„ טאוּס	תָּן	τύπανον	תָּרַע	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	ἀΐδιος, -ον	כָּאֵל	„	שְׁמִיר	„
אֵיתַן	„	שְׁלוֹם	„	אֵיף	ὄπῳς, ὄκῳς
עַד	„	שְׁלֵם	„	אָפֶס	„
אָדַן	ἔδαφος	שְׁלוֹמִים	„	כִּי	„ κα
אֵיתַן	„	סָלֵם	„	הֵיף	„ , ὄπη
קָצַב	„	סָלִיִם	„	כָּאֲשֶׁר	„
אָהַב	ἀγαπάω	תָּלַד	τὸ ὄλον	כָּמוֹ	„
חָבַב	„	עָלֵם	„	כָּמֹצַר	ὁμοίως
אוֹלָם	ὄλος, οὐλος	תְּלִילָה	οὐχ ὄ., ὄ. οὐ	עֵבֶר	ὑπέρ
אָל	„	כְּלִיל	ὄλῳς	אֵיתָן	αἷτιος
כָּל	„ , πᾶς	אָזוֹב	ὑσσωπος	אָשֶׁם	„
כָּל	„	אֲחֻלָּמָה	ἀδάμας	אָף	ἔξοχος
כָּלָה	„	תְּלִמִישׁ	„	„	„ οὐκ, οὐχ
כָּלוּ	„	אֵלֵם	„	מֹת	ἀθανασία
כָּלִי	„	אֵלֵם	„	הַמֹּתָה	„
כָּלִיל	„	יְהֵלֵם	„	אָרַג	ἔργον
כָּלִילָה	„	שֶׁהֵם	„	יָגִיעַ	„

فِلاحه	ἔργον	شَرش	”	نَحَا	”
פּרַח	” (cf. ῥόδον)	גלל	ῥέω	נחם	”
פּרַף	”	גרע	”	הַנְעַל	” , ”
فَرِيضَه	”	הלף	”	הַדּוּר	ὀδός
رِيح	”	זרם	”	هُدَى	”
אַרְגָּוֶן	ἀλουργής, -ημα	נגר	”	חוצץ	”
אַרְגּוֹנָא	”	נהר	”	חוצה	”
أرجوان	”	נול	”	יָד	”
أرغوان	”	ערף	”	שְׁבּוּל	”
אַרְגָּמָן	”	רור	”	שְׁבִיל	”
תְּכֵלֶת	”	רעף	”	הדור	αἰδεστός
תְּלַע	”	גָּפֶן	οἰνός	הַר	ῥίον
תְּלַעַת	”	יונה	”	הַר	ὄρος
אַרַח	ῶρα	גרם	ῥήγγυμι, ἐπι-, ῥήσσω, -ττω	זולת	ἀλλ' ἢ
חַרְף	”	חרץ	”	זולתי	ἄλλος τις
خريف	”	חקק	”	חור	ὠχρός
ירח	”	רעץ	”	חֲמֹר	” Ομηρος
שְׁעָה	”	פרץ	”	חֲמֹר	ὄνος
ساعة	”	קרע	”	جَمَار	”
אַרְת	τὰ ὠραία	קרע לו	”	אַתּוֹן	θήλεια ,
בחר	αἰρέω	רעע, רעה	”	חֲמֹר	ἡμερίς
בושה	αἰδώς	רצץ	”	חַן	ἔλεος (pl.)
בשת	”	הַתְּרַצֵּץ	” , συρ-	חנינה	”
מְבֹשִׁים	αἰδοῦα	דְּבַר	ἔπος, φε-	רחמים	”
בְּרֹד	ῥοδόεις	דְּבַר	”	رَحْمَه	”
בְּרִית	ῥήτρα	דְּבָרָה	”	חַנּוּן	ἐλεέω
בְּשֵׁם	ὀσμὴ	עֶבְרָה	”	حَنّ	”
בְּשֵׁם	”	عِبَارَه	”	רַחֵם	”
שֵׁם	”	שְׁפָה	”	رَحِم	”
שִׁמְן	”	דְּבִשְׁת	ὑβος	רַחֵם	κατελεέω
גְּבוּל	ἐφόριον	הדה	ἡγέομαι	רַחֵם	”
גְּבוּלִים	(τὰ) ἐφόρια	הדו	”	חַנּוּן	ἐλεεινός
גְּבוּלוֹת	” , ”	חַנּוּן	” , ἐφ-	רַחוּם	”
جذع	ρίζα	נהג	”	رحوم	”
جذر	”	נהל	”	رحيم	”
קרקע	”	נחה	”	حَان	”
عرق	”	הניח	” , ”	رَحْمَان	ἐλεήμων
שָׁרֵשׁ	”	הנחה	” , ”	حَنّان	”

חרף	ῥυπαίνω	עד שׁ	ὤστε, ἕως κε	طَبِي	”
חרץ	ῥύζω	קְזֹאת	ὤς, Lac ἀτε	צָבוע	”
טבור	δμφαλός	כֹּזֵה	”	צָפְעוּנִי	ὀφίδιον
יום	ἡμαρ, ᾀ-	כֹּזֵה	”	קָנָה	ὠνέομαι
ימים	ἡμίονος	כֹּזֵה	”	יָבֵן	”
מענה	”	אוּ, עַד	”	מְקַנְהָה	ὠνημα
יצק	χέω	עוֹד, אַל	”	מְקַנְהָה	”
הוצק	” , εἰσ-	כֹּרֵת	ῥητάομαι	קוֹנֵה	ὠνητής
הוצק	” , ἐκ-	כְּרִיתוֹת	ῥήτρα	הוֹן	ὠνος
צעה	” , ”	סוֹס, סוֹסָה	ἵππος	קוֹנֵן	”
הקיא	” , ”	סֶלַח	ἰλάσκομαι	רָמַשׁ	ἐρπετόν
שכב	” (χ = χχ)	סְלִיחָה	ἰλασία	שָׁרַף	”
השכיב	” , κατα-	סֶלַח	ἰλαστής	שַׁחְרוֹת	κουροσύνη
سكب (χ/ס, χ/ك)	(χ/ס, χ/ك)	עֶרֶב	ἐρπετόν	שָׁכְבָה	χυτός (χ = χχ)
ירק	ὠχρόξανθος	פְּרוּדָא	ῥόδον	שָׁלַם	οὖλα
יִרְקַק	”	פְּרִידָא	”	שָׁלַם	οὖλε
שׁ, כׁ	ὤς	פָּרַח	”	שָׁפִיפֵן	ὀφίδιον
כֵּה	”	שָׁרַח	”	שָׁרַץ	ἐρπετόν
בֵּן	”	צָבִי	ῥαῖνα	תִּלְעָה	εὐλή
כָּכָה	καὶ ὤς	צָבִיָּה	”	תִּלְעַת	”
				תִּלְתֵּל	οὖλος (B)

XII. Hebrew homologues of words containing one of six double-consonants—ζ, ξ, σκ, στ, 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

אָרַץ	ταχίζω, θοάζω	זָנִים	”	סַגְרִיר	ζακρυόεις
דוֹץ	”	זָמַץ	ζυμίτης	סַעַר	ζέω
חֹשׁ, חִישׁ	”	זָפַץ	ἀγαπάζω	עַל	ζυγόν, -ός
הַחִישׁ	”	”	κουφίζω	קָדַשׁ	κτίζω
עוֹשׁ	”	חֹרַשׁ	χρονίζω, ἀκροάζομαι	שָׂאֵר	ζύμη
אֶפֶס	ἀφανίζω	”	”	שָׂדֵי	Ζεύς, Σδεύς
פַּס	”	הַחֲרִישׁ	”	שָׂדִין	Ζήν
גֹּרַשׁ	διαχωρίζω	יֹסַד	κτίζω	שָׂמַן	ζαμενής
דוֹדָאִים	ζιζάνιον	יֹסַד	”	”	ζωμός
זְלִזְלִים	”	מִגְלַל	ζάγκλον		

(2). Ξ (κσ)

אַחַשְׁוֹרוּשׁ	$\Xi\acute{\epsilon}\rho\xi\eta\varsigma$	צרב	„ (or κ)	קָשַׁת	„
אחַשְׁרֵשׁ	„	שחר	„ (or σ)	קָשַׁת	τοξότης
אַנָּא	ἀνάξ, ἀνα, ὠνα	שָׁשׁ	ξύσμα	קָצוּב	ξύστος
אַנָּה	„ „ „	כֵּן	ξηγός	גִּוִּית	„
אַרְתָּהְשִׁתָּא	Ἀρταξέρξης	כְּנָה	„	שָׁשׁ	„ (or —κ)
ארתחששתא	„	קָנָה	„ (or —σ)	שָׁשׁ	„
„	„	כְּסִיל	ξύλον	שָׁשׁ	ξύσμα
אַשְׁכּוּן	ξανθός	צֹאֵלָה	„ , σχοίνος	קָשַׁת	τοξότης
זר	ξένος	צֹלַע	„	שָׁלַכְתָּ	ξύλοχος
זָאֵר	„	שָׁלַחַן	„	שָׁלַח	„
כֵּן	„	מִטְחָנָה	τόξευμα	שָׁשׁ	ξύστις
חַרַב	ξηραίνω	מורה	ξύρον	שָׁשׁ	„
		נָשַׁק	τόξον	תּוֹתָחַ	τὰ τόξα

(3). ΣK

גִּרְזֵן	σκεπαρνηδόν	נָשַׁקְתָּ	σκοπέομαι	שָׁפ	„ (or σ)
קִרְדָּם	„	כָּכָה	σκιάς	הַשְׁקִיף	„
زبالة	σκύβαλον	סְפִינָה	σκάφος	קָדַר	σκοτάω
פּוּר	σκοπάω, -πιάζω	צָפָה	σκοπάω, -πιάζω	שָׁזַף	σκοτίζω
הַשְׁחִיף	σκοτίζω	שָׁף	„ , -πεύω	שָׁפִי	σκοπή, -πιά

(4). ΣT

דָּד	στήθος	-άσσω, -άπτω, -άω	צָפַעָה	„	
חֹה	„	לוח	στήλη, πλάξ	צָפַת	„
כָּף	„	גַּטָּה	στόρνυμι	כָּתַר	„
עִקָּב	„ , ους	סרח	„	קָצוּב	ξύστος
צָד	„	הַשְׁתַּרְע	„	גִּוִּית	„
صَدْر	„	שָׁטַח	„	שָׁשׁ	„
שָׁד	„	סָתַם	φράσσω	שָׁשׁ	„
שָׁד	„ (or σ)	שָׁתַם	„ , στομόω	שָׁשׁ	ξύστις
تَدِي	„	עִרְרִי	στερρός	שָׁשׁ	„
שַׁעַל	„	צָפִירָה	στέφος	שָׁשַׁר	ξύστηρ
דָּלָף	σταλάζω,	صَفِيرَه	„	שָׁכַן	ἀστυγείτων

(5). ΣΧ

אחז	σκέθω, ἔχω	מְסַכָּה	„	עצלות	σχολή
גור	σχίζω	מְשַׁכֵּית	„	רפסדות	ῥάπται
جزأ	„	סְכוּת	„	„	σχεδίαι,
חצה	„	שָׁחַר	„	„	ῥαφιδευταί
נתק	„	עצל	σχολάζω	שחט	σχάζω
שסע	„	השכיל	„	שלוה	σχολή,
שסש	„	שלה	„	„	γαλήνη
قسم	„	„	νιάω	שסוע	σχιστός
פילי	σχέτλιος	שלו	„	שסע	σχίσις
מסכה	σχήμα	עצל	σכולερός	אָ, עו	ισχύς

(6). Ψ

אשם	ψάω	פקוד, פקדה	ψήφισμα	פסגה	ψέγος
שחק	„	דפק	ψοφέω	פסל	ψηφοθέτημα
שקם	„	התדפק	„	פסל	ψילός
גשם	ψακάζω	„	„	פסילים	ψילוί
הגשים	„	הצץ	„	פרס	γρύψ
גשם	ψακάς	סוף	„	פתים	ψιττία
דק	„	ספה	„	פתות	„
שחק	„	ספק	„	שטן	ψιθυρίζω, -יסדו
נר	ψυχρός	פזז	„	„	„
קר	„	צפצף	„	„	„
חצה	ψηφίζω	מדש	ψαύω, ψηλαפάω	„	„
أحصى	„	מס	„	„	„
חצץ	„	נפש	ψυχή	שטן	ψιδόνες, ψίθυρος,
חשב	„	ספ	„	„	-ריסתής, ψυθῶνες
حسب	„	עש	„	„	„
ספר	„	סרר	ψάλλω	שטן	θήραψ
פקד	„	שרר	„	„	ψιττακός

XIII. In some Hebrew homologues of Greek words containing double-letters, these are severally vocalized and pronounced, a phenomenon not unknown in Greek and elsewhere in Hebrew.

איככה	ὄππη	חררים	χέρσος,	„	στερρός (B)
חנן	γεννάω	„	χέρρος	טלל	ἐπιτελέω
כונן	„	עירירי	„	עולל	τέλλω

עמם	στέμμα	הַלְלִי	ἐπιφυλλίς	רָצַץ	ἀράσσω, ῥά-,
סרר	ψάλλω	הַצְּלִיפוּנִי	ἡ καλλίφω-	רָץ-	
שרר	„		vos	רָצַץ	„ , Pass.
עולל	ἐλλοχάω	רָנָה	θρήνημα	רָצַץ	„ , κατ-
„	φυλλίζω, ἐπι-	רָנָה	„	הַצְּמִיחַ	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 homologies; 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 aphaesis or aphaeresis.

פשע	ἀθετέω	קצוה	„	שגיא	ἰσχυρός
חטה	βοτόν	קצת	„	רדה	κρατέω
אי	γῆ, γαῖα	שקט	ἡσυχάζω	הַרְדָּה	ἐπι-
לְשׁוֹן	γλῶσσα	הַשְׁקִיט	„	הַרִיד	„
עשב	δασύς	הַסְכִּית	„	צאן	κτηῆνος
עָשׂוּ	„	סַכַּת	„	צָאָה	„ , κτήνη
ריב	ἐρίζω	שַׁתַּק	„	צנה	„ „
קיצון	ἔσχατος	מָוֶת	θάνατος	בְּרוּשׁ	κυπάρισσος
קצפה	„	מוֹת	„	ברות	κυπάριττος
קצה	„	מוֹת	„	אָבֵן	λάας, λαῖγξ
קצו	„	רפא	θεραπεύω	אם	λαός
قَصِي	„	رَفَأَ	„	אמה	„

אָמֶה	λαός	גֹּוֹדֶה	”	תמרה	”	”
קוֹמ	” , δῆμος	(אָמֶן) הִי מִהֵן	”	עמאם	”	”
עֵם	”	(נֶעֱמ) נַאִי	”	תָּמֶה	”	”
אָזָא	λάχος, Ion	אֵי	”	הַאֶפֶה	”	”
	λόγχη (B)	אָדֶם	ξανθός	צַנּוּף	”	”
אָחֻזָה	”	אָדוּם	”	צַנּוּיָף	”	”
חֶסֶה	”	רֹאֵה	ὄράω	רָץ	τρόχισ, τρέ-	
מִינֵא	λιμήν	חֵיל	ὄχλος	פָּחָה	ὑποκάτω	
(לְחִיָּה)	λόχος	חַל	”	פָּחַם	”	
חִיָּה	”	אֹר	πυρόω	פָּחַת	”	
גְּדוּל	μέγας	עֵלָה	”	(תַּחַת)	ὑπό	
עֶצֶל	”	(שַׁעַל בַּעַר)	”	חֶלֶק	φαλακρός	
עֶצֶל	”	גִּיד	ράκיס	קָנַא	φθονέρος	
עֶצֶל	”	רוּחַ	ρόος, τροχός	לְחוּם	φλογιστός	
גְּדָל	”	רִיחַ	”	לְחוּם	κρέας	
גְּדָל	”	רֵיחַ	”	אָלֶף	χιλιάς	
חֵיל	”	רֵיחַ	”	קָרָה	ψύχρα	
כָּל	”	רִיר	ρέος	רַעַם	ῥύομαι	
עָרָל	”	רִיץ	”	רַעַם	ῥυγή, -υθμός,	
גְּדָל	μέγεθος	תִּמְרָה	στέφος, στέμμα		ῥυμα, βροντή,	
גְּדוּלָה	”	תַּמָּר	”		βρόμος (A)	
גְּלָל	”	תַּמַּר	”		βασανίζω	

XV. Some Greek homologues undergo syncope.

אָפֶף	ἀπέχω	בָּרָא	βιβρώσκω	חֻגְרָה	ζωνάριον
חָפֶף	”	בָּעַר	” , κατα-	(חֻגְרָה)	”
חָפֶף	”	עֶצֶם	δύναμις	שְׁתִּי	ἤτριον
סָבַב	ἀμφιβαίνω	עֶצְמָה	”	יָדָה	ιάπτω (B)
סָבַב	”	חֶפְרָת	ἐταίρα	כָּתַר	κατακροόμαι
סוּבַב	”	עֹאֶר	”	גָּף	Μέμφις
הָסַב	”	חֶבּוּר	ἐταιρεία	שָׁם	ὄνομα
חָבַב	”	חֶבֶר	”	יָשַׁר	ὀρθός
	Αμφίβαιος	חֶבֶר	ἐταίρος	פָּקָדָה	παρακαταθήκη,
סוּבַב	”	חֵילִל	”		παρκαθήκα
	μεταβαίνω	שָׁם	εὐώνυμος	פָּקָדוֹן	”
בָּחַן	βασανεύω,	שְׁמַאוּל	”	אָבַר	πτερόν, -ρυξ
	-νίζω	שְׁמַאֲל	”	אָבַרָה	”
בָּחַן	βασανισμός	שִׁמְאָל	”	חֶדֶן	σανδών, σιν-

טוד	σύνοδος	אָדָרַת שְׁעָר	δορά σατύρου	נָבֵל	φειδωλός, φειδός, φαῦλος
הצצה	σῦριγξ, ιγγος, τίτυρος	צָפִיר	τράγος, αἰγίς	שָׁקָר	ψευδηγορέω
דד	τιτθός	שְׁעִיר	„	שָׁקָר	ψευδηγορία
צד	„	שְׁעָרָה	„	אֹן	ὠδῖς, ὠδῖν
שד	„	שְׁלִיָּה	τὰ ὑστέρια	(cf. ὠδίνων πόνος (בָּן-אוּנִי))	
שד	„	אָחָר	ὑστερος	אָרו	ἄρκευθος
שְׁעִיר	Τίτυρος, Σάτυρος	وَأَء	„	אָנֵס	ἀναγκάζω
		אָחָרִים	οἱ ὑστεροί		

XVI. Some Greek homologues undergo apocope.

הכה	ἄγκιστρον	מָצַד	ζητήσιμος, pl.	אָם	μήτηρ
הלב	ἄλειφαρ, -φα, ἀλοιφή	צִיד	ζητητής	עב	νάπος (غابه) „
בלע	βρογχιάζω, βρύχω	صَيَاد	„	עָפ	νέφος (غيمه) „
בלע	„	גִּיל	ἡλιξ	כָּסִיל	ξύλον
בָּלַע	βρόγχος	יוֹם	ἡμαρ	יָקוֹם	οἰκουμένη
בָּלַע	„	אָרִי	θηρίον	פָּקְדָה	παρακαταθήκη, παρκαθήκα
בָּלַע	„	גֹּר	„	בָּרַד	ρόδοεις
בָּלַע	„	נָפָה	κόπτω	דָּג	σαγηνεύς
בָּלַע	„	התנפף	„ , προσ-	דִּיג	„
בָּלַע	„	הכה	„ , κατα-	דִּיגָה	σαγήνη, ἀγάνα
בָּלַע	„	הכה	„ , συγ-	דִּיג	σαγηνεύς
בָּלַע	„	נָכָה	„ „ „	הַיּוֹם	σήμερον
בָּלַע	„	נָכָה	„ „ „	כַּיּוֹם	„
בָּלַע	γαῦρος	נָקָב	„ „ , δια-	צָרִי	στύραξ, ψωρικόν
בָּלַע	δρέπανον	„	„ „ „	תָּה	τύμπανον, τύπ-, τυπωτής
בָּלַע	δρόσος	נָקָה	„ „ „	עבֹט	ὑποθήκη
(רסיס) „	„	נָקָה	„ „ „	חָלַק	φαλακρός
זבד	ἐδωλιάζω	נָקָה	„ „ „	קנא	φθονερός
זבל	„	חָק	κύκλος	אָנָף	χειροπληθής
זבד	ἐδώλιον, -λον	(חחי)	„	(אמה)	ὤμος, ὠμία
זבל	„	שׁוּעַל	κυναλώπηξ	שָׁכָם	ἄκρος ὤμος
(זבלון) „	„	שָׁעַל	„	תּוֹלַעַ	ἀλούργημα
צִיד	ζήτημα	שָׁעַלְכִים	„		
צִידָה	„	שָׁעַלְבִין	„		
(צודה) „	„	تَعَلَّب	„		

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

(I). Δ

צַרְעָה	ἀνθηρῶν	כֹּהֵן	διάκονος	כְּנִיָּהוּ	„
אָמֵן	δαήμων, δαίμων	תְּאוֹמִים	διδυμῶν	כְּנִי	„
חֲצָה	δάσσω, δατέομαι	הִבָּה	δίδωμι	כְּנִיָּה	„
עֵשֶׁב	δασύς	נִדָּב	„	יְהוֹנָדָב	Διόδοτος
עֵשׂוּ	„	נִדָּר	„	יְהוֹנָתָן	„
אֵימָה	δείμα	נִתָּן	„	יֹונָדָב	„
אֵימָתָה	δείματος	עֵסָה	„	יֹונָתָן	„
עֲלִילָה	δεινός	אֶעֱטִי	„	יֹוֹתָם	Διόθεν
עֶשֶׂר	δέκα	נְתִינִים	οἱ δεδομένοι	מִישׁוּר	διόρθωμα
עֶשׂוֹר	δεκάς	הַתְּנִדָּב	δίδωμι, ἐπι-	יָהּ	Διός, Παιάν
עֲשֶׂרֶת	„	יִדְעַ	διδέω (A)	יִכְּשֶׁה	διψάς
מַעֲשֵׂר	δεκάτευμα	גֹּזֵר	δικάζω	יִכְּשֶׁת	„
עֶשֶׂר	δεκατεύω	חֻקֵּק	„	יִכְּשֶׁ	διψάω
עֶשְׂרֹון	δεκάτη	נִקְם	„	„	δίψμος
עֲשָׂרִיָּה	„	נִקְם	δικαστής	אָמָה	δμωή, -ωίς
עֲשָׂרִית	„	קִצִּין	„	אֲמָהָה	„
יֹוֹנָה	Δεονύς, Διονύ	قاضي	„	קֹוֹרָה	δοκός
קִבֵּל	δέχομαι, ἐπι-	أندرياء	ἀνδρες	„	δόρυ
חִכָּה	„ , προσ-	δικασταί	„	מִתָּן	δόμα, δῶρον
רִצָּה	„ „	חֵק	δίκη	מִתְּנָה	„
אָם	δῆμος	חֻקָּה	„	מִתָּת	„
אָמָה	„	حَق	„	אָנוּשׁ	δόναξ
אִמָּה	„	جَزَاء	„	נַעֲצוּץ	„
הֶמּוֹן	„	נִקְם	„	יִקָּר	δόξα
עַם	„	נִקְמָה	„	עוֹר	δορά (A), χρώς
עַמִּים	„	הִמָּה	δινεύω	יָעַל	δορκαλῖς
קוֹם	„	הָם	„	יַעֲלֶה	„
עַמִּית	δημότης	(דָּאָם)	„	אָפֵל	δορκάς
עֲתָה	δητά, ἄρτι	(דֹּוֹם)	„ , ἐπι-	אֵילָה	„
יַעַן	διά	(طاف)	„	תּוֹדָה	δόσις
إبليس	διάβολος,	יְהוֹחָנָן	Διογενής	תְּשׁוּרָה	„
Διοβλής	„	יֹוֹחָנָן	„	נִדְיָב	δοτήρ
כֹּהֵן	διακονέω	יֹוֹחָנָן	„	נִתָּן	δοτός
כְּהֵנָה	διακονία	יֹוֹחָנָן	„	נִתָּן	„
		יֹוֹחָנָן	„	גְּלָם	δοσῶλος
		יֹוֹחָנָן	„	גְּלָמָה	δούλη

יַעֲ דֹחוֹס, ἄγγος
 חֲזַמֵּה דְרָאָגְמָא
 יִרְקוֹן דְרָאָקְוֹן
 רְקוֹן „
 רִסֵּס דְרוֹסִיָּזָו
 רִסִּיס דְרוֹסוֹס
 רֵאשׁ דְרוּס
 עַל דְּחוֹס, ζ-

אֶן דִּינָאָמִיס
 אֹוִיִּים „
 אֹוִיִּוֹת „
 נְדָבָה דְוָרוֹן
 נְדָר „
 יֶרֶת „
 אֶן דֹּדִינָה
 אֶנְיָה „ , cf.

סְטֵנָאָגְמָא
 פְּרַח רֹדוֹן
 שְׂרַח „
 כְּהִיר פְּהִידְרוֹס
 חֶמֶה, חֶס, קְהֶמֶן קְהֶדֶמֶוֹן
 אֶמְנָה, אֶמְוִן „ ,
 טִיθῆνός
 אֶן ὠδῖς

(2). Θ

הַמְּוֹתָה ἀθανασία
 אֶל-מֹוֹתָ „
 עֶלְמָתָ ἀθάνατος
 „ (עֶזְמוֹת)
 עֶל-מֹוֹתָ ἀθανάτως
 לֹו εἰθέλω
 יֶשֶׁב θֵאָאָסְסוֹ, θֵאָסְסוֹ,
 θֵאָזָו, θֵאָכֵעָו, θֵו-
 מוֹשֶׁב θֵאָכְהֵמָא, ἴσְמָא
 מֹוֹתָ θָאָנָאָטוֹס
 מְוֹתָ „
 מֹוֹתָ „
 הֶרֶס θֵאָרְסֵעָו
 עֶרֶב „
 עֶרֶךְ „
 אֶלְהֶנְן θֵוֹגֵנְהִיס
 אֶלְקֵנָה „
 חֶנְמָאָל „
 חֶנְנָאָל „
 אֶל θֵעֹוֹס

אֵיל „
 רְפֹוֹאָה θֵרֵאָפֵיָא
 רְפֹוֹאָתָ „
 מְרַפָּא θֵרֵאָפֵיֻמָּא
 רְפֵאָ θֵרֵאָפֵיֻתִיס
 רְפֵאָ θֵרֵאָפֵיֻעָו
 נָו „
 רְפֵאָ „ , ἐκ-
 הֶתְרַפָּא „ „
 רְפֵאָ (אֶל) θֵרֵאָפֻוֹן
 „ (ἡλίου/θεοῦ)
 רְפֵאָ (יֵה) „ (Δίος)
 (שְׂרַף) „
 אֶשְׂפָּה θֵעֹוִסִיס
 „ (כְּשַׂף)
 יֶנְקָ θֵהֶלָאָזָו
 הֵינְיֶק „
 אֶרִי θֵהֶרִיֹוֹן
 אֶרִיָּה „
 עֶרִיָּץ θֵהֶרִיֹוֹדֶהִיס

אֹוֶרְךָ θֵהֶסֵאָוֵרוֹס
 יוֹרְךָ „
 נֶנֶע θֵיגְגָאָו
 הֶגִיעַ „ , ἐπι-
 נְבִלָה θֵנְהֶסֵיֶדִיֹוֹן
 רֶנְן θֵרֶהֶנֵעָו
 רֶנְן „ „ , ἐπι-, κατα-
 רֶנְהָ θֵרֶהֶנְהֵמָא
 רֶנְהָ „
 אֶיֶלֹוֹתָ θֵיֶלְלָא, -אי
 רֵעָה θֵוֵרֵאָוְלֵעָו
 רֵעָה θֵיֶרֵאָוְלוֹס
 רֵעַ θֵוֵרֵאָוְלֹוֹן
 רֵעִיָּה „
 רֵעֹוֹ (אֶל) θֵיֶרֵאָוְלוֹס
 „ (θεοῦ)
 רֵעֹוֹ (אֶל) „
 תֵּאָנָה Πῦθιον, -θֵיֶיֹוֹן
 דְּרֹר στροῦθος
 „ (ἐλευθερία)

(3). K

דִּין δίκη
 דֵּינ „
 דֵּינָה Δίκη
 סְרִיֹוֹן θֵוֵרֵאָכִיֹוֹן

שְׂרִיָּה „
 שְׂרִיֹוֹן „
 שְׂרִיָּן „
 סְרִינִים τεθωρακισμέ-

νοι (θωρακίζω)
 טְהָרָא καθάρω
 טְהָרָא „
 אֶף καί

אף כי κεν (κε) και
 ,, ,, (εί και)
 יַעֲקֹב κακκάβη (A)
 יַעֲקֹב ,,
 ,, κακκάβη (B)
 צָאָה κάκκη
 צָאָה ,,
 שׁוֹאָה κακόν
 מְשׁוֹאָה ,,
 שׁוֹء ,,
 שׁוּם ,,
 רָשַׁע κακουργέω
 הַרְשִׁיע ,,
 רָשַׁע κακουργία
 רָשַׁעָה ,,
 רָשַׁע κάκουργος
 מְרַשְׁעַת ,,
 טָוֵא καλάθιον
 אֲלִיפֹז καλλίπαις
 עָלוּשׁ κάλλιστος
 עָל καλός
 לְבוּשׁ κάλυμμα
 מְלָבוּשׁ ,,
 לְבוּשׁ καλυπτός
 לוּטָה ,,
 לֹאט καλύπτω
 לְבַש ,,
 לְפַת ,,
 לוּט ,,
 הִלִּיט ,, , ἐπι-
 תְּלַבְּשֵׁת κάλυψις

אופן καπάνη
 אֲבָקָה κάπνισμα
 הִתְאַבֵּק καπνόομαι
 אֲבָק καπνός
 עָשָׂן ,,
 מְרַבִּית καρπισμός
 (A)
 תְּרַבִּית κάρπωσις
 הִיטַב καταβάπτω
 תַּחְרָא κατακλείς
 תַּעַר ,,
 תַּעֲלֶה ,,
 כִּתַּר κατακροάομαι
 נָבוּב κενός
 רֹאשׁ κέρας
 קוּף κέρκωψ
 אִמְן κηδεμονεύω
 אִמְן ,, , Pass.
 אִמְן κηδεμών
 אִמְנַת ,,
 יַעַר κηρίον
 יַעֲרָה ,,
 בְּדִיל κίβδηλος
 אֲמָרִי Κιμμέριοι
 עֲמָרָה ,,
 נוּע κινέω
 נְחֻשֶׁת κνηκός
 נַחֲסֵס ,,
 אִשָּׁה κνίσα, Ερ -η
 יָצוּע κοίτη, -τος
 מִצָּע κοιτάριον
 קָשׁוּא κολοκύνθη

قَتَاء ,,
 אִיפָה κόφινος
 רֹאשׁ κράς
 רֹאֵס ,,
 רַדָּה κρατεύω
 רִצָּף κρήθη
 רִיפָה ,,
 יִסַּד κτίζω
 יִסַּד ,,
 יִסַּד ,,
 הוּסַד ,,
 יִסַּד κτίσις
 יִסֻּדָה κτίσμα
 מוּסַדָה ,,
 מוּסַד κτισμός
 מוּסַד ,,
 מַסַּד ,,
 יִנּוּ κυάνεος
 יוֹנָה ,,
 יוֹנָה κύανος
 צִלּוּל κύκλιος
 בַּכָּה κωκύω, ἰαχέω
 לוֹי λαϊκός
 לְבָן λευκός
 מַר μικρός
 מַר πικρός
 מַרρ πικρόω
 מַרρ πικραίνω, ἐπι-
 הַמַּר πικράζω
 מְרוּר πικρίδιον
 רֹאשׁ πικρίς

(6). II

שָׂרֵד δραπετεύω
 שָׂרִיד δραπέτης
 קָרָה καταψύχω
 שָׂרַץ ἔρπετόν
 רָמָה ἡπεροπεύω

רְמִיָּה ἡπεροπηῖς
 סוּס ἵππος
 סוּסָה ,,
 לוּטָה καλυπτός
 לֹאט καλύπτω

נָקַר κόπτω
 קָטַף ,, , ἀπανθίζω
 קָצַב ,,
 גָּלִית׃ ὄπλιτης
 כְּלִי ὄπλον

מָגֵן	„	אֵי	πει	حَارِب	„
אֵיד	πάθος	אֵיה	„	(بَطَل)	πολεμικός,
עֲזָב	„ , -ou	עָנִי	πείνα, -η	„	πτο-
אָסוֹן	„	זָעַר	„	חַרְב	πόλεμος
יָהּ	Παιάν	עָנָה	πεινάω, δια-	אֹלִי	πολλάκις, -κι
עֲוִיל	παίδιον	נוֹעַ	„	עַל	„
עֵיל	„	עָנִי	πένης	אֲלֹדֵד	πολυδαίδαλος
עוֹלֵל	„	עָמַל	„	אֲלִיקָא	εἴρην θεοῦ
אֲטַם	πακτώω	עֲנִישִׁים	πένηθμα	עָנָה	πονέω, κατα-
סֶם	„ , στομάω	עֲנִישִׁים	„	עַם רַבְתִּי עַם	πολύδημος
עֲצָרָה	πανήγυρις	עָנִי	πεινία	אֲלֹדֵעָה	πολυειδήμων
עֲצָרַת	„ , ἀγορά	„	πόνος	אֲלִידֵעָ	„ ,
עֲבַר	παραβαίνω	עָנָה	πένομαι	„	ἡλιοειδής
הִתְעַבַּר	„	עֲמַל	„	אֲלִיאֵל	εἴρην θεοῦ
רַכִּיל	παραγγελεύς	בֵּין	πέπνυμαι	אֲלִיצוֹר	εἴρην Διός
רַגֵּל	παραγγέλλω	נָבֹן	„	אֲלִיפֹס	πολύοψος,
רַגֵּל	„ , cf.	„	πεπνυμένος	„	-ύπαις, -ύπυστος
„	προσ-	בֵּן	πέπων	רַב	πολύς
רַגֵּל	παράγγελμα	הֲרַס	πέρθω	רַבָּה	„
יָרַד	παραδίδωμι	עֲרַץ	„ , πορθέω	רַבְתִּי	„
רַדַּת	παράδοσις	עַל	περί	הַרְבָּה	„
מֹרְשָׁה	„	טָהַר	περικαθαρίζω	אֲלִיפֹל	πολύφιλος,
עֲרַף	παρασκευάζω	עֵין	πηγή	„	-λητος, -φυλος
מַעְרַכַּת	παρασκευάσμα	יָמִי	πήμα	אֲלִיפֹלָהוּ	„ „
מַעְרַכָּה	παρασκευή	הֲלִיז	πλαγιάζω	תַּעֲנִי	πονέομαι
„	παράταξις	נָלוּז	πλάγιος	עֲאִנִּי	πονέω
עֲרַף	παρατάσσω	לָזוּת	πλαγίωσις	עָנָה	„ , κατα-
מַרְגּוּעַ	παραψυκτήριον	לֹחַץ	πλάξ, στήλη	הִתְעַנָּה	„ „
מַרְגּוּעָה	„	לֹחֵץ	πλάσσω	עַרְוָה	πονηρία
רַגַּע	παραψυχή	לְבָנָה	πλίνθος	רַעָה	„
הֲרִיגַע	παραψύχω	לְבָן	„	רַעַת	πονήρευμα
יָתֵד	πάσσαλος, -ττ-	לְשׁוֹן	„	רַעַת	„
וַתֵּד	„	לְבָן	πλινθεύω	רַעַת	πονηρός
עֲדָה	πατέω	אֲנָף	πνέω	רַעוֹת	τὰ πονηρά
נֹחַ	παύμα, ἀνά-	הִתְאַנַּף	„ , ἐπι-	עֲמַל	πόνος
מְנוּחַ	„ „	אָפְנוּ	πνοή	עָנִי	„
מְנוּחָה	„ „	כָּל־אֵיִם	ποιίκιλμα	עֲנִין	„
נַחַת	παῦσις, ἀνά-	נַחֲרַב	πολεμέω	אֲוִי	(בֶּן-) ὠδίνων
נֹחַח	παύω	נֹחַח	„	„	(πόνος)

אבוי *πόποι*
 אִיֵּה " "
 רבע *πόρευμα*
 עֲרֵבָה " "
 עֲרֵיֵה " "
 רכב " "
 מְרַכֵּב " "
 מרכבה " "
 הרס *πορθέω*
 (פרץ) " , *πέρθω*
 הריסה *πόρθησις*
 הריסות " "
 מֶרְכָּב *πορθμειον*,
προθ-
 רכל *ῥωπίζω*
 רְכָלָה *πορισμός*
 רְכָלָה " , *ῥώπος*
 מְרַכְּלָת " "
 רכל *ποριστής*,
ῥωποπώλης
 אֲשֶׁר *πότερος*
 אִיָּה *ποῦ*
 אַל " "
 אֵן " "
 אָנָה *ποῦ νυ*
 אִיֵּן " "
 (וַיֵּן, פִּיֵּן) " "
 יד *πούς, ποδός*
 רַךְ *πρᾶος*
 רְחוּ " , *μαλακός*
 יִשְׁיֵשׁ *πρεισγευ-*
τάς, πρίγιστος
 (πρείγυς)
 רַבְתִּי *πρεπτός*
 רַבְתָּא, רַבְתִּי " "
 רבה " "
 (שִׁיבָה) *πρεσβεία*,
-σβις (B),
-σβείον

שִׁיב *πρεσβεύω*
 שֵׁב *πρέσβυς*
 שִׁיבָה " "
 בוא *προβαίνω*
 אַמְרָה *πρόρρησις*
 רְשִׁיּוֹן " "
 אַל *πρός*
 אֶלַי " "
 לְ- " "
 עַל " "
 עַל-יַד " "
 רגל *προσαγγέλλω*
 רגל " , cf.
παρ-
 הַצִּיג *προσάγω*
 נַעַר *προσαιρέομαι*
 רְצוֹן *πρόσδεξις*
 רַצָּה *προσδέχομαι*
 אַרְיָךְ *προσήκων*
 לֹאֲנִי " "
 שֹׂאט *προσκαθέζομαι*
 שַׁעַר, שַׁעַר *προσποιέω*
 (שַׁעַר) *πύλη*
 יִסְף *προστίθημι*
 הוֹסִיף " "
 סִפָּה " "
 הַסִּפָּה " "
 גָּר *πρόσχωρος*
 גַּר " "
 פְּנִים *πρόσωπον*
 גָּבַא *πρόφημι, -ητεύω*
 נְבוּאָה *προφητεία*
 נְבִיאָה *προφήτης*
 נְבִי " "
 נְבִיאָה *προφήτης*
 רֵאשׁ *πρώτος*
 רֵאשָׁה " "
 רֵאשׁוֹן " "
 רֵאשִׁית " "

אֵלוֹן *πτελέα, -εών*
 טִיֵּרֵה *πτερόν*
 רְשָׁף *πτέρυξ*
 טִירָן " "
 יְרִיעָה *πτέρωμα*
 תַּנְיִן *πτηνός (ὄφης)*
 שְׁלָמִי *πτολεμαῖος*
 תַּלְמִי " "
 חָטַר *πτόρθος, πόρ-*
 כְּתָר *πυκάζω*
 הַכְּתִיר " "
 אֵיל *πύλος, πύλη*
 אֵיל " "
 אֵילֵהֶמָּה *πυλών*
 אֵילִים, אֵלְמָה " "
 אֹר *πύρ*
 עֶשׂ *πυραύστης*
 עֲטָה " "
 אֹד *πύρδαλιον*
 הָאִיר *πυρσεύω, ἐκ-*
 רְשָׁף *πυρίδιον*
 חֲרָה *πυρόω*
 נַחַר " "
 עֵלָה " "
 (בְּתוּלָה) *πῶλος [πτ-]*
 עֵלָם " "
 עֵלְמָה " "
 זֶרָה *σπείρω, ῥαίνω*
 זֶרַע " "
 זֶרֶק " "
 עֲנָה *ταπεινώω, ἐκ-*
 הַתְּעֲנָה " , *ἐκ-*
 דֵּק *ψακάς*
 אִשֶׁם *ψάω, ἀγνοέω*
 עֵשֶׂן *ψέφος, ψό-*
 חֶשֶׁב *ψέφω, ψηφίζω*
 מְחַשְׁבָּה *ψήφισμα*
 מְחַשְׁבַּת " "

(7). P

עקב ἀκρόπους
 (אַרְגֶּן) ἀλούργημα
 (ארגונא) „
 (ארְגֶּן) „
 (אַרְגֶּן) „
 (אַרְגֶּן) „
 תולע „
 תולעת „
 יתום ἀμῆτωρ, ἀπά-
 אדם ἀνδρός (ἀνήρ)
 אֲדָם „
 איש „
 אנוש „
 אנש „
 אֲנָסָן „
 דָּשֵׁן ἀνθρακεύω
 דָּשֵׁן ἀνθρακία
 נַפֶּךְ ἀνθραξ, τόπαζον
 יַאֲקוּת „
 בֶּן-אָדָם ἀνθρωπος
 בֶּן-אָנוּשׁ „
 אֲנָס „
 אָבִי ἄ. γε

הַכִּי „ „
 הָאֵם „ מִהַ
 אַגֹּרָה ἀργυρίς
 גֶּרָה „
 חֲדָה ἀριθμέω
 עֲדָ „
 נִשְׂא „
 עֲדָד ἀρίθμημα
 שׁוֹדֵד ἀρπαγεύς
 בֹּזֵה ἀρπαγή
 גֹּזֵל, גֹּזֵל „
 שָׂד „
 בֹּזֵז ἀρπάζω
 גֹּזֵל „
 שָׂדֵד „
 בֹּזֵז ἀρπακτός,
 -αστός
 שׁוֹדֵד „
 קִצֵּף ἀφρίζω
 קִצֵּף ἀφρός
 אֲשֵׁר ὀρθιάζω
 יֵשֵׁר „
 הוֹשִׁיר „
 יֵשֵׁר ὀρθός

יֵשֵׁר ὀρθότης
 יֵשֵׁר ὀρθόω
 (הַרְשִׁיעַ) „ „, κατ-
 יֵשֵׁרוֹן Ὀρθώσιος
 הַשְּׂכִימִים ὀρθρεύω, ἐπ-
 בִּדְלֵן ὀρίζω
 הַבְּדִיל „
 פָּח πρόχοος
 פָּךְ „
 כֹּז „
 (אַבְרִיִּץ) „
 בִּדֵן ῥάβδος
 (רְבִיד) „
 שָׁבַט „ „, σακήπτρον
 (שָׁרְבִיט) „
 גֹּזַע ῥίζα
 (קִרְקַע) „
 (שָׁרֵשׁ) „
 יָאֵר ῥόος
 שָׁחַר „
 גַּעַשׁ ῥύαξ
 תִּקְוָה τέκμαρ
 כִּמְהָה χρήμα
 יָמֵן χρόνος

(8). T

תְּכָר ἐταῖρος
 תְּכָרֶת ἐταῖρα
 עָנוּ ταπεινός
 עֲנִי „
 עֲנוּהַ ταπεινότης
 עֲנוּת „
 עֲנוּהַ ταπεινώω
 הַתְּעִנָה „
 עֲנוּתַת ταπεινώσις

עָנִי „ „
 חֲרָדָה παραγμός
 חֲרָדַת παραύσσω
 חֲלָחֵלָה παραχή
 חֲרָדָה „
 רֵהַב ταραβέω
 רַעַב „
 אֲרֵהַב „
 בֹּרַח τάφος

עָפַר „ „
 חֵישׁ τάχα (ταχίζω)
 עָסִי אֲנִי τὰχ' ἄν
 אֲחֹרֶת אֲשֵׁר τάχα ἴσως
 אֲרִץ ταχίζω, θοάζω
 (דוֹרֵץ) „
 חוֹשׁ ταχίζω
 עוֹשׁ „ „

רוח	”	رعى	”	راب	τυρώω
ريح	”	רעה	τρῶζειν	נופל	τυφλός, ἀμβλύς
רחים	”	דפק	τύπτω	הבל	τῦφος
גת	τρύγη, -ησις, -ητήριον, -ητος	טף	”	חיל	τύχη
רעה	τρῶγω	ספק	”	חץ	”
		תפף	”	حظ	”

(9). Φ

אכל	φαγεῖν	גיר	φάρω	מְצַהֵלָה	φθέγμα
אכל	φάγημα	רקח	φαρμακεύω	חרב	φθείρω
אכילה	”	רקח	φαρμακεύς, -υτής	خرب	”
מאכל	”	רקח	”	נצה	”
מאכלת	”	רקחת	φαρμακεύτρια	נצה	”
מכות	”	רקח	οἶνος	חרבה	φθορά
מכלת	”		φαρμακίτης	خراب	φθόρος
אכול	φάγος	רקוח	φάρμακον	שאנה	φθογγή
עקד	φακώδης	רקח	” , -κεία	עתק	φθόγγος
נקד	”	מְרַקֵּחַ	”	نطق	”
נקדה	φακωτός	מְרַקַּחַת	”	קנא	φθονερός
חלק	φαλακρός	אטי	φάτις	נטר	φθονέω
גיר	φανή	אִיְתָן	”	קנא	” , ἐπι-
גר	”	אוייל	φᾶυλος	”	” , προς-
(فانار)	”	(גבל)	”	”	” , δια-
אור	φάω	אִנְלַת	φᾶυλότης	קנאה	φθόνος
אור	”	נקש	φενאκίζω	התלקח	φλέγω, ἐπι-
אורה	”	עקב	”	להט	φλογίζω
חור	”	עַקְבָּה	φενאκισμός	להט	”
חר	”	הרה	φέρω	לחום	φλογμός, -ιστός
נהורה	”	נער	”	לבה	φλόξ
נהירא	”	ערב	”	להב	”
נהירור	”	עוז	φεύγω	להבה	”
נהרה	”	גוס	”	להט	”
נפאר	”	צהל	φθέγγομαι	נחל	φοῖνιξ
עין	”	צפצף	” , ψοφέω	נחל	”
גיר	φαράω, -ρός, cf. ἀροστριάω	שאג	”	הריון	φορά
		שקק	”	הרן	”

עָרָה	φορέω	עָרוֹם	φρόνιμος	נָטָה	φυτεύω
עָרַף	„	רָהִיט	φρυγανίς, ίδος	נָטַע	„
מַעְרָב	φόρημα	מָנוֹס	φύκτιμος, φύξι-	נָטַע	φυτόν
נְעֻרַת	φορυτός		μος, -ον, φύξιον	עָנָה	φωνέω
עוֹר	„	מָעוֹז	„	עָנוֹת	φωνή
חָרַד	φρίζω, -ικάζω, -ίσσω	אָהֶל	φυλή, φύλον	מַעְנָה	φώνημα
רָעַד	„	أَهِل	„	חָצָה	ψηφίζω
הָרַעִיד	„	עָלָה	φύλλον	חָצַץ	„
חָרַדָה	φρίκη	עָרַב	φυρμός	חָצַץ	ψηφός
רָעַד	„	הַתְעָרַב	φύρω	حَصَاة	„
רָעַדָה	„	נֹזָה	φυσάω	(حَصَاء)	„
עָרַם	φρονέω, -ικάζω, -ντίζω	הִזָּה	„ , δια-	(حَصَوَه)	„
הָעָרִים	„ , ἐπι-	„	„ , κατα-	אָיֶל	ώφέλεια, -λησις
עָרְמָה	φρόνησις	נָטִיעַ	φυτάριον	אֵילֹת	„
		מָטַע	φύτευμα	הוֹעִיל	ώφέλέω
		נָטַיעַ	φυτευτός		

XVIII. Prosthesis occasionally occurs in Hebrew homologues.

אֲנָרְטָל	γυρτόν, κρατήρ	(דָּרַע)	„	(או)	„
אֲנָרַת	γραφή	אֲזָרַע	„	עָבוֹר	πυρός
(פָּרָשָׁה)	„	(זָרַע)	„	(בָּר)	„
אֲדָרְכָן	δραχμή	(אֶל)	אֲשָׁרִי κόρος	(בְּלִיל)	„
(דָּרְכָמוֹן)	„		(B), ἡίθεος, Ion.	עָבַר	περάω
(דָּרְכָמ)	„		κοῦρος, Dor.	(בָּרָא)	„
אֲדִיר	ἄδορος, δέρος, δέρρις, δορά		κῶρος	הָעֵבִיר, הַבְּעִיר	ἐκπυρώω
אָדַר	„	(אֶל)	אֲשָׁרִי „	עָצַל	σχολάζω
אֲדָרַת	„	(אֶלָה)	אֲשָׁרִי „	(שָׁלוּ)	„
(גָּלַד)	„	(אֶל)	יִשָּׁר „	עָצַל	σχολερός
(גַּלְד)	„	(גֹּר)	„	(שָׁלוּ)	„
(דָּר)	„	בָּחוֹר	ἡίθεος	עָצָלָה	σχολή
אֲדָרַע	χείρ	חָבַל	πάλος, κύβος	עָצָלוֹת	„
		חָצִיר	δρόσος	(שָׁלוּה)	„
		(טַל)	„		
		לֹא (אֶל)	οὐ		

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

(1). פ

בטח	πιστεύειν	זָבַיַח	„	נוח	παύειν
זבח	θύειν	טבח	ὀπτάω	פסח	πηδᾶν
חב	„	לָקַח	λάχος, λόγος	שלח	στέλλειν

(2). ל

קָלָה	ἀρά	קל	κοῦφος	בדל	ὀρίζω
אלל	ἀράομαι	גלל, עלל	κυλίνδω	הבדיל	„
קלל	„ , κατ-	מלל	λαλέω, προ-	אל	οὐ
לתפלל	βολέω, ἀντι-	גאל	λύομαι	פעל	ποιέω
גול	ἀρπάζω	אל (שדי)	ὁ (Ζεὺς)	אל	ποῦ
קלל	γευνάω	אל	„	גלל	ρέω
שאל	δέω, αἰτέω	ה- (זה)	ὄ-(δε)	נגל	„
תולל	δουλόω, κατα-	הל- (זה)	„ „	טלל	σκιάζω
טבל	δύω	אלגביש	ἡ γύψος	צלל	„
נהל	ἡγέομαι	אלגביש	„ „	אכל	φαγεῖν, ἐσθίω
הנצל	„ , ἐφ-	الجسس	„ „	אכל	„

(3). מ

נעם	ἄγω, προσ-	עלם	πῶλος	„	οὐλως, ὄλως
נעים	προσάγωγος	עלמה	„	אטם	πακτώω
אשם	ἀθετέω	עלם	δοῦλος	עלם	„ , στομάω
יתום	ἀμήτωρ	הדום	ἔδος	קדם	πάλαι
„	ἀπάτωρ	נחם	ἡγέομαι	קדם	ράγῃ, -άς,
אדם	ἀνήρ, ἀνδρός	חתם	τυπόω	קדם	(ῥῆγμα)
אדם	„	כתם	„	קדם	„
בן-אדם	ἄνθρωπος,	לאם	λαός	רם	ρέω
	φῶς ἀνήρ	אדום	ξανθός	דמם	σιωπάω
רגם	ἀράγειν, ἀράσσω	קתם	χρυσός	פרם	σπαράσσω
אולם	αὐλή	אולם	ὄλος	עולם	τέλος
יבם	γαμβρός	שלם	„	עילום	„
מטעם	γεῦμα	חלם	ὄראω, ὄλ-	תלם	τύλος
טעם	γεύω	השכים	ὀρθρεύω, ἐπ-	פחם	ὑποκάτω
נקם	δίκη	שלם	οὐλω	הלם	ὠδε
נקמה	„	שלום	οὐλε	הלם	ὄ-(δε)

(4). ג

אלמן ἄγαμος	המון δῆμος	צידון ξανθός, ξουθός
אלמנה „	יען δία	שנן ὄξύνω
דשן ἀνθρακεύω	נתן δίδωμι	למען ὄπως
דשן ἀνθρακία	דין δίκη	ישרון Ὀρθώσιος
עדן Αἰδης	דינה Δίκη	שמן ὄσμη, ὄδ-
אבדון „	יהוחנן Διογένης	עין πηγῆ
איתן αἴτιος (?)	יוחנן „	מדינה πόλις
ארגמן ἀλούργημα	עין δοκεύω	مدینه „
أرجوان „	תרן δόρυ	עין פֿונוס
לבן ἀλφός, λευκός	קיצון ἔσχατος	אן ποῦ
לון ἀλλίζω	שנה ἔτος, γέτορ, -ος	רשיון πρόρρησις
לין „	עדן „, ἐνιαυτός	ראשון πρώτος
התלונן „	דון ζῶ	טלמון πτολεμαῖος
ששון γῆθος, γηθοσύνη	שמן ζωμός	ספן σκεπάζω
לשון γλώσσα	חנן ἡγέομαι, ὑφ-	צפן „
لسان „	רנן θρηνέω	שפן „
שפן δασύπους,	כבשן καπνός	נתן τίθημι
ώκύπους	גבן κυφός, ὑβός	שנן ὑμένω, ἐφ-
תמחון δειμα	פן μή	פן ὡς
דמן δήμας		

(5). ע

פשע ἀθετέω	נוע κινέω	גרע רָע
קלע γλύφω	יצוע κοίτη	גזע ρίζα
טבע δύω	נגע κόπτω	זרע σπείρω
ידע εἶδω	גדע „	תקע τίθημι
שבע ἐπτά	قطع „	הקטבע τυπώω, ἐκ-
תָּרַע θύρα	נרע πεινάω	נטע φυτεύω

(6). ר

החביר ἄπτω, καθ-	בירה „, πόλις, βρία	זמורה κομή
התחבר „, συν-	עשר δέκα	עמר „
ארר ἀράομαι	יקר δόξα	צמרת „
אור γῆ	צרר ἐχθαίρω	נקר κόπτω
עיר „	סגר κλείω	תמר πάλμη

תָּמַר „	תִּמְרַת	στέμμα	فانار	„
תָּפַר רָאֲפַטַּו	נִיר	φανή	פתר	φράζω
רֹר רָעַו	נַר	„	فسر	„

ק. (7).

זִקַּק	תִּהָכַו	חִקַּק	רָהֲגַנּוּמִי	שׁוֹקַק	ἐπιποθέω, φθέγγω
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XX. Metathesis occurs in Hebrew homologues, especially regarding a consonant and the vowel or diphthong next to it.

אָב	πατήρ	חֹר	ὤχρὸς	עֲרִיסָה	κάρδοπος
„	φάτις	צַחַר	„	פֹּר	σπείρω
אֹב	„	צַחַר	„	בֹּר	„
אֲגַרְף	χειροπληθής	טַל	δρόσος	סַעַם	ἄπαξ
אֲדַרְעַ	χείρ	יֶשֶׁב	οἰκέω	(פַּצַּר)	πείθω
אֲזֹרַע	„	כֶּסֶּא	κλισία	פֶּרֶץ	„
דַּרַע	„	כְּרֶסֶא	„	צַנְאָר	δειρή
זֹרַע	„	לְבַן	ἄλφὸς	„	θώραξ
אִיף	κῆ	לַעַג	γελάω	קִבֵּץ	πυκάζω
הִיף	„	מַעֲנָה	Εὐμενής	קֶסֶף	„
אֲלַמָּה	ἄμαλλα	(מַתְלַעָה)	καταλέω	רַטַב	ἄρδω, -δεύω
אָם	μήτηρ	מַלְתַּעָה	„	שְׁלַמָּה	χλαμύς
גִּבִּיר	κύριος	סִלְמָה	κλίμαξ	שְׁמָלָה	„
גִּבְרִיָּה	κυρία	עוֹר	χρῶς	שְׁלַט	πέλτη
גִּבְרַת	„	(עֲנַד)	ἀναδέω	שֶׁרֶשׁ	ρίζα
גִּבּוֹר	κόρος, κοῦ-	מַעֲדָנָה	ἀνάδεμα,	שֶׁרֶשׁ	„
דַּרְכֵּמָן	δραχμή	„	ἄνδε-, ἀνάδη-,	„	„
אֲדַרְכֵּן	„	„	ἄνδη-, ἀναδέσμη	„	„

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.

מ. (1).

מַאֲבֹס	φάτνωμα	מַאֲזֹנִים	σταθμός	מַאֲפָה	ὀπτήσιμος,
מַאֲהָב	ἀγάπημα	מַאֲכַל	φάγημα	(-σις)	
מַאֲזִי	„	מַאֲכַלַת	„	מַאֲרָה	κατάραμα
מַאֲזִירָה	ὄργυμα, -υμα	מַאֲמַר	ῥήμα	מַבּוֹא	ἀναβαθμός

מְבוּא	ἀνάβαθρον, βά-	מְזַבַּח	θυσιαστήριον	מְטַע	φύτευμα, -ευτόν
„	δυσμή	מְזוּזָה	σταθμός	מְטַעַם	γεῦμα
מְבוּל	πλήσμη	מְזוֹן	θοίναμα	„	ἔδεσμα
מְבוּסָה	πατησμός	מְזוּר	ὑνάριον	מְכָאוֹב	πάθημα
מְבֻרָר	ἀφαίρεμα	מְזוּרָה	ῥαντήριον,	מְכַבֵּר	κατάπλασμα
מבְּחוּר	„		περιρρ-	מְכַבֵּר	πτύον
מבְּט	πίστωμα	מְזַרְחָה	δέργμα, -μός	מְכוּה	καῦμα
מְכַטָּא	φθέγμα	מְזַרְע	σπέρμα	מְכוּרָה	χωρίον
מְכַטָּח	πίστωμα, -τόν	מְזַרְק	ῥαντήριον,	מכורה	„
מבְּטָחָה	„		περιρρ-	מְכוּת	φάγημα
מְכַבֵּץ	φραγμός	מְמַחֶבֶת	ὀπτάνιον	מְכַלְאָה	αὔλιον
מְגוּר	οἴκημα	מְחַבֵּץ	„	מְכַלָּה	„
מְגוּרָה	„	מְחוּל	χόρευμα	מְכַלְת	φάγημα
מְגוּר	δείμα	מְחַלָּה	„	מְכַמֵּן	θέμα
מְגוּרָה	„	„	χαλκίον	מְכַמַּר	θυμίαμα
מְגוּרָה	„	מְמַחֵה	ὄψανον	מְכַסָּה	κάλυμμα
מְגוּר	ἀγερμός, ἀγυρ-	מְמַחֵיר	ἀγορασμός,	מְכַפְּלָה	σπήλαιον
מְגַל	ζάγκλον		χρήμα	מְכַר	ἀγορασμός, -μα,
מְגַלָּה	κυλίνδριον	מְמַחֵלָה	πλόκαμος		χρήμα
מְגַרָּה	πρίων	מַחְלַפָּה	„	מְמַכֵּר	„
מְדַע	εἶδημα	מְמַחְמַד	ἐπιθύμημα	מְמַכְּרָת	„
מְדוֹן, מְדוֹן	δόνημα	מְמַחְמַצָּת	ζύμωμα	מְמַכְּרָה	ὄρυγμα
מְדַחָּה	ὠθισμός	מְמַחְמַנָּה	σκήνημα	מְמַכְּשֵׁל	σφάλμα
מְדַרְשׁ	ἐρώτημα	מְמַחְמַנֵּק	ἀγχόνη (-νίζω),	מְמַכְּתָב	γράφημα,
מְדַלָּל	ἀγαλμα		πνίγμα		-άμμα
מְמַחְמַלָּה	ἀπάτημα	מְמַחְמַסָּה	ἐπισκισμός	מְמַכְּתָם	„ , φθέγμα
מְמוּסָד	κτίσμα, -μός	מְמַחְמַסוֹר	χρήμα	מְמַכְּתֵשׁ	κοπτήριον
מוּסַד	„ „	מְמַחְמַצָּב	ξέσμα	מְמַלְאָכָה	ἔργμα, -γον
מוּסַד	„ „	מְמַחְמַרְשָׁה	ἄρατρον	מְמַלְאָכוּת	„ „
מוּסַדָּה	„	מְמַחְמַשְׁבָּה	ψήφισμα	מְמַלְבוּשׁ	κάλυμμα
מוּסַר	δέσμα, -μός	מְמַחְמַשְׁבַּת	„	מְמַלוּנָה	αὔλισμα
מוּסַר	„	מְמַחְמַשְׁפָּה	σκοτισμός	מְמַלּוֹן	„ , -μός
מוּפַת	φάσμα	מְמַחְמַתָּרָת	σκάμμα	מְמַלַּח	ἄλμη
מוּקַד	αἶθων	מְמַחְמַטָּח	σφάγμα	מְמַלְפָּדָת	λοχισμός
מוּקַשׁ	δίκτησον	מְמַחְמַטָּה	κλώσμα	מְמַלְקוֹח	λαχμός
מוּרָא	ὄραμα		(κλώθω)	מְמַלְתַּחַח	κάλυμμα
„	τρόμος	מְמַטָּה	στρώμα	מְמַמּוּת	θανάσιμος
מוּרָג	τρυγάνη	מְמַחְמַטוּי	τόξευμα	מְמַמַּרָה	οἰκημάτιον
מוּשַׁב	ἴσμα	מְמַחְמַמוֹן	θέμα	מְמַמַּנָּה	ἀνάθημα
„	οἴκημα			מְמַמַּנָּה	δόμα

מְנַהֵג	ἡγεμόνευμα	„	ἔδεσμα, pl.	מְצוּה	θέσιμον, -μός,
מְנַהֵר	ὄρυγμα	מְצַדְנָה	ἀνάδημα,		-μοσύνη
מְנַוֵּד	τιναγμός, -μα		ἀνδ-, ἀναδέσμη	מְצוּלָה	ἄλμη
מְנוּחַ	ἀνάπαυμα	מְנוּחַ	φύξιμος	מְצוּרָה	τείχισμα, ἀπο-
מְנוּחָה	„	מְנוּץ	ἀενάων, πηγή	מְצוּר	„ „
מְנוּחָה	ἀνάθημα, -θεμα	מְעַלָּה	ἀναβαθμός	מְצַחָה	κνημίς, -μη
מְנִיָּה	„		„	מְצַלָּה	κύμβαλον
מְנַעֵל	κλειδώμα	מְעַלָּה	αὔλημα		„ κώδων,
מְנַעֵיל	κλειθρον,	מְעַמָּד	αὔλιον		χαλκίον
	-ἴστρ-	מְעַמָּסָה	σταθμός	מְצַע	κοιτάριον
מְנוּעַם	γεῦμα	מְעַמָּסָה	γέμισμα	מְצַר	στενόν
מְנוּסָה	δασμός	מְעַקָּה	ἔργμα	מְקַבַּת	σκάμμα
מְנוּסָה	ἴσμα	מְעַרְב	φόρημα	מְקַדְּשׁ	ἀγίασμα,
מְנוּסָה	στρέμμα	מְעַרְרָה	ὄρυγμα		ἀγιαστηρίον,
מְנוּסָר	κλειθρον	מְעַשָּׂה	τεῦγμα, ἔργον		ἀγίστευμα
מְנוּסָרָה	„ , -ἴσμα	מְעַשָּׂר	δεκάτευμα	מְקַהֵלָה	φύλον
מְנוּסָרָה	κτίσμα, -μός	מְעַשָּׂקָה	πεισμός	מְקַוָּה	ἀγών, δόκημα
מְנוּסָה	δάσμα, -μός	מְפַלָּה	πτῶμα	מְקוּה	„
מְנוּסָה	ἐπισκισμός	מְפַלָּת	„ , σφάλμα	מְקוּם	οἴκημα
מְנוּסָה	ἀγορασμός	מְפַלָּה	„	מְקוּר	κρουνίον, -νωμα
מְנוּסָה	σκισμός, ἐπισ-	מְפַלָּצַת	πλάσμα	מְקַטֵּר	θυμιατήριον,
מְנוּסָה	σχήμα	מְפַעֵל	ποίημα		θυτι-, -τρον
מְנוּסָה	„	מְפַעֵלָה	„	מְקַטֵּרָה	„ „
מְנוּסָה	ἰστίον, (-τός),	מְפַקָּד	τάγμα	מְקַטֵּר	„ „
	μέσακλον, -κμον,	מְפַרְץ	φράγμα	מְקַטֵּר	„ „
	μέσατμιον	מְפַרְקָה	ράχετρον	מְקַטֵּר	„ „
מְנוּסָה	σκήνημα	מְפַשָּׁעָה	βαθμός, βα-	מְקַטֵּר	„ „
מְנוּסָה	ὄδευομένη	מְפַתֵּן	„ „	מְקַלְעַת	γλύμμα
מְנוּסָה	„	מְפַצָּב	σταθμός	מְקַנָּה	ὠνημα
מְנוּסָה	ἐπιούριον	מְפַצָּבָה	„	מְקַנָּה	„
מְנוּסָה	„	מְפַצָּבָה	„	מְקַסֵּם	χρησμός
מְנוּסָה	„	מְפַצָּבָה	„	מְקַצוּעַ	ἔσαχτον
מְנוּסָה	„	מְפַצָּבָה	„	מְקַצָּעָה	„
מְנוּסָה	„	מְפַצָּבָה	„	מְקַצָּעָה	„
מְנוּסָה	στιβάδιον	מְפַצָּבָה	„	מְקַרְיָה	κέλευμα,
מְנוּסָה	ψηφίον	מְפַצָּבָה	„		-ευσμα, -ευσμός
מְנוּסָה	δέσμα, -μός	מְפַצָּבָה	„	מְקַרְיָה	κύρμα
מְנוּסָה	πορθμός	מְפַצָּבָה	„	מְקַשָּׁה	σικυών
מְנוּסָה	„	מְפַצָּבָה	„	מְרָאָה	ὄραμα
מְנוּסָה	ἡδονή, pl.,	מְפַצָּבָה	„	מְרָאָה	„
	ἡσθημα	מְפַצָּבָה	„		

מְרִבִּית	καρπισμός	מְשַׁכֵּית	σχῆμα	מְשַׁעֲנֵת	„ „
(A)		מְשַׁרְפּוֹת	πυρόν, -ρά	מְשַׁפְּחָה	σπέρμα
מְרַגְמָה	ἄραγμα, -μός	מְשַׁאֲלָה	αἴτημα, δέη-	מְשַׁטָּט	δίκαιον
מְרַגּוּעַ	παραψυκτήριον	מְשַׁבְּצָה	ποίκιλμα	מְשַׁפֶּת	σταθμός
מְרַגְעָה	„	מְשַׁבֵּר	ῥῆγμα, -μός	מְשַׁקֶּה	πότιμος
מְרוּץ	τρόχιον	מְשַׁבֵּר	ῥηγμίν, -ίς	מְשַׁקּוֹל	σήκωμα
מְרוּצָה	„	מְשׁוּבָה	στρέμμα	מְשַׁקֵּל	„
מְרִיבָה	ἔρισμα	מְשׁוּאָה	ὑψωμα	מְשַׁקֶּלֶת	„
מְרַפֵּא	θεράπευμα	מְשׁוּטוּחַ	στρώμα	מְשַׁקֶּלֶת	„
מְרַקֵּק	φάρμακον	מְשַׁטָּח	„	مَسْكَال	„
מְרַקֶּקֶת	„	מְשַׁבֵּב	κοίμημα	מְשַׁקֶּרֶף	σκέπανον
מְרַקֶּקֶה	βράσμα,	מְשַׁכֵּן	σκήνημα	מְשַׁתֶּה	ἐστίαμα
-μός		„	σκήνωμα	„	πότιμα
מְשַׁאֲ	φόρημα, προσ-	מְשַׁלַּח	ἐπιχείρημα	מְשַׁבֵּן	στιβάδιον
מְשׁוּאָה	αἶθων	מְשַׁלּוֹחַ	„	מְתַכְנֵת	τέχνασμα,
מְשַׁאֲתָה	προσφόρημα	מְשַׁמַּע	ἄκουσμα	-νημα	
מְשׁוּשׁ	γηθосύνη	מְשַׁעֵי	θέαμα	מְתַן	δόμα, δῶρον
מְשַׁקֵּק	καχασμός	מְשַׁעֵן	σκήπτρον,	מְתַנָּה	„
מְשַׁטָּמָה	ἔχθημα,		σκᾰπτρον	מְתַת	„
-θρασμα		מְשַׁעֲנֵה	„ „	מְתַןֵּף	τόπαζον

(2). ת

תְּאָבָה	ἀγάπησις	תְּחֵלָה	γένεσις	תְּסַאֲרָה	φάντασις
תְּאֹוָה	„	תְּחֵנָה	ἔλεος	תְּסַאֲרַת	„
תְּאָנָה	πρόφασις	תְּחַנּוּת	τάγμα	תְּסַפְּלָה	ἀντιβόλησις
(προφαίνω)		תְּלַבֵּשֶׁת	κάλυψις	תְּסַפְּלַצַת	πλάσις
תְּאָר	ὄρασις	طَرَبُوش	„	תְּסַת	ὄπτησις
תְּבוּאָה	φύτευσις	תְּלוּנָה	ἔγκλησις	תְּתָקוּה	προσδοκία
תְּבוּנָה	πίυσις, -ותָה	תְּלִמִיד	μαθητής	תְּרַבִּית	κάρπωσις
תְּבִנִית	φάσις (A)	تَلْمِيذ	„	תְּרֹמָה	ἀρεσις
(φαίνω)		תְּנֹאָה	πρόφασις	תְּרֹעָה	σύριγξις,
תְּהֵלָה	ἀγαליς,	תְּנוּבָה	φύτευσις	κρότησις	
-λλιασις		תְּעוּדָה	εἶδησις	תְּשׁוּמָה	κατάθεσις
תּוּדָה	δόσις	תְּעִנִית	νήσις	תְּשַׁבֵּץ	ποίκιλις
תּוּחֵלֶת	ἐλπίς	תְּעַר	κατακλείς	תְּשׁוּרָה	δόσις
תְּחֻבּוּלָה	βούλευσις,	תְּעֵלָה	„		
ἐπιβ-					

(3). (Mixed)

לְבֵית	οἶκαδε	תּוֹשֵׁב	οἰκητής	שְׁלָמִי	„	„
אֶל־הַבֵּית	„	תְּמָרוֹר	πικρότης	זָמֵר	„	‘Ομηρίδης
עַל גֵּיתוֹ	„	כֶּן־אֲמוֹן	Ἀμωνίδης	תְּמָרוֹר	„	„
דְּבַלָּה	παλάθη	פֶּלֶת	„ Πηλείδης	שְׁמֵר	„	„
נָחַשׁ	ἔχιδνα	פְּלוֹא	„	שְׁמָרִי	„	„
תְּבוּנָה	πινυτής	טַלְמוֹן	„ Πτολεμαΐδης			

XXII. Many Hebrew nouns are modelled on Greek patterns, as distinct from those fashioned the Hebrew prefix-suffix way.

אָב	πατήρ	בֵּיתָן	ποτόν	טֵיט	θίς
אָב	φυτόν	כֶּן	φυτόν	טֵיט	θίς
אֶבְיָתָר	εὐιάτος	גִּלְגָּל	κύκλος	טֵירָה	θύρα
יַיִטְרִי	ιατρός	גִּלְיִן	κύλινδρος	יַיִן	οἶνος
אֶהְבָּה	ἀγάπη	גְּלוֹם	βλήμα, κάλυμμα	יָצוּעַ	κοίτη (-τάξω)
אֶהָל	φύλον	גָּלֶם	ἄγαλμα, γλύμμα	יָתֵר	ιατρός, ἥϊθεος
אָהַל	„ קהל	דָּלַת	θύρα	יָתֵרוֹ	„
אֶכַּל	φάγημα	דָּר	„	כָּאֵב	πήμα
אֶכִּילָה	„	דָּעָה	εἶδσις	כֹּהֵן	διάκονος
אֶכְלָה	„	דָּעַת	„	כַּהֵן	„
בָּג	„ βάγος	דָּעַת	„	כְּנִיָּה	καῦσις
אֶכְלָה	καῦσις	דָּעַת	„	כִּי	„
אֶמָר	ῥήμα, ῥήσις	דָּעַת	„	כִּי	„
אֶמְרָה	„	דָּעַת	„	כִּי	„
אֶנְבֵּה	נְבָת, φυτόν	דָּעַת	„	כִּי	„
אֶנְשִׁים	πένημα	דָּעַת	„	כִּי	„
אֶשָּׂה	ἐστίαμα, κνίσα	דָּעַת	„	כִּי	„
בָּד	φυτόν	דָּעַת	„	כִּי	„
בִּטְחָה	πιστόν	דָּעַת	„	כִּי	„
בִּטְחָה	„	דָּעַת	„	כִּי	„
בִּטְחוֹן	„	דָּעַת	„	כִּי	„
בִּטְחָה	„	דָּעַת	„	כִּי	„
בִּינָה	πινυτή	דָּעַת	„	כִּי	„
פִּטְנֵה	„	דָּעַת	„	כִּי	„
פִּטְמֵה	„	דָּעַת	„	כִּי	„

נָבַת *φυτόν*
 נִפְתּוּל *πόλεμος, Ep*
 πτό-
 סגור *κλειθρον*
 סוגר „ , *σηκός*
 סָחַר *ἀγόρασμα*
 סחרה „
 עֲבָרָה *πόρος*
 עמוּד *σταθμός*
 עָנַג *ἀναψυχή*
 פָּאָר *φᾶρος*
 פָּעַל *ποίημα*
 פֻּעַל „
 פָּעַלָּה *ποίησις*
 פָּקְדוֹן, פָּקְדָה *παρακαταθήκη*
 פָּרָץ *ῥῆγμα*
 פָּת *πυτόν*
 פתגם *φθέγμα*
 צָדָה *σίτησις, -τία*
 צוּלָה *ἄλς (B)*
 צָחַק *καχασμός*
 (-άζω)
 צִיד *ζητός*

V. MORPHOLOGY

צִידָה *ζήτημα*
 צָלַם *ἄγαλμα*
 צָנַם „
 צָפִיָּה *ἐλπίς*
 קָדַשׁ *ἀγιότης*
 (ἀγίζω)
 קָדַשָׁה *ἀγιοσύνη*
 קָדַסָּה „
 קָהַל *φῦλον*
 קָהַלָּה *φυλή*
 קָבִילָה „
 קָטוּרָה *θυμία (-άζω,*
 -ατίζω)
 קָטַרְת *„*
 קָטַר „
 קָרָה *ἐκροή, -ροος*
 קָרִי *ψυχρότης*
 קָרַע *ῥάκος*
 רָאוּת *ὄρασις*
 רָגַע *παραψυχή*
 רָחַם *ῥαγάς, -γή,*
 ῥηγγή, ῥῆγμα,
 -μός, ῥώξ (A)

רָחַם „
 רִיב *ἔρις, ἶδος*
 רִיבָה „
 רִיר *ῥεῦμα*
 רָכַב *τροχός*
 רָמִיָּה *ἡπεροπηίς*
 רָעוּת *ὄρασις*
 רָעִיוֹן *ὄραμα*
 רָקַח *φάρμακον*
 יַיִן הַרְקַח *οἶνος*
 φαρμακίτης
 שָׁחַק *καχασμός*
 שָׁשׂוֹן *γῆθος*
 שָׂאָר *πενθερός*
 שָׂרַם „
 שָׁבִיל *ὁδός*
 שָׁבַר *ἀγόρασμα*
 שָׁמַע *φήμη*
 שָׁקוּי *ποτόν (ποτίζω),*
 ἀκή
 שָׁקַל *σήκωμα*
 שָׁתִיל *φυτόν*

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: אֵל, אֶל-, אֶת, ה-, הַ-, הָ.*

אֵלֶּיךָ Ez 13. 11, אֶת הַשָּׁמַיִם Gn 1. 1, אֵלֶּיךָ Gn 20. 7, הַאִשָּׁה Ib 3. 12, הַאֲנָשִׁים Ib 14. 24, הַנָּשִׁים Ib 14. 16, הַלֵּל Dan 8. 16.

(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: וְהָאִישׁ נִכְבָּד IS 9. 6, וְהָאִישׁ גָּדוֹל, מְאֹד Ib 25. 2.*

(3) *Proper Nouns may take an Article: אֵל שָׂדֵי (ὁ Ζεὺς) Gn 17. 1, אֶת שְׂדֵי Ib 49. 25, אֶת-עֵינֶיךָ Ib 4. 18, אֶת-יְיֹסֵף Ib 37. 3, הַחֲוִילָה Ib 2. 11, הַצִּלְלִפוֹנִי (ἡ καλλιφωνος) ICh 4. 3.*

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

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

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

(7) *In Homer the Article appears generally as a demonstrative or personal Pronoun: הָאֶחָד בְּאֶלְגֹּר Gn 19. 9, אֹתָהּ אֲבַקֵּשׁ Ps 27. 4 (cf. τῆν 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: וְהָאֲחֵרוֹן הַכְּבִיד Jes 8. 23, הָאֲמָנִים עָלַי תּוֹלַע הַבְּקוֹ אֲשַׁפְּתוֹת, Thr 4. 5.*

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

(16) However, אַת is attached to the personal Pronoun, and is almost invariably added to the ה־ה (Ex 2. 9) when the Common Noun is in the accusative, unless it is in the construct: אֶתְּךָ Jer 2. 13, אֶתְּךָ Lev 20. 24, אֶת-הָאָרֶץ Gn 1. 1 אֶת-אֶרְצְךָ Ex 34. 24, אֶת-הַפְּלִשְׁתִּי הַלֹּזוּ Gn 4. 1, אֶת-לְוִדִים Ib 10. 13, אֶת-הַפְּלִשְׁתִּי הַלֹּזוּ.

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

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*

אבן	καπνός	קָרְבָּן	ἐρέβινθος	גָּרַב	ἔρπηθς
אגמון	σχοῖνος	חַרְיִיּוֹן	„	עָשָׂן	καπνός
אוצר	οἶκος, θησαυρός	קָרַם	ἔρπηθς	פֹּאֵל	φάσηλος
אחו	σχοῖνος	טָבוּר	ὄμφαλός	צָד	τιτθός, στήθος
אשף	θέσπις, -στής	טוֹפָן	τυφών	צָרָאָר	θώραξ
בית	οἶκος	יֶלֶק	βροῦκος	קוֹף	κῆβος
בֵּית	„	כְּבִשָּׁן	καπνός	רִיר	ῥέος
בָּר	πυρός	(καπνίζω)		רָמָף	δρόμαξ
בָּאָה	κωκυτός	כְּשָׁף	θέσπις, -στής	שִׁיד	σύνδεσμος
בָּכָה	„ , <i>ιαχή</i>	כְּטָן	χιτών	שָׂרָף	ἔρπηθς, ἔρπετόν
בכי	„	לָג	λόγος	שָׂד	τιτθός, στήθος
גב	βωμός	לָהַג	„	שָׂד	„ „
גִּבְרָה	„	מוֹם	μῶμος	טָדָי	„ „
גָּרַב	ἔρπηθς	מַחִי	μυελός	שׂוּר	θώραξ, τείχος
הָד	τιτθός, στήθος	מִנְחָה	„	סוּר	„ „
הון	ᾠνος	נוֹם	ὑπνος	שְׂחוּר	καπנός
הַיֶּכֶל	οἶκος	מִנָּה	„	שְׂחָר	σχοῖνος
הַיֶּיֶל	„	סוּד	σύνοδος	סָמָר	„
הַמּוֹר	ὄνος	סוּף	σχοῖνος	תָּל	τύλος
הַצִּיר	οἶκος	סָף, שָׂף	σηκός	תָּלָם	„
חָצֵר	„	עָבוּר	πυρός	תְּשָׁבִי	θέσπις

(2). *Feminine–Feminine*

אורה	ἐφέδρα	חבצלת	ἀναγαλλίς	צִלְחַת	θυλακίς
ארוה	„	כְּוִיָּה	καῦσις	קבצה	κομιδή
בוקה	ἰωκή, δι-	לבנה	σελήνη	קְצוּצה	κομίσκη
בְּקָרָה	ἱστορία	מְחַלַּת	μάγαις	קמה	κομιδή
בְּקָרַת	„	נמלה	νύμφη	רְפֹאוֹת	θεραπεία
גאווה	βοή	קִגְלָה	συγκλείς	רְפוּאָה	תרופה, „
גולה	ἔλασις	„	σύγκλεισις	שֶׁחַת	Στύξ
גְּלוּת	„	עדות	γάδιξ, -ις	שׁוֹשֶׁה	χαίτη
דְּבָה	διαβολή	פאה	γωνία	שְׁלֵמָה	χλαμύς
הַנְּחָה	ἀνοχή	„	φόβη	שְׁמֵלָה	„
וְוִית	γωνία	פְּנֵה	γωνία	תְּרוּה	δρύς

(3). *Masculine–Feminine*

אָבוֹס	φάτνη, πάθνη	בְּנֵן	εἰκών, κίων	צִיּוֹן	κίων, ἡ, ὁ
אֲדַרְכָּן	δραχμή	כְּוִיּוֹן	„ „	צִיּוֹן	„
גְּאוֹן	βοή	כְּוִיָּי	καῦσις	קִרְקַע	ρίζα
גֹּזַע	ρίζα	מְטֹאֲטָא	μάστιξ	שִׁיג	σιγή
דַּרְכְּמוֹן	δραχμή	מְתַג	„	שִׁיח	βάξις
דְּרֹחֶמ	„	גְּשֶׁף	νύξ	שְׁכַל	ἀγκαλίσ
דִּין	δίκη	סְדִין	σινδών, ἡ, ὁ	שְׁחַר	ἡώς, ἕως
וְוִין	γωνία	עֲבוֹט	ὑποθήκη	שְׁלַט	πέλτη
זִקֵּן	σιαγών, πώγων	פְּדַר	πραπίδες	שְׁלֶף	γλαῦξ
חֶבֶל	ἀγκαλίσ	שִׁשׁ	τυπάς, -πίς	שְׁרֵשׁ	ρίζα
„	βολή	פְּרֵשׁ	πραπίδες	תֶּאֱר	ὄρασις
יֵרֶף	ρίζα			תֶּר	τρυγών

(4). *Feminine–Masculine*

איפּה	κόφινος	לֵגָה	λόγος	צְנֻחָה	κωκυτός
אֲפָה	„ (أَفَّه)	מְצוּה	θεσμός	צַעֲקָה	„
בְּכוֹת	κωκυτός	מְקֻשָּׁה	σικυών	צִבְבָּה	σχοίνος
בְּכִית	„	מְשׁוּכָּה	ἀκανθεών	רְחַת	βραστήρ
בְּמוֹת	βωμός	נומה	ὑπνος	שִׁית	χιτών, κιθών
זְעָה	κωκυτός	נומה	„	שִׁנָּה	ὑπνος
כְּתָנֶת	χιτών, κιθών	סוּפָה	τυφών	תְּנוּמָה	„ „ „-νωδία

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

αἰλός	אֵילַת	„	כּפּה	„	פּעם
„	חֵלִיל	„	קִבֵּל	„	פֶּשַׁע
„	נְחִילוֹת	„	קִדְקִד	πρίων	מְגֵרָה
„	עֵלְמוֹת	λόχος	אַשׁוּר	„	מְשׁוּר
βωμός	בְּמָה	„	חִיה	„	בִּשְׂאָר
„	מִנְיָר	„	לְשׁוֹר	τύπος	חֹתֶם
„	גָּב	„	לְחִיה	„	חַתִּים
ἐκροή, -ροος	קִרְה	„	לְכַד	„	טַבַּעַת
ἔρις	קִרְדָּה	ὄμιλος	אַמּוֹן	ῥαῖνα	צְבוּעַ
„	קִרְב	„	הָמוֹן	„	זָבִיעַ
„	רִיב	„	הַמּוֹלָה	„	צָבִי
„	רִיבָה	„	הַמְלָה	„	צַבִּיה
θυμός	זַעַם	πειθώ	מְשָׂאוֹן	„	זָבִי
„	זַעַף	„	מְשׁוּאָה	φλόξ	אַקְדָּח
„	חֶמָה	πόλεμος, ἔρ πτό-	„	„	בָּרַק
„	טַעַם	„	מְלֶחְמָה	„	לְבָה
„	עָמוֹ, עַם	„	„	„	לְהַב
καταβολή	חֲבַל	πορθμός	מַעְבָּר	„	לְהַבָּה
„	חֲבַל	„	מַעְבָּרָה	„	לְהַט
„	חֲבַלָּה	„	עֲבָרָה	φορά, -ή	הַרְיוֹן
κεφαλή	גְּלִגְלַת	πόρος	עֲבָרָה	„	הָרֵן
„	חֲבַל	πούς	אַשׁוּר	„	יְבוּל
„	כָּף	„	יָד	„	פְּרִי

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,	שְׂרַף	θυλάκιον	סֵל
ἀγίστευμα	רֶוַח	„	צִקְלוֹן
„	„	„	שׁוֹפָר
„	הַגִּיּוֹן	κυμβιον, γαβαθόν	גְּבִיעַ
ἄθροισμα	„	„	„
γῆθος	שְׁנִיּוֹן	πῆγμα	דְּבַק

πηγάτιον	דְּבַק	„ טיה	„ אַנְבָּה
ποτόν	בִּיתָן	„ קיר	„ נְבָת
σέβας	צְבִי	τόξευμα	„ מְטָח
τείχος	דְּיֶק	φᾶρος	„ אָפֶר
„ סִיץ	„	„ פֶּאָר	„ מְטָע
„ חָאָט	„	φυτάριον	„ נְטֵע
„ טור	„	φυτόν	„ אָבִים
			„ שְׁתִּיל

(2). *Neuter-Feminine*

αὔλιον	מְכָלֶאָה	ἔθνος, ἔθος	עֵדָה	πύιον	גְּבִינָה
„	מְכָלָה	θάμβημα	שְׂמָה	στύγος	שְׁנָאָה
„	עֲלִיָּה	κάπνισμα	אֲבָקָה	χαλκείον	צְלָחָה
βῆμα, πᾶμα, πῆμα	לַעֲנָה	λάχανος	לַעֲנָה	„	צְלָחִית
„	בְּהָמָה	νυμφεῖον	הַפָּה	„	צְלָחַת
„	בְּמָה	πλάσμα	מְפֻלְצָת	„	קְלָחַת
δῶμα	דּוּמָה	πτύον	נְפֵה	„	מְחָלָה

(3). *Neuter-Both Genders*

αὔλιον	אָהָל	„	עֵת	ποίημα	פְּעֵל
„	מְכֹלָאָה	„	תּוֹרָה	„	פְּעֻלָּה
„	מְכָלָה	τὸ ἔθος	תְּעוּדָה	„	מְפֻעָל
„	מְעֵלָה	κλειθρον	מְנַעוּל	„	מְפֻעֵלָה
„	עֲלִיָּה	„	מְסֻגָּר	ῥεῦμα	זְרָם
αὔλισμα	מְלוֹן	„	מְסֻגָּרַת	„	זְרָמָה
„	מְלוּנָה	κῦδος	קְבוּד	„	מְקוּר
γέρον	חֵרִי	„	קְבוּדָה	σφάγιον	זְבַח
„	סְחָרָה	ὄραμα	הָלֵם	„	טְבַח
„	סְחָרַת	„	הָלֵם	„	טְבַחָה
ἔθος, ἦ-, σφέ-	אָשׁ	„	מְרָא	„	מְטַבַּח
„	דָּת	„	מְרָאָה	χόρευμα	מְחוּל
„	עֵדָה	„	מְרָאָה	„	מְחָלָה

(4). *Neuter-Heterogeneous*

βάθυσμα	תְּהוּם	„	מְקֻלוּת	„	אַרְמוֹן
„	תְּהוּמוֹת	δρέπανον	דְּרָבָן	„	אַרְמֻנֹת
βάκλον	מְקָל	„	דְּרַבְנוֹת	„	אַלְמֻנֹת
„	מְקָל	ἔρυμα	אַרוּמָה	θηρίον	אַרְי

„ אָרְיָה	„ צלעות	„ קָפְרָה
„ אָרְיִים	„ أَضْلَعُ, ضُلُوعٌ, أَضْلَاعٌ	„ צוֹף
„ אריות	„ σκῆνῆμα תְּנִיּוֹת	„ צוּפִים
θύος זָבַח	„ מְתִנָּה	„ צִפְחִית
„ זבחים	„ מְתִנִּים	„ צִפְחַת
„ זבחות	„ מְתִנּוֹת	„ στέγος, τέ- גַּג
οἶκημα מוֹשָׁב	„ מְשָׁכָן	„ גַּנּוֹת
„ מושבים	„ מְסָ-, מְשָׁכְנוֹת	„ קוֹזָה στήθος
„ מושבות	„ מִשְׁכָּנִים	„ קוֹזוֹת
ὀστέον עֶצֶם	„ קִנָּה	„ קָאָר φρέαρ
„ עֶצֶם	„ קִנָּה	„ בארת
„ עֶצְמִים	„ σκύφος, σκαφίς כוּס	„ פֶּאָר
„ עצמות	„ כִּסּוֹת	„ בארות
„ אֶעְזֵם, عِظَامٌ, عِظَامُهُ	„ רִים-, כְּפָתָר	„ בּוֹר
σκέλος צֶלַע, כְּרַע	„ סְפֵל, סֶף	„ בְּרוֹת
„ סֶלַע	„ סְפִים	„ בְּשָׂר
„ צלעים, כְּרַעִים	„ סְפוֹת	„ אָבָר, بِنَار, أَبَار, أَبْوَر

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

κάμηλος, ὁ and ἡ: epicene gender: גמל Gn 24. 64, m.; גמלים Ib 24. 10, m.; (מיניקות) גמלים Ib 32. 16, f.

στρουθός, ὁ and ἡ: צפור Nu 22. 16, m., and צפורה Ex 2. 21, f., are proper nouns; צפור Lev 14. 5, f.; Ps 102. 8, m.; צפורים Lev 14. 4, f.; Ps 104. 17, m. عصافير, عُصْفُور.

αἴξ, ὁ, ἡ: יזו Gn 15. 9, f.; עזים Ib 30. 35, f.

ὄvis, ὁ and ἡ: קבש Ex 29. 39, קבשים Ib 29. 38; קשב Lev 3. 7, קשבים Ib 1. 10; קבשה Ib 14. 10, קבשה IIS 12. 3, קבשת Gn 21. 28; קשבה Lev 5. 6 (Lat. ovis).

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

ἀργυρίς אַגְרוּרָה	„ אדיר, אדר,	„ גְלוֹת
„ אַגְרוּרָה	„ „ γέρον σְחָרָה	„ חֲלִיפָה ἑλπίς
ἄλυσις חֲלוּשָׁה	„ „ סְחָרַת	„ צָפִיָּה
ἄλυσις שְׁרָשָׁה	„ „ δούλωσις דְּלָה	„ תּוֹחַלַּת
„ שְׁרָשָׁרָה	„ „ זְלוֹת	„ זְלִפָּה
δέρις, δορά דֶּר, אֲדָרַת	„ „ εἶλασις גּוּלָה	„ תְּמָה, תָּם θέμησις

ἴασις	יְשָׁפָה	μάντις	מִיכָה	,,	مدینه
κάθαρσις	טְהָרָה	,,	מֹשֶׁה	,,	קָרַת
,,	طَهارة	μητις	עֲצָה	πορθησις	הָרִיסָה
,,	קִטְאָת	ῥασις	רְאוּת	,,	הָרִיסוּת
κάλυψις	כִּסּוֹת	,,	רְעוּת	πόσις, ὄ	בִּשְׁת
,,	כִּפְרָת	παλλακίς	פְּלָגֶשׁ	πόσις, ἦ	שְׁתִּיה
,,	عَطایه	πόλις	בִּירָה	πυργῶτις, προκάλυμ-	פְּרֻכָּת
μάγαδις	מִקְלָת	,,	מְדִינָה	μα, παρα-	

XXIX. As a rule, the Hebrew noun or adjective resembles the structure of its Greek homologue in the nominative case; but in a comparatively few exceptions, it resembles the stem as disclosed in the genitive.

ἀγαθός, θοῦ	אֲבִיטוֹב	,,	עֲנִי (הַצָּאן)	μάστιξ, -ιγος	מִתְג
,,	אֲחֻטוֹב	ἄνδρες δικασταί	אֲדָרְגָרִיא	νύξ, νυκτός	נֶשֶׁף
,,	אֲחִיטוֹב	,,	לֹא-אִישׁ	ξανθός, -οῦ	זָהָב
,,	טוֹב	ἄνανδρος	בֶּן-אָדָם	,,	צָהָב
,,	طَيِّب	φῶς ἀνήρ	בֶּן-אִישׁ	,,	צוֹבָא
,,	עֲזוֹב	,,	בֶּן-אֲנוּשׁ	,,	צוֹבָה
,,	(עֲצוֹר)	,,	אִשָּׁה	ὄδους, -όντος	שֵׁן
τὰ ἀγαθά	עֲזוֹבוֹנִים	γυνή, -ναικός	أُنثَى	,,	سِن
αἷμα, ατος	הַמָּץ	,,	פָּחַד	παίς, -ιδός	פְּתִי
,,	קָמַס	ἐπιγουνίς, -ίδος	فَحَذٌ فَحَذٌ فَحَذٌ	,,	فَتَى
,,	קָמַת	,,	קָרְדָה	Διός	פְּדִיָה
ἄλς (B), ἄλος	צוֹלָה	ἔρις, -ιδος	קָרַב	,,	פְּדָה צוֹר
ἀνήρ, ἀνδρός	אָדָם	,,	רִיב	πούς, ποδός	פְּשַׁע
,,	אָדָם	,,	רִיב	,,	שַׁעַל
,,	אָדִיר	ἔρις	רִיב	πὰρ ποδός	פְּתָאָם
,,	אִישׁ	ἤπαρ, -ατος	כָּבֵד	,,	פְּתַע
,,	אָנוּשׁ	,,	כְּבוֹד	τυπάς, -άδος, τυπίς,	
,,	אִנְשָׁן	,,	כִּבְד	-ίδος	פְּטִישׁ
,,	אִשָּׁר	Θαρσώ, οὖς	תְּרַשִׁישׁ	Φοῖνιξ, κοσ	נַחַל
,,	(זָכוֹר) ἄρρηγ	,,	(תְּרֻצָה)	,,	נַחַל
,,	(זָכָר) ἄρσηγ	λαμπάς, ἄδος	לְפִיד	,,	קִנְיֹז
αἰγῶν ἄνερ, vir gregis	אֲדִירֵי הַצָּאן	λέων, λέοντος, λῖς	לֵיִשׁ	φῶς, φῶτος	מַת
		,,	,,	,,	מַתָּם

XXX. The construct is a by-product of the suffix/prefix phenomenon.

The Hebrew genitive differs from the Greek genitive in three respects: it is purely *attributive*, the governing substantive almost

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. רוח אלהים Ez 37. 9, רוח Gn 1. 2; בַּיִת Ib 17. 12, יַעֲקֹב Gn 2. 5; חַיָּה Gn 1. 28, פְּנֵי הַמַּיִם Gn 1. 2, פְּנֵי תְהוֹם Ez 1. 6, חַיַּת הָאָרֶץ Ib 1. 25; בְּנוֹת הָאָרֶץ Ib 34. 1; וְרָעוּ Ib 1. 11, וְרָעוּ Ib 5. 4.

The usual position of the attributive genitive is between the article qualifying the governing substantive and the governing substantive itself, e.g. ὁ τοῦ ἀνδρὸς πατρὸς, ἡ τῶν ἀνδρῶν πατρὶς. 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, עֲמִיאֵל in ICh 3. 5 is referred to as אֱלִיעֶם in IIS 11. 3.

However, two relics of the original order have survived: מַעֲנַה צַמַד IS 14. 14—in contrast to צַמַד בַּקָּר Job 1. 3 and צַמַד פְּרָדִים IIR 5. 17—and שַׁלְלֵךְ Jes 33. 23 for שַׁלְלֵךְ.

XXXI. The dative case in Hebrew varies.

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

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 IS 28. 3, מִן-הָאָרֶץ Ex 1. 10, אֶת-הָאָרֶץ Gn 1. 22, אֶת-הָאָרֶץ Thr 2. 1, (הָעִירָה Gn 44. 13) אֶת-הָעִיר Jos 8. 19, (יְרוּשָׁלַיִם IR 10. 2) אֶת-יְרוּשָׁלַיִם 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 אַל is shortened to ל, vocalization taking over the function of the vowel, e.g. לְבִיתוֹ Dt 20. 5, לְבֵית Neh 2. 8. Now it is possible to equate εἰς with עַד and אַל, 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	אֶ-בַּטַּח
πιστεύ-σ-εις	תֶּ-בַּטַּח
πιστεύ-σ-ει	יֶ-בַּטַּח
	(תֶּ-בַּטַּח)
πιστεύ-σ-ο-μεν	נֶ-בַּטַּח
πιστεύ-σ-ε-τε	תֶּ-בַּטַּחוּ
πιστεύ-σ-ου-σι	יֶ-בַּטַּחוּ
	(תֶּ-בַּטַּחוּ)

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 سَيَكُونُ, سَيَفْعَلُ. 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 פֶּתַח, except before א— is called by the grammarians לְהִפְנוּךְ, because its affixing changes the function of the structure from indicating future time into indicating past time. Thus :

ἐ-πιστεύ-σ-α	לֶ-אֶ-בַּטַּח
ἐ-πιστεύ-σ-αs	לֶ-תֶּ-בַּטַּח
ἐ-πιστεύ-σ-ε	לֶ-יֶ-בַּטַּח
	(לֶ-תֶּ-בַּטַּח)

ἐ-πιστεῦ-σ-α-μεν	בטח	וְ-בָּ
ἐ-πιστεῦ-σ-α-τε	וְ-בטח	וְ-תָ
ἐ-πιστεῦ-σ-α-ν	וְ-בטח	וְ-יָ
	(וְ-תָ-בטח-נה)	

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, σοι, 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 *הָלַךְ* illustrate the similarity between the respective personal terminations, although the tenses vary to accommodate the relevant texts.

ἔρχο-μαι	אָלַךְ-לִי	Cant 4. 6
ἔρχ-η/σαι	הָלַךְ-לְךָ	Gn 12. 1
„	לְכִי-לְךָ	Cant 2. 10
ἔρχ-εται	הִלְךָ-לוֹ	Cant 2. 11
ἔρχό-μεθα	נָלְכָה לָנוּ	IS 26. 11
ἔρχ-εσθε	לְכוּ לָכֶם	Jos 22. 4
ἔρχ-ονται	יֵלְכוּ לָהֶם	IS 26. 12

There are, of course, examples from other verbs, such as: *ויבחר-לו* Gn 13. 11, *נגזרנו לנו* Ez 37. 11, *דמה-לך* Cant 2. 17, *חמדו להם* Prv 1. 22, *תדעי לך* Cant 1. 8, *צאי-לך* Ib., *קח-לך* Ex 30. 34, *וינצלו להם* ICh 20. 25, *תתן-לך* Dt 16. 18, *עשתה-לה* Prv 31. 22, *קבל-לך* ICh 21. 11, *קומי לך* Cant 2. 10, *קומי לכי* Ib 2. 13, *קניתי לך* Jer 13. 1, *קניתי לי* Ruth 4. 10, *מקללים להם* IS 3. 13, *וקששו להם* Ex 5. 7, *שלח-לך* Nu 13. 2.

XXXV. The Subjunctive exists in Hebrew.

The subjunctive occurs in conjunction with: *ἄν, εἰάν* or *ἤν* (אם), *εἰ* (אם), *κε*, epic for *ἄν* (כִּי), *μή* (פֶּן), *ὅπως* (למען), *πρίν* (טרם), *ὥς* (כֹּה).

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 *אָגע* (הבה) or *אָגעטע*, 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.:
הבה נלכנה לבנים (Gn 11. 3)—*δεύτη* (sic) *πλινθεύωμεν πλίνθους*.
הבה־נא אבוא אליך (Ib 38. 16)—*ἔασόν με εἰσελθεῖν* (sic) *πρὸς σε*.
הבה נתחכמה לו פן־ירבה והיה כי תקראנה מלחמה (Ex 1. 10)
—*Δεῦτε οὖν* (sic) *κατασοφισώμεθα αὐτούς, μήποτε πληθυνθῆ, καὶ ἤνι־*
κα ἂν συμβῆ ἡμῖν πόλεμος. המור אלך לי אל־הה המור (Cant 4. 6)
—*πορεύσομαι ἑμαυτῶ* (sic) *πρὸς τὸ ὄρος τῆς συμύρνης*. ויאמר יהודה
מה־נאמר לאדני מה־נדבר ומה־נצטדק (Gn 44. 16)—*Εἶπε δὲ*
Ἰούδας, τί ἀντεροῦμεν τῶ κυρίῳ, ἢ τί λαλήσομεν (sic) *ἢ τί δικαιο־*
θῶμεν; לא תאכלו ממנו ולא תגעו בו פן־תמותון (Ib 3. 3)—*οὐ*
φάγεσθε (sic) *ἀπ' αὐτοῦ, οὐδὲ μὴ ἄψησθε αὐτοῦ, ἵνα μὴ ἀποθάνητε*.
ימיני אם אשכחך ירושלם תשכח ימיני (Ps 137. 5)—*Ἐὰν ἐπιλάθωμαι*
σου Ἱερουσαλήμ, ἐπιλησθείη ἡ δεξιὰ μου. לא כה אמר אדני יהוה לא
תקום ולא תהיה (Jes 7. 7)—*τάδε λέγει κύριος σαβαώθ, οὐ μὴ μείνη*
ἡ βουλή αὐτή, οὐδὲ ἔσται. אם־תאבו ושמעתם טוב הארץ (Ib 1. 19, 20)—*καὶ ἐὰν*
θέλητε, καὶ εἰσακούσητέ μου, τὰ ἀγαθὰ τῆς γῆς φάγεσθε. Ἐὰν δὲ μὴ
θέλητε, μηδὲ εἰσακούσητέ μου, μάχαιρα ὑμᾶς κατέδεται. אם־כה יאמר
למען תזכרו ועשיתם את־כל (Gn 31. 8)—*Ἐὰν οὕτως* (sic) *εἴπη*. כל־מצותי
מצותי (Nu 15. 40)—*ὅπως ἂν μνησθῆτε καὶ ποιήσητε πάσας τὰς*
ἐντολάς μου. בטרם יכה פרעה את־עוזה (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:

... וימי יתן Nu 11. 29 = *εἴ μοι γένοιτο*; thus: ו/עִי, מִי/מוֹי, יתן/י/גֵנוֹיטו.

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

הַבֹּאֲתָּה 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: **תבואתה תבואתה תבואתה** 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: *ἐλθοισαν ἐπὶ κεφαλὴν Ἰωσήφ καὶ ἐπὶ κορυφῆς δοξασθεὶς ἐπ' ἀδελφοῖς*.

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

φθίω אָבַד	ἐφίστημι, καθίστημι יָסַד
καταφθίω, ἀποφθινύθω אָבַד	συνίστημι הִנְסַד
ἀποφθίνω הִאָבַיַד	κτιζώ יָסַד , הוֹסַד, קָדַשׁ, הַקְדִּישׁ, קָדַשׁ
αἰρέω, ἐλεῖν בָּחַר	ἀνακτιζώ יָסַד , יָסַד, קָדַשׁ
καθαίρω בָּחַר	ἴζω, οἰκίζω יָשַׁב
πυρόω בָּעַר, עָבַר	καθίζω, κατοί-, συνοικέω הוֹשִׁיב
ἐκπυρόω בָּעַר, הַעֲבִיר	κωφάω, κωφέω כָּבַד
κεντέω, -τριζώ נָדַד	ἐκκωφέω, -φόω הַכְּבִיד , כָּבַד
συγκεντέω הַתְּנַדַּד	γελάω, -λοιάω, -λοιάζω לָעַג
κλέπτω גָּנַב	διαγελάω, ἐγ-, ἐπεγ-, κατα- הַלְעִיג
(κλέπτῃς נוֹכַל)	μετρέω מָדַד
διακλέπτω נָכַל	συμμετρέω הַתְּמַדַּד
συγκλέπτω הַתְּנַכַּל, הַתְּגַנַּב	κεντέω, νύγω נָנַג
ἐκκλέπτω גָּנַב	κατακεντέω נָנַג
πήγνυμι דָּבַק	συγκεντέω הַתְּנַנַּג
ἐπιπήγνυμι דָּבַק	ἰκνέομαι, θιγγάνω נָנַע
ἔρχομαι, ἐλθεῖν לָו , הִלַּךְ , הִלְךָ	ἐφικνέομαι נָנַע
ἐπέρχομαι הִלַּךְ , הַתְּהַלַּךְ	καθικνέομαι, ἀφ-, ἐξ-, הִינַע
μετέρχομαι, συν- הִלַּךְ , הַתְּהַלַּךְ	ἐπιθιγγάνω הִינַע
ἐλεύθω, ἐπ- הוֹלִיךָ (θ/χ)	καταρρέω נָרַר
σπείρω זָרַע	δίδωμι נָדַב
κατασπείρω הִנְרִיעַ	ἐπιδίδωμι הַתְּנַדַּב
κρύπτω חָבַא	ἡγέομαι נָהַג
ἐπικρύπτω חָבַא , הַחְבִּיאַ	ἐφηγέομαι נָהַג
κατα-, ἐπι- הַתְּחַפֵּשׂ , הַתְּחַבֵּא	διηγέομαι הִגִּיד
δύω טָבַע	παύω נָחַ
καταδύω טָבַע , הַטְּבַע	ἀναπαύω הִנִּיחַ
ἴστημι יָסַד	ἀπέχω, κατα- הִנְיָר

παρέχω הַנְּרָה
 κληρόω הַנְּלָה, הַנְּלָה
 ἐπικληρόω הַנְּנָהִיל
 κατακληρουχέω הַתְּנַחֵל
 νοέω, ἐννοέω הַנְּחָה
 μετανοέω הַתְּנַחֵם, הַנְּחָה
 τείνω הַנְּטָה, הַנְּטָה-לוֹ
 ἐκτείνω, ἐπι-, κατα- הַתְּנָה
 χάζομαι הַנְּזָה, הַנְּזָה
 ἀναχάζομαι הַנְּזָה, הַנְּזָה
 τήκω הַתְּקָה, הַתְּקָה
 κατατήκω, δια- הַתְּקָה, הַתְּקָה
 φέρω הַנְּעָה
 καταφέρω הַנְּעָה
 σείω הַנְּעָה
 ἐκσειώ הַנְּעָה
 φυσάω הַנְּפָה, הַנְּפָה
 διαφυσάω הַנְּפָה, הַנְּפָה
 βάλλω הַנְּפָל, הַנְּפָל
 ἐπιβάλλω, ἀντιβολέω הַתְּנַפֵּל, הַתְּנַפֵּל
 ἐμβάλλω, κατα- הַתְּנַפֵּל
 σφάλλω הַנְּפָל
 ἐπισφάλλω הַתְּנַפֵּיל
 ἴσθημι הַנְּצָה
 ἐφίσθημι, ὑφ-, ἀν-, καθ-, παρ- הַנְּצָה
 ἀποσυλάω הַתְּנַצָּל, הַתְּנַצָּל
 τίννυμι, τίνω הַנְּקָה
 ἀποτίννυμι הַנְּקָה
 ἐκτίνω הַתְּנַקָּה
 ἔχω הַנְּקָה
 περιέχω הַתְּקָה
 κόπτω, ὀρύσσω הַנְּקָה
 ἐκκόπτω, ἐξορύσσω הַנְּקָה
 φέρω, πείθω, ὑψόω, προσφέρω, ἀνα- הַנְּשָה
 διαφέρω, ἐξυψόω הַנְּשָה
 καίω הַנְּשָה
 ἐκκαίω הַתְּשָה
 σείω, πείθω הַנְּשָה, הַנְּשָה

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

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.*

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

בָּדַד ἀποστατέω Ps 102. 8 *stand aloof*

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

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

חַמָּה גָּרַל μεγάθυμος, *q.v.*

דָּרַךְ δυστυχής, ἀτυχής Ps 9. 10, 10. 18, 74. 21 *unlucky, unfortunate*

יִפְנוֹי הַצֵּלְפֹּנִי ἡ καλλιφωνος ICh 4. 3 *the one with the fine voice*

יָרַבְדֵּן διαυγής, εὐαγής, εὐανγής Ex 27. 20 Prv 16. 2 Job 11. 4, 33. 9 *translucent*; of gems זְכוּכִית Job 28. 17; *bright, clear; bright, shining*

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

חָגג ἀνάγω Ex 5. 1, 23. 14 IS 30. 16 Ps 42. 5 *celebrate*

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

יִפְאֵר εὐφυσής 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*

לָוֶה 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; לווה, הלווה Ps 37. 26, 112. 5 Prv 19. 17 Eccl 8. 15
lend a hand, help, assist, co-operate with

מבול πλήμη, πλήσμη, πλημμυρίς, -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 كَلْبٌ قَلْب)

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*

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

עבוט ὑποθήκη Dt 24. 10-13 *pledge, deposit, mortgage*; ἐπὶ ὑπο-
 θήκαις upon *securities given* עבטיט 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. ἐπιγιγνομαι; Gn 32. 2
 Ex 23. 4 Nu 35. 19, 21 IS 10. 5 Am 5. 19 פגש Gn 32. 18,
 33. 8 IIS 2. 13 Hos 13. 8 Prv 17. 12 נפגש Ps 85. 11 Prv 22. 2
 פגש Job 5. 14 *stand facing, face in line of battle*; בישש Ex 32. 1
 Jud 5. 28 *stay, pause, tarry* (spurious, cf. ὀψίζω)

צמד συνωρίς, ἶδος 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

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

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

חמה שרים טεμα Hos 7. 5 *v. סרת טעמ*

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

מראה from ὄραμα and مصارى from χρημα, owing to the suffix/prefix metathesis.

But the Hebrew and Arabic verbs with the MV ו/נ lie in a special category, since these MV letters replace the preposition ἐν which was added in very ancient times to indicate the reflexive character of the verb, a function now performed by the MV terminations: -μαι/μοι, -σαι/σοι, etc. This ἐν seems to have survived in one or two verbs, e.g. ἐντηρέω—a verb identical with τηρέω/נטר/نظر.

A special distinction belongs also to the homology נושא/φέρω, because נושא homologizes with the alternative verb from which come the First Aorist ἤνεγκα and the Second Aorist ἤνεγκον, while expressing the meanings conveyed by φέρω. Similarly, ידע/εἶδω/γινώσκαω.

XL. Some Greek words have incomplete as well as complete or quasi-complete Hebrew homologues.

ἀργυρίς: אַגורא, גֹּרָה	ἥλιος: אֵל, הֵילֵל, הֵרֵס, הָרֵס, הָרֵס
ἀθετέω: אָשַׁם, בָּגַד, חָטָא, פָּשַׁע	חָרַסָה
ἀρα: אֵל, הֵל, הָ-	ἡσυχάζω: הָסַת, הָסָה, הָסַת, הָסַת
δ. μή: הָאָם, הֵן	הַשְׁקִיט, שָׁקַט, חָשָׂה
ἀρ' οὐ ,,	θάνατος: תָּמוּתָה, תָּמוּז, מָנָת
ἀρ' οὐν ,,	θεραπεία: תְּרוּפָה, רְפֹאוּת, רְפֹאוּת
ἀρ' οὐχί; δ. γε	θέσπις: תְּשָׁבִי, כְּשָׁף, אֲשָׁף
βασιλεύω: מִלְךָ, מִשַּׁל	θηρίον: פָּרָה, פָּרָא, אֲרִיָּה, אֲרִי
γῆ, γαῖα: אֵי, אִיר, גֹּי, גְּאִיָּה, גֹּי, גֵּי, גֵּי	פִּיל, פּוּל
אָדָם, קִיר, צִי, עִיר, עָר, פָּר	ἰσχύς: חֻקָּה, חֻק, חֻזָּק, עֻז, עֻז
אָדָמָה	חֻקָּה
δάσους: שַׁעִיר, דְּשָׂא, עֲשָׂו, עֲשָׂב	καλύπτω: חָבָה, חָבָא, כָּסָה, לָבַשׁ
Διός: הָיָה, בְּיָה; v. Παιάν	הַתְּעַלֶּף, חָבַב, חָפִי, חָבָא
καταδουλόω: תַּעֲלוּל; δουλος: זֶרֶקָה, יִרְקוֹן, רִקוֹן	κηθεμών: מְחָסִי, חָמַי, אֲמָנָת, אֲמָן
δράκων: זָבֻלָן, זָבֻל	קִיָּם; cf. τιθηνός
ἐδωλίον: מָזָה, שָׁמ, הִנָּה	λαγχάνω: חָלַק, לָקַח, לָכַד
ἐνθα: הֵנָּה, הֵנָּה	λάος: אָמָה, אָם
,, هناك, הֵנָּה	לָקַח, חָלַק, אַחֻזָה, אַחֻזָה
ἐ. και ἔ. : הִנָּה וְהִנָּה	מְעַרְל, עַרְל, גַּרְל, גְּדֻל
ἐνθεν και ἔ. : מִזָּה וּמִזָּה	מְצַעַר, מְצַעַר, צַעִיר, וְצַעִיר
ἐρίζω: חָרַד, רִיב	μικρός: מְצַעַר, מְצַעַר, צַעִיר, וְצַעִיר

μύριοι: מֵרִבָּבָה, רַבּוּבָה, רַבּוּבָה, רַבּוּבָה
 ἡ μήν, ναὶ μήν: נֶעַם, אֶמֶן
 ξανθός: אָדָם, אֶדְהֵם, אָדָם
 צוּבָא, צָהָב, אֶחְמֵר, אֶסְמֵר, סְמֵדָר
 שֶׁמֶשׁ, שְׁמֵשׁוֹן, שְׁמֵשׁ, אֶסְפֵּר, צוּבָה
 ὀδύνη: אֶגִּינָה, אֶגִּינָה, אֶגִּינָה
 ὄφεις: אֶפְעוּנִי, אֶפְעָה, אֶפְעָה
 ὄχλος: חֶשֶׁד, אֶגֶל, חֶל, חֶיל, עֶגֶל
 πάθος: אֶסְוֵן, אֶסְוֵן, פִּיד, אֶיִד
 παρακαταθήκη: פֶּקֶדוֹן, פֶּקֶדָה
 πλωθείον: מֶלֶכָם, מֶלֶךְ, מֶלֶכָן
 (عبد) الملك, (עבד) מֶלֶךְ, מֶלֶכָן
 πορισμός: מֶרְפֶּלֶת, רַקְלָה, רַקְלָה
 πράος: טְרִי, רֶחוֹ, רֶי
 πρόρρησις: בְּרֵאשׁ, רֶשִׁיּוֹן
 πτόρθος: סְרַעְפָּה, סְרַעְיָה, חֶטֶר
 פֶּרָאָה, פֶּרָאָה
 πυραύστης, ψυχή: פְּרַעַשׁ, עֶטֶה
 πυρόω: שֶׁל, עֶבֶר, בַּעַר, עֵלָה, שֶׁרֶף
 ῥάβδος: שְׁרֵבִיט, שְׁבֵט, רַבִּיד, בֵּד
 ρακίς: עֶרֶק, לַרְקָה, גִּיד
 ραφανίς, -νος, ῥάπαλος: בְּרַקָן, פֶּגְל
 στέμμα, στέμμα: תְּמָר, תְּמָר, עֵמָמֵה
 תִּמְרָה; cf. πάλμη

στύραξ: תּוֹרֶק, צָרִי
 σχήμα: מְשַׁכִּית, סִפּוֹת
 σχίζω: גִּזָּא, חִצָּה, גִּזָּא, גִּזָּא, גִּזָּא
 שֶׁסֶם, שֶׁסֶם, שֶׁסֶם, שֶׁסֶם, שֶׁסֶם
 παραχή: פְּרַעַה, פְּרַדָּה
 Τίτυρος, Σάτυρος: שְׁעִיר, שְׁעִיר
 τοκίζω: וְעֹזֶה, גִּשְׁף
 τόξον: קֶשֶׁת, גִּשְׁק
 τροχός: רַכֵּב, רַחִים, רַחִים
 פֶּלֶח, דַּאֲרֵה
 φαρμακός: רֶקֶח, רֶקֶח
 βλεϋον, βλεϋον, βλεϋον, βλεϋον
 φάρμαξ: גִּרֹן, חֶלֶק
 φοίνιξ, Φο-: פִּנְעֵן, כְּנֹר, חֶם
 פִּנְי, פִּנְי, פִּנְי, פִּנְי, פִּנְי
 קִינֹן, (פִּנְתָּה) פִּנְהָה, פִּנְיָה, כְּנֹרָת
 שְׁנִי, שְׁנִי, קִנְיִי, קִנְיִי
 Φοινίκη: שָׁמ
 χρήμα: חֶרֶם, רַאמֹות, רַאָם
 חֶרֶם, חֶרֶם, חֶרֶם, חֶרֶם
 χῶρος: פֶּר, עֶר; cf. γῆ
 ψηφίζω: חֶשֶׁב, חֶשֶׁב, חֶשֶׁב
 ὠφελέω: אֶפֶל, הוֹעִיל
 ὠφέλησις: אֶפֶל, אֶפֶל

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. *δαίζω, 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. *עֶשֶׂה/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*, אָבָנִים

Jer 18. 3. Furthermore, the homologue of the homonym אבנים Ex 1. 16 is ὀπήεις: (ὀπή) *with a hole*, δίφρος ὀ., i.e. an obstetric chair.

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

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

ἀβάς· εὐήθης: *simple, silly*; also = ἱερά νόσος, *epilepsy*. 'Silly' in Arabic is غَبِيٌّ, the homologue of ἀφύης, *not clever, dull*; and 'epilepsy' in Hebrew is שָׁבַץ IIS 1. 9, the homologue of ἄβατος—ἄ. πόνος a *plague that hinders walking*, i.e. gout—and/or σπασμός/-μός, *spasm, convulsion*.

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

ἄβρα, ἄβρα: *favourite slave*; אָבְרָה/הָבְרָה Mal 2. 14, the homologue of ἑταίρα: *companion, courtesan*.

ἀβῶ· ἐπινοῶ: *have in mind, intend, purpose*; אָוָה Ps 132. 13, the homologue of οἶω, ὄτω, οἶω, οἶομαι: *forebode, presage; mean, intend*.

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

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

ἀγέρδα· ἄπιος (*pear-tree*), ὄγχνη (*pear-tree, pear*); اِجَاصُ اِجَاصُ '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*; אָקְלָתוֹן Jes 27. 1, derivative of non-extant אָקַל, the homologue of ἄγχω or κατ-. The extant אָקַל Hab 1. 4 is the homologue of σκολιάζω:

to be crooked **סָבַל** IIS 15. 31 **שָׁבַל** Gn 48. 14 **הִסְבִּיל** Gn 31. 28; *σκολι-
αίνομαι*, Pass., *grow crooked* **נִסְבַּל** IIS 24. 10; cf. *ἀγχαω/ἠγχαω*.

ἀγρευτεῖ· ὑβρίζει: *treat despitefully, outrage, insult, maltreat*; **הָרַף** IIR 19. 22, 'insult', homologue of *ὑβρίζω* and *καθ-*.

ἀελλεῖ· κολακεύει: *flatters*; **הָלַל**, 'praise, glorify', homologue of *δολολύζω*: *cry with a loud voice*, and *ἀγάλλω*: *glorify, exalt*, esp. *pay honour to a god* Ps 44. 9, 111. 1 Prv 31. 28, 31 ICh 16. 4 ICh 20. 21, 23. 12, 30. 21.

ἀζαλέα = *ψίλωθρον*: *depilatory*; **שָׁעַר** Lev 13. 10, 'hair'; **שְׂעָרָה** IS 14. 45 Job 4. 15; homologues of *θρίξ, ἔθειρα*: *hair, hair of the head*.

ἀζάνιτης: *horse medicine*; **הֶזְיָן** Ez 23. 24; **حَصَان**, 'horse'; homologues of *ὄχειος* (*ἵππος*): *horse kept for breeding*; and *ὄχημα*: of animals that are ridden.

ἀζάπα· πτισάνη: *peeled barley*; **הָשָׁה** Jes 47. 2, 52. 10, 'bare, uncover', homologue of *γυμνώω*: *strip*; Pass., *left bare*; metaph., *lay bare*.

ἀζαχῆς = *σκληρός* (*hard; stiff, 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*); **הָזִק**, 'strong', homologue of *ἰσχυρός*: *strong*, esp. of personal strength Nu 13. 31 Jos 14. 11; of things (wind) Ex 10. 19, (sound) Ib 19. 16; of armies Jos 17. 13; of weapons Jes 27. 1; *powerful* Ez 26. 17; *severe hunger* IR 18. 2; **הָשָׁה**, '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*; **إَوْز** 'goose', **إَوْزِ عِرَاقِي** 'swan', homologue of *νήττα, νήσσα, νάσσα*: *duck* **بَطَّة**.

ἀζειρεί· ξηραίνει: *parch, dry up*, homologue of **צָרַב** Ez 21. 3.

ἀζένα· πώγωνα: *beard*; **צִינִיָּה** Lev 11. 13 Dt 14. 12; 'bearded vulture', homologue of *πωγωνίας*: *bearded*.

ἀζητός· σεβαστός: *venerable, reverend, august*; **הַסִּיד**, '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.

ἀιδώτατον· τειχίονα. There is *τειχίον*: *wall* of a building; **חָיִץ** Ez 13. 10 and **חָאֵץ** are homologues of both *τειχίον* and *ἀιδώτατον*.

αιμάτη = *λεκάνη*: *dish, pot, pan* **הַמָּתָה** Gn 21. 14, **אֶתְמַתָּה** 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 אֵיִן Gn 32. 15, a homologue of αἶξ; and of 'choppy seas' as אֵיִן אֵיִן 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 אֵיִן 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, אָיִל Dt 14. 5, אֵילָה Gn 49. 21, and אֵילָת Jer 14. 5 are homologues of αἰόλος, η, ον: quick-moving, nimble; generally, changeful of hue, sheeny; speckled, striped (W); Αἰολός, ό, the lord of the winds, properly, the Rapid or the Changeable אֵילֹת Ps 29. 9; then, תַּחַשׁ 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 אֵקֶר 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. buštu "pudenda", Heb. bōsheth "shame" . . .' But this is only partly right. The completely correct and full explanation follows. בּוֹשׁ (Jer 48. 39) is the homologue of αἰδέομαι: the initial בּ stands for the spiritus lenis, and שׁ replaces δ. בּוֹשָׁה (Ez 7. 18) and בּוֹשָׁת (Jer 7. 19 Zeph 3. 19) are homologues of αἰδώς, בּוֹשָׁת in Zephaniah bearing the other meaning of αἰδώς, i.e. reverence, awe, respect. Bab. buštu is the direct homologue of αἰδοῖον; but its equivalent in Hebrew is the indirect homologue by the suffix-prefix process, מְבוֹשָׁתִים (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. בּוֹשָׁת 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.

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

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

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

ἀραδ(ήσ)ει· θορυβήσει, 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 اِضْطَرَبَ; ταρασσω, -ττω; also θράσσω: stir, trouble חרד IIR 4. 13 פור Jes 24. 19 הַתְּפֹרֵר הַיְבֵיבָה; agitate, disturb, throw into confusion פֹּרַר Ps 74. 13 פִּרְפֹּר Job 16. 12; cause confusion, throw into disorder פָּרַע Ex 32. 25 Jud 5. 2 Prv 1. 25; cf. ἄραδος, inf.

ἄραδος, ὁ, disturbance הַרְדָּה IIR 4. 13, the homologue of ταραχή: disorder, panic חרדה IS 14. 15 IIR 4. 13; physiological disturbance or upheaval חֲלָהּלָהּ Jes 21. 3; political confusion, tumult, and in pl. tumults, troubles חֲלָהּלָהּ Ez 30. 4 פְּלָגוֹת Jud 5. 15 פְּרָעוֹת Ib 5. 2 פְּרָעוֹת Dt 32. 42. (Prob. onomatop., like ἄραβος.) My contention, however, is that this is not an onomatopoeic word, that ἄραδος and ἀράδει are kindred words, and that they are Greek transliterations of cognate Hebrew words of Greek origin. (ἔρις, ἰδος: חרדה, inf.)

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

ἀρμάν· πόλεμος (war, battle, fight): حَرْبٌ ('war, battle, fight'), the homologue of πόλεμος or of ἔρις, or of both; ἔρις: 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, πτό-: war מִלְחָמָה Gn 14. 2 Ex 17. 16 Nu 10. 9 Dt 2. 9 Jud 18. 11; battle, fight מִלְחָמָה Gn 14. 8 Job 39. 25 ICh 18. 29 נִפְתוּל Gn 30. 8 קָרַב Ps 144. 1 Job 38. 23 Eccl 9. 18. In general, homologues—like רִיב and קָרַב, חרדה and חלחלה—differ either dialectally, because they originate in different tribes; or developmentally, evolving through a process of semantic differentiation.

ἀραβών, ὁ: earnest-money, caution-money, deposited by the purchaser and forfeited if the purchase is not completed; generally, pledge, earnest עֲרָבוֹן Gn 38. 17 עֲרָבָה IS 17. 18 Prv 17. 18 עֲרֹבוֹן; the homologue of ῥύσιον: surety, pledge; property or person seized as a pledge or compensation עֲרֹבוֹן עֲרֹבוֹן, עֲרֹבוֹן, תַּעֲרָבָה IIR 14. 14 رَهين رَهينه.

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

ἄρφα· ἀρραβίων (i.e. *arrha*), עַרְבָּה; v.s. ἀρραβίων, *sup.*

ἄρχα· ἀρραβίων: v.s. ἀρραβίων. 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. ῥωιδιός/ἔρωιδιός; the φ in ἄρφα—like the β in ἀρραβίων—interchanges with ι, while φ interchanges with χ—like π with κ—of which they are the respective aspirates.

ἀσάζειν· λυπεῖσθαι: *grieve, vex*; حَزَنٌ, the homologue of πενθέω: *bewail, lament, mourn.*

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

ἀσιχῆρ· δοτικός: *inclined to give, giving freely*; سَخِيٌّ ('generous'), the homologue of ἀφθονος: *ungrudging, bounteous.*

ἀσμόσει· ἄγνοεῖ, ἀνάπνει. ἄγνοεῖ: *go wrong, make a false step; to be ignorant of what is right, act amiss*; אָשָׁם Lev 4. 13, 27, the homologue of ἄγνοέω or of ἀθετέω: *deal treacherously with, break faith with* בָּגַד Ex 21. 8 Jud 9. 23 Jer 3. 20 Mal 2. 11, 14 חָטָא Ex 32. 33 Lev 5. 5 שָׁעַפְשַׁע IIR 1. 1 Hos 8. 1; Pass., *to be struck off the register* נִפְשָׁע Prv 18. 19; ἀναπνεῖ: *breathe forth* נָשַׁם Jes 42. 14.

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

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

ἀυγεῖν· ἀλγεῖν: *feel bodily pain, suffer, be ill* أَوْجَعُ; *feel pain of mind, grieve* أَوْجَعُ تَفَجَّعًا; both homologues of ἀλγέω: Pass., τὸν ἀλγούμενον ὀδόντα פֶּשַׁע לְרַעָה Prv 25. 19.

ἀψιόρ· μέγα, πολύ: μέγας (*big*) كَبِيرٌ ('big'); πολύς, πολύ: (*many, much*) كَثِيرٌ ('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: (ث, ت), (ذ, د), (ض, ص), (ط, ظ), (ع, غ), and ك which is pronounced like כ. Clearly these six additional Arabic letters are variants of letters common to both alphabets. Moreover, فَتْحَهُ, َ, is the equivalent of פתח and קמץ; ضَمَّهُ, ُ, of קבוץ and שורך; كَسَرَهُ, ِ, of קרק; and سُكُون, ْ, of the enclitic שוא. Arabic has no equivalent of חולם, סגול, צרי, or the independent שוא; nor does it include in its alphabet a letter symbolizing the sound of ב or פ.

أب	אב	πατήρ	זָהַב	זָהַב	ξανθός
بُرْعُوث	פְּרַעַשׁ	πυραύστης	ضَحَك	צַחַק	καχάζω
ثَلَاثَه	תְּלָתָה	τρεῖς	ظَهْر	צְהָרִים	ἀγοραῖν
	שְׁלוֹשָׁה	„	عَضْم	עֲצָמ	ὀστέον
خَمْسَه	חֲמִשָּׁה	πέντε	مَلِك	מַלְךְ	βασιλεύω, -λίζω
ذِرَاع	דִּרְע	χείρ			

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. καχάζω/צחַק/ضحك, πῶλος/עֶלָם/غلام/δοῦλος.

11. An Arabic or its fellow Hebrew homologue may have a MV 1/נ, while the other has not, e.g. βωμός/בְּמֵה/מִנְבֵּר, φέρω/פָּרַח/פָּרַח, φῶς/אֹר/אֹר, نقش/חֲרָק/חֲרָק, שָׁל/נִשָּׂא/נִשָּׂא.

12. An Arabic noun and its fellow Hebrew homologue may belong to opposite genders, e.g. βωμός/בְּמֵה/מִנְבֵּר, χρέος/צָרָה/צָרָה, مُلْك/מַלְכוּת/מַלְכוּת, ضَرُورَه/בְּמֵה/בְּמֵה.

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

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

אם	μήτηρ	אִם	μεριζόμενος
בֵּית	οἶκος	נֶפֶח	φυσάω
בְּמֵל	κάμηλος	עוֹיֵל	[עֵיל] παιδίον
דוּר	διαδόχος	עֵלָם	δοῦλος, πῶλος
זֶה	ὁδε	פֶּתַח	πετάννημι
זֶה	„	צָבִי	ὑαίνα
זָהָב	ξανθός	צָבֹעַ	„
זָרַע	σπείρω	צָבַע	χρoιά
חֲמֹר	ὄνος	צָרָה	χρέος
חֲרָא	κόπρος	קָצִין	δικαστής
טוֹב	ἀγαθός	רָאָה	ὄραω
יָד	γυῖον	שָׁבַע	ἑπτά
יָלַד	βλαστός	שָׁלַט	βασιλεύω
כָּתַב	γράφω	שָׁלַח	τρίτος
לֵישׁ	λίς	שָׁמַשׁ	ξανθός
מֶלֶךְ	βασιλεύς	תְּאֵנָה	σῦκον, Boeot τῦκον

VIII. VERBAL ADJECTIVES

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

- ἄβατος: בחולה Gn 24. 16 Thr 5. 11 בתול *untrodden*; metaph., *pure, chaste*; cf. πῶλος [πτῶλος] *v. עלם*; παρθένος: *maiden, virgin*
- ἄβροτος: אָבִיר Gn 49. 24 = ἄμβροτος
- ἀγαπητός: אהוב Dt 21. 15 Hos 3. 1 Neh 13. 26 דוד Cant 1. 14 דוד IS 25. 22 דויד IS 25. 23 ידיד Jes 5. 1 Ps 84. 2 ودود داود حبيب 2 of things, *desirable*; of persons, *beloved*
- ἀγητός: איום Hab 1. 7 Cant 6. 4, 10 عجيب (ἀγαμαι) *admirable, wonderful*; cf. θαυμαστός
- ἀγιστός: קדוש Ex 19. 6, 29. 31 קדיש Dan 4. 5 قدوس قدیس *hallowed*
- ἀγνωστος, -ωτος: אגס Dan 4. 6 אגש Jer 17. 9 *unknown, unfamiliar, unintelligible*; cf. ἀνήκεστος
- αἰδεστός: הדור Jes 63. 1 נשא IIR 5. 1 נשוא Jes 3. 3 נשיא Gn 23. 6 *revered, venerable*; cf. ὀδός
- αἰνετός, -νγτός: حمود حميد *praiseworthy*; cf. ἐπαινετός
- αἰνκτός: חמודות Dan 9. 23, 10. 11 חמודים Jes 44. 9 *expressed in riddles, riddling*; cf. ἐπιθυμητός
- αἰρετός: בחיר IIS 21. 6 ברור Neh 5. 18 ICh 7. 40 *eligible, chosen*
- αἰτητός: שאול Gn 36. 37 IS 9. 2 *asked for*; see ἵπποι ἠττημένοι *borrowed horses*, s.v. αἰτέω IIR 6. 5; cf. εὐκτός
- αἰωρητός: תלוא Dt 28. 66 Hos 11. 7 תלוי IIS 18. 10 *hanging*
- ἄμβροτος: אָבִיר Ps 78. 25 poet. Adj. *immortal, divine*; cf. ἀγός
- ἀναγκαστός: נחרץ IS 21. 9 *forced, constrained*
- ἀνήκεστος, ἀνάκ-: אנוש 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: חרוץ 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*

- ἀρπακτός: בוזו Jes 42. 22 גזול Dt 28. 31 שודו Jud 5. 27 *gotten by rapine, stolen*
- ἄρρωστος: רזה Ez 34. 20 *weak, sickly*
- ἄφρακτος: פרווי Esth 9. 19 פרוי IS 6. 18 פרוה Ez 38. 11 (cf. ῥηκτός/פרוצה Prv 25. 28) *unfenced, unfortified, unguarded; v. φρακτός*
- γεμιστός: עמוס Jes 46. 1, 3 *laden, full*
- γλυπτός: אליל Lev 26. 1 גלול Job 13. 4 גלול IIR 17. 12, 21. 21 *carved, carved image; cf. εἶδωλον*
- γνωστός, -ωτός (A): ידוע Dt 1. 13 Jes 53. 3 *known; of persons, well-known*
- γνωτός (B): מידע Ruth 2. 1 *kinsman, kinswoman*
- γραπτός: חרוש/ות-חרוש Jer 17. 1 כתוב Ex 31. 18 Dt 28. 61 Jer 17. 1 *marked as with letters, written; cf. χαρακτόν: engraved*
- δετός: אסור Gn 40. 3 IIS 3. 34 IIR 7. 10 Jer 40. 1 אסיר Jud 16. 21 סור 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 קשורה Gn 44. 30 *that may be bound; cf. ἔδεται, σειραῖος*
- δηλωτός: גלוי Jer 32. 11 *able to be shown*
- δικτυωτός: יקוש Jer 5. 26 Ps 91. 3 Prv 6. 5 יקוש Hos 9. 8 *made in net-fashion*
- Διόδοτος, Διόδ-: יהונדב IIR 10. 15 יוֹ Jer 35. 6 יהונתן IS 14. 6 יוֹ IS 13. 2 נדיב ICh 3. 18 נתניה Jer 41. 15 יהוֹ Jer 41. 9 *given by Zeus, heaven-sent*
- δοτός: נתון Nu 3. 9, 8. 16 Dt 28. 31, 32 Esth 3. 11 Esr 8. 17 ICh 6. 33 ICh 1. 12 נתין Esr 8. 20 *granted; cf. ἔδοτος*
- εἰρτός: חרוו Cant 1. 10 *that can be threaded or sewn*
- ἔδεται: קשורה Gn 44. 30 *fastened; cf. δετός*
- ἔδοτος: נתון Dt 28. 31, 32 *given up, delivered*
- ἐκλεκτός: חלוץ Nu 32. 27 Jes 15. 4 *picked out, select; cf. λεκτός*
- ἐλκτός: דרוכה Jes 5. 28, 21. 15 שלופה Nu 22. 23 חלוץ Dt 25. 10 *that can be drawn, tensile*
- ἐνδυτός: עדי Ez 16. 11 *garment, dress*
- ἐντατός: נטוי Ez 1. 22, 20. 33 נטות Jes 3. 16 *stretched; cf. τατός*
- ἐξαυρετός: בכורה Jer 24. 2 בכורה Mich 7. 1 בכורים Ex 23. 16 *picked out, chosen, choice; cf. αἰρετός/בחיר IIS 21. 6*
- ἐπαινετός: محمد محمود مدوح *praiseworthy, laudable*
- ἐπιθυμητός: חמוד Job 20. 20 חמודות Dan 10. 3 محمد محمود *desired, to be desired*
- ἐραστός, ἐρατ-: عروس *beloved, lovely*
- εὐκτός: נזיר Gn 49. 26; *vowed, dedicated* Jud 13. 5, 7; *cf. ἐγκρατής, -τευτής*

- εὐλογητός: ברוך Gn 27. 29 IIS 2. 5 Ruth 3. 10 *blessed*
 ἐφθός, ἄπ-: אופו Dan 10. 5 אופיר ICh 29. 4 סו Cant 5. 11 *boiled; refined*
 gold
 ζεστός: ידון Ps 124. 5 נויד Gn 25. 29 *seethed, boiled; hot water; ὕδατα ζ.,*
 of hot springs
 ζευκτός: חבוש Jud 19. 10 סוגה Cant 7. 3 *yoked, harnessed; joined*
 ζητός, ζατ- = ζητητός: ציד Lev 17. 13 צידה Gn 27. 3 *sought for*
 ζυμωτός: חמיץ Jes 30. 24 חמץ Ex 12. 15 *fermented, leavened*
 θαυμαστός: אים Hab 1. 7 אימה Cant 6. 4 *wonderful, marvellous*
 θεριστός, -ριτός: קציר Jes 18. 4 Joel 4. 13 *harvest, harvest-time*
 θετός: דסה Esth 2. 7 טמון Jos 7. 21 Job 18. 10 נתון Neh 13. 4 *placed,*
taken as one's child, adopted; θετή adopted daughter
 θηκτός: חדוד Job 41. 22 שוקט Jer 9. 7 שנון Prv 25. 18 *sharpened, whetted*
 θραυστός: שבור Lev 22. 22 Ps 147. 3 *broken, crushed*
 ἴστός: כישור Prv 31. 19 יד Ex 15. 8 נס Nu 21. 8 נצב Jud 3. 22 נציב
 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 כמס Dt 32. 34 לבוש IS 17. 5
 לוט IS 21. 10 סתום Ez 28. 3 Dan 12. 9 שתום Nu 24. 3 *covered*
 καυστός, -τόν, καυτός: ניהוח Gn 8. 21 Ex 29. 18 *burnt-offering for the dead;*
whole burnt-offering
 κλειστός: נעול Jud 3. 24 Cant 4. 12 סגור Ez 44. 1 *closed*
 κλειτός: קרוא Ez 23. 23 קריא Nu 1. 16 *renowned, famous*
 κλητός: קרוא IS 9. 13 Esth 5. 12 *invited*
 κοπτός: חטבות Prv 7. 16 כחות Jes 30. 14 *chopped small, or pounded*
 κτιστός: מיסד Cant 5. 15 *built*
 κυκλωτός: עגול IR 7. 23, 31 IICh 4. 2 עגיל Nu 31. 50 *rounded*
 κυφός: חפוי IIS 15. 30 *bent forward, stooping*
 λεκτός: לקחים Prv 24. 11 חלוץ Nu 32. 27 *gathered, chosen, picked out;*
 cf. ἐκλεκτός
 λεπτός: דף Ps 9. 10, 10. 18 דק 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 מסך Ps 75. 9 *mixed, blended*
 μισθωτός: שכיר Ex 22. 14 Jes 7. 20 שכור Neh 6. 13 *hired; hireling, hired*
 servant
 νηφαντός: = -άλιος عيوف عيف *sober*
 ξεστός: הקקים Ez 23. 14 *planed; carved; polished*
 ξυστός: גוית ICh 22. 2 (1) קצובות Cant 4. 2 קצוץ 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: רָאִיִת Esth 2. 9 *to be seen, visible*
- ὄρεκτός: עָרוּף Jos 2. 6 Ez 23. 41 שְׁלָחָה Gn 49. 21 *stretched out; longed for, desired; τὸ ὄ. the object of appetency*
- ὄρυκτός: עָרוּץ Job 30. 6 *dug, formed by digging, opp. a natural channel*
- ὄχετός: גֵּיד Gn 32. 33 Jes 48. 4 Job 40. 17 *conduit, duct; cf. ῥακίς*
- πηκτός: תְּקוּעָה Jes 22. 25 *stuck in, fixed*
- πυνυτός, πν-: נִבּוֹן Gn 41. 33 فَطُونٌ فَطِينٌ *prudent, discreet*
- ποικιλτός: בּוּץ ICh 15. 27 IICh 2. 13 טְלוּא Gn 30. 32, 35 *broidered, variegated*
- ποτός, -όν: שָׁקוּי Hos 2. 7 שְׁתִּי Eccl 10. 17 שְׁתִּיה Esth 1. 8 בֵּיתָן Esth 1. 5, 7. 7, 8 *that which one drinks, drink, esp. of wine*
- προσήκω; -κων, τὰ π.: אָרִיף Esr 4. 14 *befitting, proper, meet, seemly*
- πταιστός: פֶּק Nah 2. 11 *liable to fail (פִּיקָה/פִּיקָה/פִּיקָה): stumble* Jes 28. 7 Jer 10. 4; פִּיקָה/פִּיקָה/פִּיקָה: failure IS 25. 31)
- πυρετός: חָרָהר Dt 28. 22 حَرَارَةٌ *burning heat, fiery heat; fever*
- ῥαχιστός: עָרוּפָה Dt 21. 6 *cut up, cleft*
- ῥηκτός: חָרוּץ Lev 22. 22 פְּרָמִים Lev 13. 45 פְּרוּצָה IICh 32. 5 קְרוּעַ IIS 1. 2, 15. 32 רִצּוּץ Jes 42. 3 *that can be broken or rent, penetrable*
- ῥητός: בְּרִית Gn 9. 9 *covenant*
- σειστός: נִעוּר Neh 5. 13 *shaken*
- σκαπτός: חָצוּב Dt 6. 11 *dug, that may be dug*
- σκελετός: צָלִי Jes 44. 16 קָלִי Lev 2. 14 קָלִי Ruth 2. 14 קְלִיא IS 17. 17 *dried up (spurious); φρυκτός: roasted*
- σκεπαστός: חָבוּשׁ Job 40. 13 כְּסוּי Ps 32. 1 סָפוּן IR 7. 3 Jer 22. 14 Hag 1. 4 צָפוּן Ez 7. 22 Hos 13. 12 שָׁפָן Dt 33. 19 *covered; cf. καλυπτός*
- σπαρτός: פּוּזָה Jer 50. 17 זְרוּעָה Jer 2. 2 *sown, cultivated, scattered*
- στακτός: נִדָּה Lev 12. 2 *oozing out in drops, trickling, distilling*
- στρωτός: נָטוּשׁ IS 30. 16 *spread*
- στυγητός: שְׂנוּא IIS 5. 8 שְׂנוּאָה Gn 29. 31 Dt 21. 15 *hated, abominated*
- συγκομιστός: קָבוּץ Neh 5. 16 *brought together*
- συρφετός: אֶסְפָּסוּף Nu 11. 4 *sweepings, refuse; metaph., mixed crowd, mob, rabble*
- σχιστός: שְׂסוּעָה Dt 14. 7 *cloven, divided; split*
- σωστός: נִצּוּר Ez 6. 12 נִצּוּרָה Jes 1. 8 *safe*
- ταρακτός: פָּרוּעַ Ex 32. 25 Lev 13. 45 *disturbed; that may be disturbed*
- τατός, ἐντατός: נָטוּי Ez 1. 22 Ps 102. 12 נָטוּשָׁה Jes 21. 15 *that can be stretched; stretched*

- τηκτός: נָסָף Jes 48. 5 נָסַף Dan 11. 8 שָׁחַט IR 10. 16 *molten, molten*
 τριχωτός: שְׁעִיר Gn 37. 31 Lev 16. 10 שְׁעִירָה Ib 4. 28 שֶׁצֶר Gn 27. 11
 שְׂרוּע Lev 21. 18 *furnished with hair, hairy; τὰ τ. animals furnished
 with hair; cf. Σάτυρος*
 τρυπητός: חָרַם Lev 21. 18 *pierced*
 φακώτος: נִקְדוּת Cant 1. 11 *lentil-shaped*
 φατός: נֹבַח, נִיב, נִיב Jes 57. 19 *spoken or that may be spoken*
 φλογιστός: לָהֵמִי Dt 32. 24 יָקוּד Jes 10. 16 יָקוּד Jes 30. 14 *burnt up,
 inflammable*
 φορυστός: עוֹר Dan 2. 35 נֶעְרַת Jes 1. 31 *whatever the wind carries along;
 chips, shavings*
 φρακτός: בְּצוּרָה Ez 21. 25 בְּצָרוֹת Nu 13. 28 *fenced, protected*
 φρυκτός: עָגָה Gn 18. 6 Ex 12. 39 Nu 11. 8 *roasted; צָלִי, קָלִי, קָלוּי*
 φυρτός: עָרַב Ex 12. 38 Neh 13. 3 *mixed*
 φυσητός: נִפּוּחַ Jer 1. 13 נִפּוּץ Jer 22. 28 *blown, blown out*
 φυτευτός: נִטָּע Eccl 3. 2 שָׁתוּל Jer 17. 8 *planted*
 χρηστός, -όν: חֲסִיד Gn 24. 12 חֲסִידִים Gn 32. 11 חֲסִיד Ps 145. 17, 149.
 5-6 חֲרוּצִים Prv 10. 4, 13. 4 pl. τὰ χ., as Subst., *benefits, kindnesses;
 of persons, good, esp. in war, valiant, true; generally, good, honest,
 worthy*
 χωριστός: אֲרוּשָׁה 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: ἔλκω means, *inter alia*, to draw a bow; and in that meaning, the homologue of ἔλκω is דָּרַךְ (קֶשֶׁתוֹ) Thr 2. 4. ἔλκω also means to draw a sword; and in this meaning the homologue is שֶׁלֶף (חֲרָבוֹ) Jud. 8. 20 IS 17. 51. Now ἔλκτός means *tensile*, and in that meaning, the homologue of ἔλκτός is דָּרַךְ Jes 5. 28: וְכָל-קֶשֶׁתָיו דָּרְכוֹת, 'and all his bows are tensile'. ἔλκτός also means *that can be drawn*, and in this meaning the homologue of ἔλκτός is שֶׁלוּף Nu 22. 23: וְחֲרָבוֹ שֶׁלוּפָה, 'and his sword was drawn'. But ἔλκω has a further meaning: to draw, with a collateral notion of force or exertion; and in this meaning

it has two homologues: חלץ Dt 25. 9, as well as שלף Jud 3. 22 Ruth 4. 7. In this meaning the homology of ἔλκω/חלץ is corroborated by that of ἐλκτός/חלוצ' 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 חלץ has for homologue ἐξέλκω, and bears both its meanings: *draw, drag out* (Lev 14. 40, 43) and *rescue from* (Ps 6. 5 Prv 11. 8, 9), the latter being a specialized use of the former—'draw, drag out of danger'. (Cf. אָנוּשׁ/ἀνήκεστος, גָּאֻשׁ/νοσάζω IIS 12. 15.)

A unique example—across which I came almost by accident—is הָרוּג, 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 הָרוּג, ἐναρίζω: *strip a slain foe of his arms* (ἐναρά); hence *slay in fight* הָרוּג Gn 4. 8 Ex 2. 14; generally, *slay* הָרוּג Lev 20. 15, 16. Then the homologue of הָרוּג is ἐναρά, τὰ: (ἐναίρω) only pl., *arms and trappings of a slain foe* הָרוּגִים Jes 10. 4, 14. 19. There remains, however, another snag of a similar type, the phrase תַּחַת אֲסִיר which occurs in the former verse. אֲסִיר there is the homologue of σείρα: *cord, rope* אֲסִיר Jud 15. 14; *trace* אֲסִיר Jes 10. 4. To complete the matter and corroborate the above, σείρα has two derivatives, namely: σείρατος: *joined by a cord or band* אֲסִיר Jud 16. 21 IIS 3. 34 IIR 7. 10 Jer 40. 1 Ps 146. 7 Neh 4. 12 אֲסִיר Gn 39. 22 Jud 16. 21 סִיר Eccl 4. 14; and σείράω: *bind or draw with a rope* אֲסִר 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: לְבַשׁ הָרוּגִים means 'dressed in armour', and תַּחַת אֲסִיר וְתַחַת הָרוּגִים יִפְלוּ 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: ἀγαπητός/אהוב/حبيب, ودود/ידיד/דָּאֻד/דָּוִד; αἰδεστός/נשוא/قدوس/קדוש/أغسطس/גָּאֻשׁ; נשוא; αἰρετός/בַּחִיר/ξαιρετός; בכורה/בְּכֹרֶת/άγιος/אֲסִיר/גָּאֻשׁ

קדיש/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 *a* in ἀγαπητός changing into *y* in ידיד, and into *w* in ودود; the homologues of αιδεστός are: one on the scale פעול, and the other on the scale פעיל; so are the two Arabic homologues of ἄγιστός; but their fellow Hebrew homologue is on the scale פעול, whereas the Aramaic is on the scale פעיל; the homologues of αἰρετός and ἐξαιρετός show that פ was sometimes pronounced like כ, as it is to this day by the Ashkenazim; while אהוב and حبيب show that *y* exchanges with both ה and ح, as in γλάβος/חלב/حليب.

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 ἄβατος, an adjective of common gender. It is significant that because ἄβατος is of the same structure as a verbal adjective, its homologues both in Arabic and Hebrew are on the scale פעול. ἄφθορος, πῶλος and παρθένος also claim homology with בתולה, and are of common gender.

Consider the two pairs of homologues—ἄβροτος/אביר and ἄμβροτος/אביר, γνωτός (A)/ידע and γνωτός (B)/מידע—and mark how closely faithful to Greek Hebrew can be.

The homology γνωτός/ידוע is perfectly valid, although the direct homologue of ידע is not γιννώσκω 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 εἶδω (B) are usually supplied by γιννώσκω. The same phenomenon manifests itself in the homology φόρημα/משא (Nu II. II), on account of the two verbs associated with φέρω, namely: οἴσειν (fut. inf.) and ἐνεγκεῖν. It is interesting that Hebrew proves the connection between γιννώσκω 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/ידיד. 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 ידיד was derived, whereas its equivalent

ودود is derived from ود/ἀγαπάζω. Nor is נחויץ, the homologue of ἀναγκαστός, related either phonetically or morphologically to אנס, the only homologue of ἀναγκάζω. אנס drops the syllable γκα by way of syncope, splits ζ into its components, and drops δ; whereas non-extant נחץ dropped the initial vowel by way of aphaeresis, and γ by way of syncope, converted κ into π, and ζ into צ. Hence the vast difference in the pronunciation of (non-biblical) אנוס and נחויץ.

For one reason or another I had repeatedly been tempted to accept as genuine the homologies αἰρέω/בחר and αἰδέομαι/בוש, 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; βαλικιώτης (Φαλ-), Cretan for ἡλικιώτης; βάριον, cf. ἀρήν; βάριχοι, cf. ἄριχα; βήλημα (i.e. Φηλ-), ἥλημα; βρίζα, Aeolian for ρίζα; βρόδον, i.e. Φρο-, Aeolian for ρόδον ורד פרח Nu 17. 23; ἥλιος, Cretan ἀβέλιος בעל Jud 2. 13 בל Jes 46. 1; εἴκοσι, Laconic βείκατι; ῥᾶ, cf. Aeolian βρᾶ; ῥαδινός, Aeolian βράδινος; ῥαδίως, Aeolian βραϊδίως; ῥάκος, Aeolian βράκος; ῥατάναν, cf. βρατάναν; ῥήτρα, Elean Φράτρα ברית Gn 6. 18; ῥοδοδάκτυλος, Aeolian βροδοδάκτυλος; ῥυτίς, Aeolian βρυτίς; ῥώχειν = βρύχειν, βρύχω, βρύκω חרק Ps 35. 16 Job 16. 9, ἐπιβρύκω حرق; cf. τρίζω.

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

At the beginning I also had my doubts about the homology αἰέρω/תלה Gn 40. 19, but they were dispelled when I discovered that the spiritus was sometimes replaced by ת in Graeco-Hebraic homology—thus: ὄλος, Ion. οὖλος (A) תבל/תבול Jes 18. 3; οὖλος (B) תלת Cant 5. 11; ἀλουργός/תולע Jes 1. 18/תולעת Nu 4. 8/תכלת Nu 4. 6; εὐλή/תולעה/תולעת Jes 14. 11/תולעת Jon 4. 7; εἰς/חתח Prv 17. 10; ἐπ-αινέω/תנה/תנה Jud 5. 11; ἄπτω/תפש Dt 21. 19, 22. 28; ἐννέα/תשע Dt 3. 11. Indeed, in one case at least, i.e. ὄμφαλος/טבור Jud 9. 37 Ez 38. 12, the spiritus is replaced by ט; and in another, ἔκω/דרך Ps 7. 13, by ד. It is relevant to

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

The related homologies, *αἰνετός*/حمود/حميد and *αἰνικός*/המודות/המודים, 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 *αἰνικός* 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 **Γ** and the **Ξ** in the homologues of *αἰνέω* and its derivatives.

Secondly, these homologues are: *αἰνέω*, Aeolian *αἶνημι* = *αἰνίζομαι*—poetical and Ionic verb, very rare in good Attic prose, *ἐπαυέω* being used instead—properly, *tell, speak of* חוד Ez 17. 2, usu. *praise* אמר Jes 3. 10 ענה Nu 21. 17 Ps 147. 7 ענה Jes 27. 2 مدح حمد; *approve* חמד Ps 68. 17; esp. in religious sense, *glorify* God חמד Jes 1. 29 مدح حمد; *advise, recommend* יעץ Jes 19. 12, 23. 8 وعظ نصح; *commend* حمد, *to be content with, acquiesce in* אבה Gn 24. 5 נאות Ib 34. 15; *thank* حمد; *to promise* יעד Ex. 21. 8, 9, נועד Am 3. 3 وعد تعهد, or *vow* تعهد.

Thirdly, compounds: *ἐπαυέω*, Aeolian *-νημι*, = *αἰνέω* (for which it is regularly used in Attic), *αἰνίζομαι*, *applaud* ענה Ex 32. 18 ענה Jes 27. 2 Ps 88. 1 ثنى أثنى على; *commend* הלל Ps 56. 5; *applaud, approve* שבח Eccl 8. 15; *assent* אבה Ex 10. 27; *praise* הלל הלל השתבח Prv 27. 1, 31. 30 שבח Ps 117. 1 השתבח Ps 106. 47 תנה Jud 5. 11 سبّح أحمد ثنى أثنى على; *undertake to do* تعهد; *ἐπαίνεσις, ἐπαῖνος, applause* (W) ענות Ex 32. 18; *καταινέω, promise to do* علی صمم, esp. *promise in marriage, betroth* خطب.

Fourthly, other derivatives: *αἰνετήριος, laudatory* ثنائى مدحى *αἶνη* = *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, חוד חידה Ez 17. 2, esp. *story with moral, fable* חידה Ez 17. 2 قصه, *riddle* חידה Jud 14. 12, *praise* ثناء حمد;

resolution تصميم. ἐπαίνεσις, *praise* לַנּוֹת Ex 32. 18 تسبيح; ἐπαυέτης, *praiser* حماد; ἐπαυετός, *praiseworthy, laudable* مُحَمَّدٌ مَحْمُودٌ مَدُوحٌ; ἐπαινός, *panegyric* مديح. 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 αἰνίσσομαι and its derivatives: αἰνίσσομαι, *speak darkly or in riddles*, חֹדֶר Jud 14. 12; αἰνιγμα, -μός, *dark saying, riddle* חִידָה Ib. أَحْجَبِيَّةٌ.

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

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

The primary homologues of אָמַר are εἶρω (B) and its associates, ἐρῶ, εἶπον and φημί, because—here, again—not only do they conform both phonetically and semantically, but also yield derivatives which are homologous with אָמַר (φήμη, ἔπος, ῥῆμα, ᾠμή), אָמַר, אָמַרָה, אָמַרָה (ῥῆσις, φήμη, ἔπος), מאמר (ῥῆμα, φήμη). And although αἰνέω provides no such derivatives, I nevertheless uphold the validity of its claim to homology as a secondary homologue with אָמַר, 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 homologues 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 homologues of a grotesque nature. Here, however, over and above the fact that the families of εἶρω and אָמַר 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 *εἶρω* 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 **אמר** 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 *εἶρω* is ‘order’, the Arabic homologue of which is *أمر*; while one of the meanings of *ῥῆμα* is—almost unaccountably—‘matter’, which happens to be homologous with *أمر* (cf. *ἔπος* **דבר** Ex 18. 22). Finally, since **אמר** is the homologue of *ἔπω* (the associate of *εἶρω*), its connexion with *εἶρω* and its derivatives is similar to that of **נשא** 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/שאל* is confirmed by the fact that the Boeotian variant of *αἰτήσω* is *θήσω*.

The **צ** in *ῥαριστός/רצוי* is preserved from the original homology *ῥρέσκω/רצה*, where it replaces the digraph *σκ*. Now *ῥριστός* is not a verbal adjective, but since it is in the form of one, its Hebrew homologue is on the scale **פעול**. Other examples are *θέριτος* which has precisely the same homologue as *θεριτός* and *θεριστός/θέριστος*.

ῥρακτός/אריך is confirmed by *ῥρακείσις/ארוכה* ICh 24. 13 (*help, aid*) and *ῥρακέω/עריך* Jes 40. 18 Ps 40. 6, 89. 7 (*to be a match for*)(?).

φρακτός resembles **פרוי**, **פרזה**, and **פרזי** more closely than does *ῥφρακτός*; but semantically all the texts point to the latter as being the right homologue. Both words derive from *φράσσω*, the homologue of which is **בצר**, not through metathesis, but by the dropping of *ρ* and the adding of a terminal **ר**, as in *ישר/δρθός*. Cf. *ῥβατος/בתולה*, *sup.*, where the *α* privativum drops.

In *γλυπτός/אליל*, the *γ* exchanges with **א**, as in *γη/אי* Jes 20. 6 and *γυνή (-ναικός)/אשה* Gn 2. 22 **אנשי**; 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/מאד*.

γραπτός derives from *γράφω*, the homologue of **כתב**. 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 γ and the ϕ have been respectively altered to \beth and \aleph , and the ρ 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: γ and κ , and ϕ and θ (or π and τ) interchange dialectally, whereas the ι in the infinitive $\epsilon\omega$ or the thematic ω interchanges with \beth and ρ drops out in Graeco-Hebraic homologies.

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

Thirdly, כתב 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 כתב חֶטֶא ; *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 כתב 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: $\gamma\rho\alpha\phi\acute{\eta}/\text{כתב}$, *that which is written, writing* Esr 1. 22, 4. 7; *letter* IICh 2. 10; *document* Esr 2. 62; *book* Ez 13. 9 כתב ; $\gamma\rho\alpha\phi\acute{\eta}/\text{כתבת}$, *that which is drawn or painted, drawing, picture, writing* Lev 19. 28; $\gamma\rho\acute{\alpha}\mu\mu\alpha$, $-\acute{\alpha}\theta\mu\alpha$, $-\acute{\alpha}\sigma\sigma\mu\alpha/\text{מכתב}$, *written character, letter* Ex 39. 30; *letter* IICh 21. 12; *inscription* Ex 32. 16 Dt 10. 4; *notes in music* מכתם Ps 16. 1. A highly specialized meaning of $\gamma\rho\alpha\phi\acute{\eta}$ is *bill of indictment* in a public prosecution, the homologue of which is ספר Job 31. 35.

סור confirms that the \aleph in אסור and אסיר is prosthetic, but I am not quite sure about the status of the \aleph in קשורה . If קשר is the homologue of the simple verb $\delta\acute{\epsilon}\omega$, then the \aleph would be prosthetic; on the other hand, should קשר be held to be—like עקד —a direct homologue of the compound verb $\acute{\epsilon}\kappa\delta\acute{\epsilon}\omega$, embodying the prefix $\acute{\epsilon}\kappa$ -, then the \aleph would be replacing κ . Yet that choice would not quite dispose of the problem; there is a real dilemma here. For strictly speaking, since 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 **חלוץ** in connection with *λεκτός* and *ἐκλεκτός*; and by **עדה** and **עטה** *vis-à-vis* *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, *חלק* IIR 9. 10; *λάχος/חלק* Dt 18. 8, *חלקה* ICh 35. 5; *περάω/עבר* Gn 15. 17 Jos 4. 22, *πυρόω/עבר* Jer 23. 9, *ἐκπυρόω/העביר* IIR 16. 3, *πυρός/עבור* 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/שאנן* Am 6. 1, *שלאנן* Job 21. 23; *Ζεός* (*Σδεός*)/**שדי** Gn 17. 1, *Ζήγ*/**שדין** 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 a peradventure that in the distant past our forefathers spoke undiluted and unimpaired Greek.

Mark that whereas *Δίοδοτος* embodies the verbal adjective and means ‘given of Zeus’, **יהונתן** and **נתניהו** embody the noun and mean ‘gift of Zeus’, **יהו** being homologous to the genitive *Διός*—with the not unusual elimination of the initial *δ*—as **כבד** Ex 29. 13 is homologous to *ἡπατος*, the genitive of *ἡπαρ*. Mark also that **נתניה** is short for **נתניהו**, because **יה** Jes 12. 2 Ps 68. 19 and **ביה** Jes 26. 4 Ps 68. 5 are the homologues of *Διός* or *Παυάν*.

The homology *εὐλογετός/ברוך* 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 **אבי**; (2) that in **אברך** Gn 41. 43—

assuming the word to be related to בָּרוּךְ—this prefix actually exchanges with אֶבֶר; (3) that in several homologies this prefix exchanges with ׳, a letter associated with ב in Graeco-Hebraic homologies, e.g. εὐφυσῆς/יִפְהָ Gn 39. 6, εὐφωνος/יִפְנֹה Nu 13. 6, εὐδω/יִשׁ Cant 5. 2; (4) that in modern Greek, εῦ is pronounced ‘ef’; (5) that Arabic yields the following immediately relevant and closely resembling homologies: εὐλογέω/بَارِكْ/بَلِغْ, εὐλογία/بَلَاغَةٌ, εὐλόγος/بَلِغْ. Cf. Euskadiko/Basque.

Then there lies concealed somewhere a semantic snag, i.e. the word בְּרִכָּה 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, εὐέργεια, -εῖη, -εσία, -εσίη, *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 בָּרַךְ is homologous to εὐλογέω; but its infinitive, בָּרוּךְ Jos 24. 10, its Passive, נִבְרַךְ Gn 12. 3, and its פֻּעוּל, are the only parts of it extant. Its פֻּעַל, בָּרַךְ, has at least two homologues: (1) κατευλογέω (strengthened for εὐλογέω)—*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) κατευεργετέω (strengthened for εὐεργετέω)—*show kindness to* Jos 14. 13. The פֻּעַל is homologous to κατευλογέω in the Passive Voice—*bless, praise a god* Job 1. 21; of God and men, *bless, praise* Jud 5. 24. Its הַתְּפַעַל is homologous to εὐλογέω in the Middle Voice—*bless* Gn 22. 18 Jes 65. 16; *bless, praise* Dt 29. 18. Finally, its verbal noun בְּרִכָּה is homologous (1) to εὐλογία—*praise, eulogy* Neh 9. 5; *blessing called down or bestowed* Gn 27. 12, 35–6; and (2) to εὐέργεια, -εσία—a *good deed, kindness* Jes 36. 16 (v. p. 229).

Now I am not happy about the euphemistic use of εὐλογέω to

mean 'curse' in the Septuagint, especially as there is another verb which has a good claim to homology with **בָּרַךְ** in IR 21. 13, that is, *κατηλογέω* which means 'make of small account'. But this verb is supposed to be instead of *καταλογέω*, a form which we are told does not occur. Is it possible that it is an ancient form of *κατευλογέω*, 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 **לשון זהב אחד** by *γλώσσαν μίαν χρυσῆν* Jos 7. 21. In fact, **לשון** there has nothing to do with 'tongue', but is the homologue of *πλίνθος*, *ingot*. In this homology, the letters dropped are *π* and *ν*; whereas in *πλίνθος/לבנה/לבן*, the letters dropped are *π* and *θ*. In **מלבן**, one of the five homologues of *πλυθειον*, *ν* and *θ* drop out; while in the others—**מִלְכֵן, מִלְכֵם, מִלְכֵךְ**—only *ν* drops out. Cf. **השיב** Esr 10. 14, 18 Neh 13. 23/*καθίζω/συννοικέω*.

As to **בָּרַךְ**, it may be the *הפעיל* imperative of either **בָּרַךְ/בָּרַכ**/*εὐλογέω*, with **א** instead of **ה**—as in **אנאלתי** Jes 63. 3, **אושע** IIS 3. 18, **אשתולל** Ps 76. 6, **אתחבר** IICh 20. 35—or of **בָּרַךְ/בָּרַכ**/*προσκυνέω* IICh 6. 13, as in Arabic, **أَبْرَكَ**. 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.

אופר, אופיר is another interesting homology. **אופיר** and **אפיר** are apparently indiscriminate spellings. Thus we find that **אופר/אופיר** is a personal name: Gn 10. 29 ICh 1. 23; **אפיר/אופיר** is a geographical name: IR 9. 28, 10. 11, 22. 49 ICh 29. 4 IICh 8. 18, 9. 10; and **אופיר** is an adjective: Jes 13. 12 Ps 45. 10 Job 22. 24, 28. 16. The homologue of this adjective is *ἄπυρος* in at least one context, Job 22. 24; elsewhere it may be *έφθός*. Another homologue of *έφθός* is **אופו** Dan 10. 5, while *ἀπεφθός* is the homologue of **מאופו** Jer 10. 9 and **מופז** 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: *ἄπεφθός χρυσός*, *refined gold* **מתם אופיר** Jer 10. 9; *ἄπυρος χρυσός*, *unsmelted gold* **זהב מאופו** Jer 13. 12; and *έφθός χρυσός*, *refined gold* **פז כתם** Cant 5. 11

זהב מאופז Dan 10. 5. A phrase identical with זהב מאופז is זהב מופז IR 10. 18, though מאופז might mean 'from "Εφεσος'.

According to the commentators and lexicographers, אופיר in its different spellings is invariably a proper noun, and so is אופז; whereas פז is a noun and מופז a participle of the verb פוז, on the scale הפעל, meaning 'be refined'.

The homology ζευκτός/שבוי/חבוי/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 زوج; 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 زوج; 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/שב/חבש/חבש Ez 16. 10, 24. 17 Job 28. 11, 40. 13; and v. p. 208.)

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

First, according to the Septuagint, הדסה means θρεπτή, 'adopted foundling', the initial ה being the definitive article. Apparently, in the days of the LXX, they knew the word דסה as meaning 'adopted'. But הדסה has since been interpreted as an alias of Esther, akin to הדס—interpreted as 'aromatic bush', 'myrtle'—where the ה 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 ἀδύς, 'pleasant' smelling or 'pleasant' looking. Since Esther was an adopted as well as a comely maiden, the probability is that she was surnamed הדסה on both accounts.

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

homology $\theta\acute{\epsilon}\mu\alpha$ /מְטֹמֵן Gn 43. 23 Jes 45. 3 מִכְמֵן Dan 11. 43, the two Hebrew synonyms reflecting the Greek dialectal exchange of θ with χ . Pronunciation was facilitated in other homologues of $\tau\acute{\iota}\theta\eta\mu\iota$ by a prosthetic \aleph , by resorting to the MV \beth , or by transliterating the verb in full. However, the difficulty in pronunciation is still experienced in שׁוּם, where only the Hebrew terminal \aleph is added to the root $\theta\epsilon$; for in the formation of the הִתְפַּעֵל (הִתְשָׂם), both the τ and θ were used: Dan 2. 5 Esr 4. 21, 5. 8. (Cf. $\tau\acute{\iota}\theta\eta\mu\iota$ /נִטְהָה ICh 21. 10/נִטְלָה IIS 24. 12.)

$\delta\omicron\tau\omicron\varsigma$ /נִתְּוִן is a doubly peculiar homology—in that morphologically, the Hebrew homologue corresponds to $\theta\epsilon\tau\omicron\varsigma$ as well as $\delta\omicron\tau\omicron\varsigma$; 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—נִתְּוִיִּם, ‘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—נִתְּוִיִּים or נִתְּוִיִּים, ‘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 *Ἀθινεῖμ*, *Ναθανίμ*, *Ναθινίμ*, or *οἱ Ναθιναιοὶ*; but only once was their name translated (*οἱ δεδομένοι* ICh 9. 2). However, נִתְּוִן in Dt 28. 31, and נִתְּוִיִּים in the next verse, mean simply ‘granted, given, given away’, and are obviously so rendered by the Septuagint.

$\epsilon\gamma\kappa\rho\alpha\tau\acute{\eta}\varsigma$ /נִזְרִי: 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: גַּל/καταξυράω, *shave close*; נִבִּי/θύμα, *victim, sacrifice*; גַּל/ἀσταφίς, ὄσ-, σ-, *dry grapes, raisins*; חֲטָא/καθαρίζω, *cleanse, purify*; חֲטָא/καθάρισιον (sc. ἱερόν), *purificatory offering*; חֲלֵה/κόλλιξ, *roll or loaf of coarse bread*; חֲרָצֵן/ράξ, ראָגός, *grape, generally, berry*; שִׁיבֵשׁ/δύψιος, of things, *dry, parched*; פָּפֵר/καθαρίζω, *cleanse, purify*; לֶחֶל/λεῖος, *smooth, metaph. soft*; מִנְחָה/ἀνάθεμα, -θημα, *anything dedicated*; מִצָּה/μᾶζα, *barley-cake, distinguished from ἄρτος (wheaten bread)*; נָדַר/δίδωμι, *offer to the gods*; נָדַר/δῶρον, *votive gift or offering to a god*; נִזְוֵר/ἄνθος; הִזְוֵר/παρέχω, *present, offer*; and/or ἐγκρατεύομαι, *exercise self-control* Nu 6. 12; and/or εὐχομαι, *vow or promise to do*; הִזְוֵר/ἀπέχω, *keep oneself from, refrain oneself*; κατ-: *restrain himself from* Ib 6. 3; נִזְוֵר/ἐγκρατής, *master of oneself, self-controlled, self-disciplined*; and/or εὐκτός, *vowed, dedicated*; נִסְךְ/σπονδή, *drink-offering*; עֲלָה/ἐκπύρωσις, *calcination*; הִפְלֵא/ἀπειλέω, *promise* Lev 27. 2 Nu 6. 2; פָּרַע/προκόμιον, *forelock of a horse, frontal tuft*; קִדַּשׁ/ἀγίζω, *hallow, make sacred, sanctify (W)*; קִדַּשׁ/ἅγιος, *devoted to the gods*; in good sense, *sacred, holy*; קָרִיב/καθιερεύω, *sacrifice, offer*; קָרִיב/ἱερεῖον, Ionic ἱερήϊον, *victim, animal for sacrifice, ἱερούσου' ἱερήϊον* Od. 14. 94; שֵׁשׁ/πρόσθιος, *front*; קִיָּקִי/φρυκτός, *roasted, fried*; שֵׁשׁ/ἔθειρα, *hair, poetic noun*; שֵׁשׁ/שְׁלָמִים, *θύσημα, θηγήλημα, in pl., sacrificial offering*; θύλημα, *that which is offered, mostly in pl., θυλήματα, cakes, incense, etc.*; שֵׁשׁ/τέλος, *payment*; pl. *services or offerings due to*

the gods; אשם/ἀθέτημα, *breach of faith, transgression*; גפן/οἴνη, old name for *the vine*; ὑλήν, ὑόν, any climbing plant with tendrils, esp. *grape-vine* (IIR 4. 39); חמץ/ζύμωσις, *fermentation*; יונה/οἰνάς, a *wild pigeon*, of the colour οἰνωπός, *the rock-dove, Columba livia*; יין/οἶνος, *wine*; ענב/οἰνόπη, a kind of *grape-vine*; שכר/μέθυ, *wine*; סίκερα, *fermented liquor, strong drink*; משרה/στάλαγμα, *that which drops, a drop*; תער/τὸ ξυρόν, *razor*; תר/τρογών, *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 קוֹזֵר has three homologues to cope with, and נוֹזֵר two: one, εὐκτός, a verbal adjective, homologizing with נוֹזֵר like μισθωτός with שכור; the other, ἐγκρατής, a noun, homologizing with נוֹזֵר like μισθωτός, a Subst., with שכיר.

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.

אֵדֹנָה	Αἰδωνεύς	دَاهِيَه	Αἰδης	עֶמְרִי	"Ομηρος
אֵדֹנֶה	"	דָּוִד	ἀγαπητός	عَمْر	"
אֲבֹדֶן	"	דוּיִד	"	עֶשְׂתָּרַת	ἀστήρ (ὁ τᾶς
אֲבִיאֵל	εὐήλιος	הַצֶּלְפָּנִי	ἡ καλλιφω-		Ἀφροδίτας), the
אֲבֵרְקָה	εὐρημα		vos		planet Venus
אֲבֵרֵם	εὐρεμα	זכריה	Διὸς ἀνῆρ	פְּלֵא	Ἀπόλλων
אֲבִי-עֶלְבֹן	εὐήλιος	חֲדַל	Αἰδης	פְּנֵנָה	φοῖνιξ, -νίκινος
אָדָמָם	ξανθός	יֹשְׁבֵי חֲדַל	Αἰδου	קָדָם	Σκύθης
אָדֹן	Ἄδωνις		οἰκῆτωρ	קָדְמוֹנִי	"
אֹרִים	Ἀραι, Ἐρινύες	קְמוֹר	"Ομηρος	קָדָר	"
אִיאָה	Αἶας	יָה	Διὸς, Παιάν	קָדְרוֹן	Σκυθῶν
אֱלֹהֵהָ	θεός	יְהֹנָה	Δίοπαν, Διὸς	קִישׁוֹן	"
אֵלֵהָ	"	יְהוֹנָן	Διογενής	רַפָּא	ὑπερφύης
אֵלֵהָ	"	יֹחָנָן	"	רַפָּה	"
אֵלֵהָ	"	יִפְנֵה	εὐφωνος	שְׁלָמִי	Πτολεμαῖος
אֵל עֶלְיוֹן	Ἡέλιος	יִשְׂרָאֵל	ἡίθεος θεοῦ	שְׁמַלִי	"
Ἐπερίων		יִשְׂרָוִן	Ἄορθώσιος, Ἴσος	שְׂרָה	κύρα
אָמוֹן	Ἄμμων	כּוֹשִׁי	Σκύθης	שְׂרִי	κυρία
אֲשִׁימָא	Ἀθήνη	כּוֹשֵׁן	Σκυθῶν	שְׂאוּל	Ἀιδης
אֲשִׁירָה	ἀστήρ	מּוֹרִיָּה	μορία	שְׂאֵל	"
(ὁ τᾶς Ἀφροδίτας,		מְרִיָּה	"	שְׂבָאֵל	ἔφηβος θεοῦ
the planet Venus;		מְמָרָא	πάμμεγας	שְׂבוּאֵל	" "
cf. Jer 7. 18)		נְהָר	Νεῖλος	שׁוּבָאֵל	" "
" δρῦς, ξύλον,		נַחַל	"	שְׁמוּאֵל	" "
ἀσκηρά		נִיֵּל	"	שׁוּבָל	" "
בְּיָה	Διὸς, Παιάν	عَبَّاس	Αἶας	שׁוּבָל	σκύμνος
בְּלָעַם	πολύμματος	עֶדֶן	Αἰδης	שִׁבְלִי	"
בְּלָק	φύλαξ	עֲדָן	"	שִׁבְעֵ	"
בְּעַל	ἥλιος, ἡέλιος,	עֲדָן	Ἀθήνη (Θαρσώ,	سَع	"
ἀβέλιος, πόσις, βέλα		תְּרִשִׁישׁ	οὐς)	שִׁדְוֹן	Ζήν
בְּשֵׁת	πόσις	عَضَلَه	Αἰδης	שִׁדְוִין	"

שְׂדֵי	<i>Zεύς, Σδεύς</i>	שָׁכָם	<i>σηκός, σήκωμα</i>	תָּמוּז	<i>θάνατος</i>
שָׁחַר	<i>ῥόος</i>	שָׁלָה	<i>ἄλλα, Δηλος</i>	תָּמַיִם	<i>Σεμναι</i>
שִׁיחֹר	„	שָׁם	<i>Zεύς</i>	תָּרְשִׁישׁ	<i>Θαρσώ, οὐς</i>
שִׁיחַר	„	תְּלִמִי	<i>Πτολεμαῖος</i>		

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 אַח and יָהּ of אַחִיָּה cannot have their respective ordinary meanings, any more than אַב and טַל in אַבִּיטַל. And what about אַבִּיטוֹב and אַחִיטוֹב? Equally intriguing is a different set of compounds, i.e. אִישׁ-בֶּשֶׁת and מַפִּיבֶשֶׁת, אַשְׁבַּעַל and אַתְּבַעַל. Similarly, the compounds beginning with אֵלִי or ending with אֵל—such as אֵלִיצוֹר and אֵשְׂרָאֵל, אֵשְׂרָאֵל and אֵשְׂרָאֵל, אֵשְׂרָאֵל and אֵשְׂרָאֵל, אֵשְׂרָאֵל and אֵשְׂרָאֵל, אֵשְׂרָאֵל in Jes 29. 1 and אֵשְׂרָאֵל in Esr 8. 16.

I first classified these nouns into groups: (1) those beginning with אֵב- and אֵבִי-, (2) with אֵח- and אֵחִי-, (3) with אֵיז-, אֵישׁ-, אֵיתִי-, אֵשְׂר-, אֵשְׂרִי-, אֵשׁ-, אֵת-, and (4) those which include in their composition אֵל and אֵלִי. This convinced me that אֵב- and אֵבִי- had no more to do with 'father' than אֵח- and

This led me to the discovery that the homologue of **בעל**, the Phoenician sun-god, was $\acute{\alpha}\beta\acute{\epsilon}\lambda\iota\omicron\varsigma$, Cretan for $\eta\lambda\iota\omicron\varsigma$; that its homonym, meaning 'husband', had $\acute{\rho}\acute{o}\varsigma\iota\varsigma$ for homologue; and that $\acute{\rho}\acute{o}\varsigma\iota\varsigma$ was also one of the homologues of **בשת**. For at the time of Gideon and Saul, the connection between **בעל** and $\eta\lambda\iota\omicron\varsigma$ 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 $\acute{\rho}\acute{o}\varsigma\iota\varsigma$ had also been completely forgotten; hence, the alternative appellation, of Baal being **בשת** (the other homologue of $\acute{\rho}\acute{o}\varsigma\iota\varsigma$). Incidentally, the other homologues of **בשת** are the synonyms, $\alpha\acute{\iota}\delta\acute{\omega}\varsigma$, $\alpha\acute{\iota}\sigma\chi\acute{\upsilon}\nu\eta$.

The key to the riddle of the various prefixes to **אל**, **בעל**, **בשת**, and **עם** is to be found in **איש-בשת**—where the homologue of **איש** is $\eta\acute{\iota}\theta\epsilon\omicron\varsigma$ rather than $\acute{\alpha}\nu\eta\rho$ —and the hyphenated **פי-בסת** being in contiguity with **בחורי און** (Ez 30. 17). For it is $\eta\acute{\iota}\theta\epsilon\omicron\varsigma$ and its synonyms, $\epsilon\acute{\iota}\rho\eta\nu$ and $\mu\epsilon\acute{\iota}\rho\alpha\xi$, which are the homologues of the other prefixes—except **שמו-**, **פי-**, and **מפי-**, the homologues of $\acute{\alpha}\mu\phi\acute{\iota}$. Strangely enough, it was when I formed the view that the prefix **מפי-** was the homologue of $\acute{\alpha}\mu\phi\acute{\iota}$ —so that **מפיבשת** meant 'a follower of Baal'—that I appreciated the fundamental function of **איש-בשת** 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 $\theta\epsilon\acute{o}\varsigma$, where the θ drops out through apheresis, as in $\theta\epsilon\rho\alpha\pi\epsilon\acute{\iota}\alpha/\theta\epsilon\omega\alpha$; while the terminal σ turns dialectally into ρ which, in turn, also dialectally alters to λ . Another equally valid homologue is $\eta\lambda\iota\omicron\varsigma$, e.g. **אל עליון** / $H\acute{\epsilon}\lambda\iota\omicron\varsigma$ $\Upsilon\pi\epsilon\rho\acute{\iota}\omega\nu$, where the gutturals—**ע** and the *spiritus asper*—interchange, the π drops out (as in $\acute{\epsilon}\rho\pi\epsilon\tau\acute{o}\nu/\acute{\epsilon}\sigma\pi\epsilon\rho$ and $\acute{\upsilon}\pi\acute{\epsilon}\rho/sur$) and ρ changes to λ . A third is $\epsilon\acute{\iota}\rho\eta\nu$; a fourth $\acute{o}\lambda\omicron\varsigma$. Finally, $\rho\acute{o}\lambda\upsilon\varsigma$; because sometimes **אל** is short for **אלי**, and once alternates with **בַּעַל**. Incidentally, **בַּעַל** has two other homologues: $\rho\acute{o}\lambda\upsilon\varsigma$, e.g. **שער/פולותר**; and $\rho\acute{o}\lambda\iota\tau\eta\varsigma$, e.g. **שכם/בעלי**.

Several proper nouns have more than one possible homologue, because of the close similarity between all the structures concerned without their prefixes, e.g. **אבישור** is likely to homologue: with $\epsilon\acute{\upsilon}\delta\omega\rho\omicron\varsigma$, on the basis of the homology $\acute{\delta}\acute{o}\varsigma\iota\varsigma/\theta\epsilon\omega\rho\acute{\alpha}$; with $\epsilon\acute{\upsilon}\theta\acute{\omega}\rho\eta\xi$, on the basis of the homology $\theta\acute{\omega}\rho\alpha\xi/\theta\epsilon\omega\rho\acute{\alpha}$; with

εὐπρους, on the basis of the homology πούς/אשור. Another example is אוריאל.

On the other hand, there are different nouns which have the same possible homologue or homologues—e.g. אביאל and אבי-עלכון—because they refer to the same person. This pair of nouns confirms the accuracy of the inference that אל is the homologue of ἥλιος, drawn from the homology אל עליון/Ἡέλιος Ὑπερίων. At the same time עלכון illustrates the interchange of כ and ι. A different example is: אלדע, אלדעה, and בעלדע homologizing with πολυειδήμων, ἡλιοειδής or Ἡλιάδης. First, אלדע and בעלדע refer to the same person: the dilemma here being, whether בעל- is the homologue of πολύς or—like בעל—that of ἥλιος, ἀβέλιος. Then, אלדעה and אלדע 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.

צור in Dt 32. 4, 18, 37 is the homologue of θεός; but אליצור is synonymous with צור-ישדי, both being homologous with εἶργη/ἡίθεος Διός. However, אליצור belongs to a series of proper nouns compounded of two nouns which change with each other not cases but only places—e.g. אלדע and ידעאל, אליה or אליהו and ואל, אליעם and עמיאל, אלעשה and עשהאל, אליצור and צוראל, אליפלט and פלטיאל—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, פלטיאל and אליפלט are synonyms, both meaning εἶργη Πλούτωνος. This is confirmed by another pair, אליעם (IIS II. 3) and עמיאל (Ich 3. 5), which refers to the same person—Bathsheba's father. Now apart from this proper noun, עם has several homologues, e.g. δῆμος and γάμος (Gn 19. 38); so that אליעם 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 עם in this

compound is *γαμέτης*, the synonym of *πόσις*—*בַּשֶּׁת*—the alternative name of Baal. Accordingly, *אֱלִיעֵם* seems to mean *Baal's present*. As a matter of fact, judging by *יואל* (*Διὸς εἴρηγ*), it actually means 'Baal's young man/gift'; and so does *עמִיאל*. 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 *יָשַׁב בְּשֶׁבֶת* in IIS 23. 8, with *יִשְׁבְּעַם* 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: *יָשַׁב בְּשֶׁבֶת* is substituted by *Ἰεσοσθέ* in the Greek version, and by *Ἰεσβαάλ* in the Lucian; while *יִשְׁבְּעַם* is *Ἰεσεβαδά* in the former. Mark, incidentally, the consonant/vowel metathesis in *Ἰεσοσθέ/Ἰεσοσέθ*, *Ἰεσεβαδά* → *-βαάδ* → *-βαάλ*.

Gesenius states: '*יָשַׁב בְּשֶׁבֶת*' ('dwelling tranquilly' ['sitting on the seat']) . . . in the parallel passages *יִשְׁבְּעַם*; and '*יָשַׁב עַל יְרֵבְעָם*' ('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 Χαναταῖος* for *תַּחְכְּמוֹנִי* (which it states ought to read *הַחֲכַמְנִי*) and of *Ἰεσεβαδά* for *יִשְׁבְּעַם*. However, my theory reconciles all these versions by proving that the differences between them are purely philological: *Ἰεσοσέθ/Ἰεσεβαάλ/בַּשֶּׁת-אִישׁ-בַּעַל*.

Thus: *יָשַׁב בְּשֶׁבֶת* is literally *ἵθρος ποσίος* (*אִישׁ-בַּשֶּׁת*, *Ἰεσοσθέ*)—*יָשַׁב* homologizing with the genitive of *ἵθρος*, *ἵθρου*, the *v* turning into *ב*—and *יִשְׁבְּעַם* *ἵθρος γαμέτου*. Moreover, *πόσις* stands for *בַּעַל*, as does *עַם* 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 *תַּחְכְּמוֹנִי*, as usual, the word is accurately recorded; and, as is almost invariably the case, the purported correction by the *Lexicon* is presumptuous. Now *תַּחְכְּמוֹנִי* in IIS 23. 8 changes—hitherto unaccountably—to *בֶּן-חֲכַמְוִנִי* in ICh 11. 11. As a matter of fact, this is simply because *תַּחְכְּמוֹנִי* 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—*υῖος*

רקון, צִרְפַּת, צִידוֹן, צוּר, פֶּרֶת, פּוֹט, פֶּדֶן אֲרָם, עוֹזָה, סִפְרָד, נַחַל מִצְרַיִם, תְּרִשִׁישׁ, שְׂרוֹן, שְׁלַח, שְׁלָה, שִׁיחֹר, שְׁנִיר, שְׂאֵן.

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

The word **מִשָּׁא** is a homologue of *μαντεῖον*, and is therefore Hellenic. It occurs once only, in Gn 10. 30, where it is said that the descendants of **יִקְטָן**/*Σκαύθης* settled all over the land stretching from **מִשָּׁא** 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 **עֲרָבָה** (Dt 1. 1, 2. 8) the homologue of *ἐρημία*, a solitude, desert, wilderness—and its inhabitants were called **עֲרָב** (IR 10. 15) or **עֲרָבִים** (Ib 17. 4, 6). The single desert-dweller was called **עֲרַבְי** or **עֲרַבְתִּי**, **عربى** or **أعرابى**—words homologizing with *ἐρημικός* and *ἐρημίτης*.

Now there must have been several *μαντεῖα* 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 **مكة**. 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 **كعبه**, the sacred stone in **مكة**, is cubic in shape and, therefore, **كعبه** is a homologue of *κύβος*. Dice are also called in Arabic **كعب**. 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**/*ὄροφοι*. *ὄροφος* = *ὀροφή*: roof; pl., *ὀρόφους Φοίβου*, i.e. his temple.

As to the pronunciation of **مكة**/**משא**, **ك** is pronounced **ش** by the peasants in Israel. I recall an occasion when the **مختار** 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: **(تأكله كله) توشيله شيله**!

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 monocalitular book of Obadiah. Here it is:

וְגַלְתָּ הַחֹל-הַהוֹה לְבְנֵי יִשְׂרָאֵל אֲשֶׁר-כְּנַעֲנִים עַד-צִרְפַּת וְגַלְתָּ יְרוּשָׁלַם אֲשֶׁר
בְּסִפְרָד, יִרְשׁוּ אֶת עָרֵי הַנָּגֹב:

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 אשר לצידון, to distinguish it from another צרפת, presumably the one in Greece—just as שילה was described in Jos 21. 2 and 22. 9 as משלה בארץ-כנען and בשלה בארץ כנען, presumably to distinguish it from another shrine of the same name elsewhere, that on the island of Delos.

Obviously, כנענים means *merchants*, as in Prv 31. 24; and the respective homologues of גלת and חל are ἔλασις 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 גלת and חל bear an uncanny resemblance to Εἰλωσις and Εἰλώτης. 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, Δᾶος, 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 צִפְנֹת פַּעֲוָה, δαφνηφάγος—*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 מִשָּׁה/μάντις, מִשָּׁה/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 אַרַם is synonymous with מַעֲכָה, and אַרַם 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* (יְקוּם). There תַּרְשִׁישׁ stands in a purely Greek setting, together with four other names of undoubted Hellenic stamp, i.e.: יוֹן / *Ἴων*, אֱלִישָׁה / *Ἑλλάς*, כְּתִים / *Κρητικοί*, and דַּדְנַיִם / *Δαρδανοί*. 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 *Θρήύσσα λάας*, 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, אֲנִיּוֹת 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 *Tarshishos*. Among the examples adduced in support of Proposition 29 is *Θαρσώ*—the genitive of which is *Θαρσοῦς*; alternatively *Θρασώ*, the genitive of which is *Θρασόος*, contracted to *Θρασοῦς*—as the homologue of תרשיש, *Θαρσώ* and *Θρασώ* being names of Athena. There were two cities of that name: Athens, in the Mediterranean, and عدن.

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 ICh 8. 18, 9. 10. In the circumstances, the most likely port would be Aden, and عدن is a replica of *Αθήνη*. 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 furthest outpost was named after their goddess or metropolis. After all, the Philistine colonists called their two cities on the shores of Canaan אשדוד (*Ασθιδος*, *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 :

נָאָר	ἀράομαι, ἐπ-, κατ-
נָבֵא	πρόφημι
נָבֵל	φαῦλος
נָגַה	αὐγάζω
נָדַב	δίδωμι
נָהַג	ἡγέομαι
נָוַד	ὀδύρομαι
נָזַר	ἐγκράτεια
נָזַר	τρέπω, ἀναχωρέω
הַזְזִיר	ἐγκρατεύομαι
הַזְזִיר	παρ-έχω
הַזִּיר	„
„	ἀπ-έχω, κατ-
זִיר	ἐγκρατευτής, -ατής
זִיר	εὐκτός
זִיר	θέρος
נָחַל	κληρώω
נָטַה	τείνω
נִיר	ἀρόω, φα-
„	φάρος
נָכַר	ἐγχειρίζω
„	γνωρίζω
הַגִּילָה	τελέω, ἐπι-, ἀπο-
נָמַר	μεριστός
נָסַף	σπένδω
נָעַר	ὠρύομαι
נָפַל	βάλλω, πίπτω

In the following the ך is part of the radical :

נָאָר	μοιχεύω
נָבֵל	νήπιος
נָנַע	νοσάζω
הַנִּיאַ	ἀνανεύω
נָזַר	ἄνθος (A)
נָץ	„ (B)
נָחַם	μετανοέω
נָטַף	νειφω
נָמְלָה	νύμφη
נָסַס	ἀνθίζω
נָעַם	εὐνοέω, -νομέομαι
נָעַם	εὐνοον
„	νόος, νοῦς
נָעַמָן	ἀνεμώνη
נָעַמָן	„
נָפַף	ἀνθραξ
נָפַל	νεφελίζω
נָהַץ	ἀνθίζω
נָקַה	νίζω
נָקַשׁ	φενακίζω
נָרַד	νάρδος
נָשָׂא	ἀντιάζω
נָשִׂיא	νέφος
נָשָׂא	δανείζω
נָתַר	νίτρον
נָתַן	μάντις (pr. n.)

Initial ך is a prefix:

נפש	ἀναψύχομαι
נצב	ἴστημι
נקר	ὀρύσσω
נשא	πείθω
נשק	αἴθομαι
נשק	„
נתון	ἀνάθημα
נתין	„
נתן	δίδωμι

ך is part of the radical:

מתנה	μαντεῖον (pr. n.)
נאה	νειός
נאק	μυκάομαι
נבל	μαραίνω
נבל	νεφέλη
נגב	νότος
נגח	νύγω
נהק	μυκάομαι
נוס	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:

נא	נֹחַ, נוֹחַ, נוּ	Gn 12. 11, 13	נוה	Jer 6. 2
	now; in Ep. mostly as a particle of emphasis		נאָ*	ἀβῶ, ἐπινοέω Jes 26. 9 Ps 132. 13 Job 23. 13 intend, purpose; v. p. 240
נא-אל	οὗ נוּ	Gn 13. 8 in commands		ἀγαπάζω, -άω Dt 12. 20 Jes 26. 9 Job 23. 13 Prv 21. 10 desire
	Gn 18. 3, 33. 10 or entreaties		התאווה*	Dt 5. 21 Ps 45. 12 desire, love
אנא	ὄναξ	Gn 50. 17 poet. contr. for ὦ ἀναξ (lord, master, as a title of rank)	אווה*	ἀγάπημα Dt 12. 15, 20 Jer 2. 24 generally, delight
	ὄνα Dan 9. 4 poet. contr. for ὦ ἀνα (voc. of ἀναξ, king, always as address to gods)		מאָוּי*	Ps 140. 9
אנה	Jon 4. 2		תאווה*	ἀγάπησις Gn 3. 6 Nu 11. 4 Jes 26. 8 Job 33. 20 affection
נא	ὠμός	Ex 12. 9 خام نيّ prop. of flesh, raw, uncooked	נאווה*	εὐθετέω Jer 10. 7 נאווה
נאוד	νηδύς	Jud 4. 19 any of the cavities in the body	נאם	φημί Jer 23. 31 speak; yes נעם; cf. ναὶ μὴν
נאה	νειός, νεός, νέα	Joel 2. 22 fallow land	נאם	φήμη Gn 22. 16 Jer 23. 31 prophetic saying, message
נאווה	εὐθετέω, -τίζω	Jes 52. 7 to be suitable, to be timely	נאנא*	στενάζω, -αχίζω, -άχω, -νω Jes 24. 7 Thr 1. 4 sigh deeply; generally, sigh, groan
נאווה	εὐθετος	Prv 26. 1 suitable		
נאווה	εὐφυσής	Cant 1. 5 shapely, suitably formed, graceful (יפה)		

- הנחה* *στοναχή* Ps 31. 11 *groan, sigh, wail*
- התנחלה* *παύλα (παύω)* Jes 21. 2 *rest, peace*
- הנח *μοιχάζω, -αίνω, -άω, -χεύω* Ex 20. 14 Prv 6. 32 *commit adultery (μ/λ; v. μυκάω)*
- הנח Jer 3. 8, 29. 23
- הנח *μοιχός* Job 24. 15 *adulterer, paramour*
- הנחה *μοιχάς, -χή, -χίς* Lev 20. 10 *fem. of μοιχός*
- הנחה *μοιχεία* Jer 13. 27 *adultery*
- הנחה Hos 2. 4
- הנח *ἀτίζω, -ίω (-ιμάζω)* Prv 1. 30 *not to heed*
- הנח IIS 12. 14 Ps 10. 13 *not to honour, slight*
- הנחה (התנחלה) Jes 52. 5
- הנחה *ἀτιμία* Jes 37. 3 Ez 35. 12 *dishonour, disgrace, indignities*
- הנחה *μυκάομαι* Ez 30. 24 *prop. of oxen, low, bellow; of Heracles in agony*
- הנחה *μυκή* Ex 2. 24 *lowing, bellowing, of oxen; rumbling*
- הנחה *ἐπαράομαι, κατ-* Thr 2. 7 *imprecate curses upon, curse, execrate*
- הנחה *προφητεύω, -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; prophesy*
- הנחה *φημίζω* Jer 23. 13 Zach 13. 3-4 *prophesy*
- הנחה Nu 11. 27 IS 10. 5 IICH 18. 17
- הנחה *προφήτης* Ex 7. 1 Dt 13. 2, 34. 10 Zach 13. 2 *נבא*
- הנחה *προφήτης* Ex 15. 20 *fem. of προφήτης*
- הנחה *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*
- הנחה *κενός, -νευτός* Jer 52. 21 Job 11. 12 *empty*
- הנחה *βαβίζω, -βύζω, βαύζω* Jes 56. 10 *bark*
- הנחה *ὄψομαι (ὄράω)* Jes 5. 30 *look towards*
- הנחה *ἐποπτάω, -όψομαι, ἐπωπτάω, -άζω, ἐφοράω* Nu 23. 21 Ps 34. 6 *observe; look upon, behold*
- הנחה *πίστωμα* Jes 20. 5, 6 Zach 9. 5 *assurance, warrant, pledge*
- הנחה *βάθρον* Job 38. 16 *pl., foundations*
- הנחה *μαραίνω* Jes 1. 30 *waste, wither*
- הנחה *ἀμβλύνω* Ex 18. 18 *blunt, dull, take the edge off*
- הנחה *ἀπόλλυμι* Jes 24. 4 *perish, die, cease to exist*
- הנחה *παλαιόω* Lev 5. 2 Dt 21. 23 Jos 8. 29 IR 13. 24 Jes 26. 19 Jer 9. 21 *mostly in Pass., decay through lapse of time*

- מבול*** πλήμη, -μυρα, -μυρίς, 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)*
 -ήσμη Gn 6. 17 *flood-tide; flood, deluge*
- נבל** νηπιάζω, -αχεύω, -άχω, φείδομαι: *spare persons and things in using them, use sparingly; φασιλίζω: hold cheap*
 -ιεύομαι Prv 30. 32 *to be childish; φείδομαι: spare persons and things in using them, use sparingly; φασιλίζω: hold cheap*
- נבל** 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*
- נבלה** νηπιέη Dt 22. 21 *folly; φαυλότης: badness*
- נבל** ἐκβάλλω Nah 3. 6 *expose προσπαλαίω Mich 7. 6 wrestle or struggle with*
- נבל** 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*
- נבלה** φειδώ, -δωλή, -λία IS 25. 25 *thrift*
- נבלות** φύσις Hos 2. 12 *the characteristic of sex, = pudenda, esp. the female organ*
- נבל** 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*
- נבל** ὄπλον IS 1. 24, 10. 3 Jes 30. 14 Jer 48. 12 Thr 4. 2 *tool, implement*
- נבע** πηγάζω Prv 18. 4 *gush forth*
- נבוע** πηγίδιον Jes 35. 7, 49. 10 Eccl 12. 6 *Dim. of πηγγή (running water; fount, source)*
- הביע** καταπύθω Eccl 10. 1 *putrefy, become putrefied*
- נבא** βάζω, φημιζω Ps 59. 8, 78. 2, 119. 171, 145. 7 Prv 15. 2 *speak, utter*
- נבא** βουβών Ex 9. 9 *in pl., glands; swollen gland = Lat. bubo, owl بومه*
- נב** νότος, του Gn 20. 1 Ex 27. 9 *south*
- נב** νοτόνδε Gn 13. 14 Jos 15. 1 *southward*
- הגיד** διηγέομαι Gn 3. 11, 41. 24, 25 *set out in detail, describe*
- הגד** Ruth 2. 11
- מגיד** διήγημα Zach 9. 12 *tale*
- נגד** ἰθὺς (A), εὐθὺς Gn 31. 32 *face to face, opposite; cf. ἀντί*
- נגד** Dan 7. 10
- כנגד** κατῆθς Gn 2. 18 *opposite*
- נגיד** ἡγεμών, ἡγητήρ, -ῆς, -τωρ ἡγία IIR 20. 5 ICh 31. 12 *leader, guide*
- נגיד** ἰθὺς (A), εὐθὺς Prv 8. 6 *straight; in moral sense, straightforward, just*
- נג** ἀγάζω, ἐ- Jes 9. 1 *illumine; shine*
- הגיה** Jes 13. 10

- נגה *αὐγή, αὐγασμα, ἐν-* Jes 50. 10 Dan 6. 20 *light of the sun, dawn, any bright light; brightness; illumination*
- גהה Jes 59. 9
- נגה *νύγω, νυκχάζω, νύσσω, νύττω* Ex 21. 28 *نخس نطح touch with a sharp point, prick, stab, pierce*
- נגה *δια-* Ez 34. 21 *strengthd. for νύττω; cf. κατα-*
- התנגה Dan 11. 40 *Pass.*
- נגה *κατανικάω* Ps 44. 6 *strengthd. form of νικάω (conquer, vanquish)*
- מגל* *ζάγκλον, -λη* Jer 50. 16 *reaping-hook, sickle, Sicilian for δρέπανον (נְרִיָּהּ IS 13. 21)*
- נגן *αείδω, contr. ἄδω (ἀφείδω)* Ps 68. 26 *sing; hoot; of other sounds, twang, of the bow-strings*
- נגן *ἐπ-* IS 16. 16 Jes 38. 20 Ps 33. 3 *sing to or in accompaniment*
- נגינה *ὠδή, contr. for ἀοιδή* Jes 38. 20 Ps 4. 1, 77. 7 Job 30. 9 *song, lay; joyful song نَشِيد*
- מגנינה *ᾠσμα (ἄδω)* Thr 3. 63 *song (מְלִיא מַלְוִדִּים Job 30. 9)*
- נגע *θιγγάνω* Gn 26. 11 Jes 6. 7 Prv 6. 29 *touch, have intercourse with*
- הגיע *ἐπι-* Jes 25. 12 *touch, reach as far as*
- נגע *ικνέομαι* Esr 3. 1 *come, arrive*
- הגיע *ἀφ-* Ez 7. 12 Ps 88. 4 Cant 2. 12 Esth 2. 15 *arrive, reach*
- נגע *νοσάζω, -σέω* Job 6. 7 *to be ill, ail*
- נגוע *νοσηρός* Jes 53. 4 Ps 73. 14 *diseased, unhealthy*
- נגע *νοσάζω, -σίζω* Gn 12. 17 ICh 26. 20 *causal, produce sickness; make sick*
- נגע Ps 73. 5
- נגע *νύγμα, νύχμα, νόσσημα, νόσημα* Ex 11. 1 *lesion, grievous affliction, sickness*
- נגע *κατανικάω* Jos 8. 15 נגה
- נגה *νύγω* Ex 21. 35 נגה
- נגה *νικάω* IS 4. 3 IIS 10. 15 נגה
- הנגה IR 8. 33
- נגה *νοσάζω* Jes 19. 22 נגע
- נגה *νόσημα* Nu 17. 11 נגע
- מגפה IS 6. 4
- נגה *πταίω* Ps 91. 12 *stumble, trip; cf. προσκόπτω*
- התנגה Jer 13. 16
- נגה *πταίμα, -ίσημα* Jes 8. 14 *stumble, trip*
- מגפה *νίκημα* IIS 18. 7 *victory*
- נגר *ρέω* IIS 14. 14 Thr 3. 49 *flow, run, stream, gush; the fountain runs with water*
- הגיר *ἐκρέω* Mich 1. 6 *shed, let fall*
- הגר *ἀπορρέω* Mich 1. 4 *Pass., flow or run off*
- הגיר *διαπρίζω* Jer 18. 21 = *πρίω, -ίζω, -ιόω: saw*
- גור* *οικέω* Gn 12. 10 Jud 5. 17 Ez 47. 22 *dwell, live, inhabit*
- התגורר* IR 17. 20
- גור* *οικητήρ, -ής, οικητήριος* Job 19. 15 *domestic, dweller, inhabitant جارية*
- גור* *πάροικος* Ex 3. 22 *جار neighbour, sojourner in another's house*

- גָּר* οἰκητήρ, -ής Gn 23. 4 Ps 119. 19 *dweller, denizen*
- גְּרוֹת* οἶκημα, -ησις Jer 41. 17 *dwelling-place, shrine, dwelling*
- מְגוּר* οἶκημα, -ητήριον Gn 17. 8, 36. 7 *dwelling-place, settlement or residence in a foreign city*
- גוּר* ἐγείρω Jes 33. 14 Ps 140. 3 *rouse, stir up*
κυρέω Ps 5. 5 جری *befall*
- גַּר* μέτοικος Gn 15. 13 IIS 1. 13 *settler from abroad, alien resident in a foreign city, denizen*
- מְגוּר* δειμα Thr 2. 22 *object of fear, a terror, esp. in pl.*
- מְגוּרָה* οἶκημα Hag 2. 19 *store-room*
- מְמַגְרָה* οἰκημάτων Joel 1. 17 *Dim. of οἶκημα מְגוּרָה*
- גוּר* ἀγείρω Ps 59. 4 *gather, assemble (אָנר)*
- הַתְגוּרָה* ἐγείρω Jer 30. 23 Hos 7. 14 *Pass., rouse or stir oneself, be excited by passion*
- גוּר* δειδω Dt 1. 17 *fear, to be alarmed, anxious about, dread*
- מְגוּר* δειμα Jer 6. 25 *מְגוּר*
- מְגוּרָה* Prv 10. 24
- גוּר* θηρίον Gn 49. 9 Nah 2. 12 *in form Dim. of θήρ (beast of prey, esp. a lion)*
- גוּר* Jer 51. 38 Nah 2. 13
- גוּר* ἀγείρω Lev 11. 7 *collect, gather גוּר*
- גְּרָה* ἀγγραμα Lev 11. 3, 7 *anything collected*
- גְּרָר* διαπρίω IR 7. 9 *saw through, saw asunder, Pass.*
- מְגוּרָה* πρίων IIS 12. 31 ICh 20. 3 *saw*
- גָּרַר* ἀγρέω, -εύω Hab 1. 15 Prv 21. 7 *capture; take by hunting or fishing; catch*
- גָּשׁ אִכְיִזו, -ζομαι, ἐν- Ex 5. 6 Dt 15. 2 IIR 23. 35 Jes 3. 12, 9. 3, 14. 2 *maltreat, torture; scourge*
- גָּשׁ Jes 3. 5
- גָּשׁ אִכְיֹסְרִיָּא (as if from a mas. אִכְיֹסְרִישׁ) *she who tortures* Job 3. 18
- גָּשׁ אֶגְיִזו Gn 27. 21 Ex 19. 15 *approach; IIR 4. 27 c. inf., to be on the point of doing*
- גָּשׁ Gn 33. 7
- הִגִּישׁ Ex 21. 6 Lev 2. 8 *bring near, bring up to*
- הִגִּישׁ IIS 3. 34
- גָּד יֹסוֹס Ex 15. 8 *beam of loom, loom גַּס*
- הִדִּיא ἀπωθέω IIR 17. 21 *thrust away, drive away*
- נָדַב δίδωμ Ex 6. 23, 25. 2, 35. 21, 29 *grant permission, give freely*
- הַתְנַדַּב ἐπιδίδωμ 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)*
- נָדַיב δοτήρ, -τικός Jes 32. 5, 8 *giver, dispenser; inclined to give, giving freely*
- נָדַיב δοτικός Ps 51. 14 *inclined to give, giving freely*
- דָּוָס Jes 32. 8 *gift*
- נָדַבָה δόσις, δῶρον Lev 7. 16

- Ez 46. 12 Ps 68. 10 *gift; present, gift of honour, votive gift or offering to a god*
- התנדבות* τὸ ἐπιδιδόν *Esr 7. 16 the giving or contributing, gift, contribution*
- נדביה* Διδότος, -όσδοτος *ICH 3. 18 given by Zeus, heaven-sent*
- נדב* Ex 6. 23 short for נדביה or ינדב
- נדר ἀλητεύω, ἀλάομαι *Jes 21. 15 wander, roam; τινάσσω*
- נדר ἀλήτης, ἀλάτας *Jes 21. 14 wanderer, vagabond*
- נדדים ἄλη (pl.), -ησις, -ητεία *Job 7. 4 wandering or roaming without home or hope of rest*
- נדר σείω *Jes 10. 14 shake, move to and fro* נוד
- הנדר ἀπο- *Job 18. 18 shake off, throw off*
- הנדר *Job 20. 8*
- התנודד ἐπι- *Ps 64. 9 shake at or against; σείω, Med.*
- מנוד σεισμός *Ps 44. 15 shaking*
- ידדון ? *Ps 68. 13*
- נדה σταázω *נַחַש נַחַש Lev 15. 25 shed drop by drop, drip; leak*
- διωθέω *Jes 66. 5 push from oneself, push away, reject*
- נדה στάγμα *חַיֵּץ Lev 15. 24 that which drips*
- נדה στακτός *חַאֲנֵץ חַאֲנֵץ Ez 18. 6 oozing out in drops, trickling*
- αἰδῶ, -ώς (αἰδέομαι) *Lev 20. 21*
- Thr 1. 8 (גידה) *Esr 9. 11*
- IICh 29. 5 *shame, scandal, that which causes shame*
- נדה δόσις/ἔδνον *Ez 16. 33 gift, bride-price; cf. δῶρον*
- מדה* μέτρομα *Neh 5. 4 measure, allowance*
- μέτρον *Lev 19. 35 that by which anything is measured, measure*
- ממד *Job 38. 5 measure or limit*
- נדה σείω *Dt 20. 19, 22. 1 Ez 34. 4 נדר*
- נדה ὠθέω, ὠθίζω *Jes 27. 13 Jer 40. 12 banish*
- הדיח ἐν- *IIS 15. 14 thrust upon*
- הדח ἐξ- *Jes 13. 14 displace, expel, eject, banish, drive out*
- מדוח ἀπάτη *Thr 2. 14 trick, fraud, deceit, deception (W); in pl. wives (π/μ, τ/ד)*
- הדיח* ἐξωθέω *Jer 27. 10, 51. 34; ὠθίζω Prv 7. 21 jostle*
- ἀγνίζω *Jes 4. 4 Ez 40. 38*
- IICh 4. 6 *wash off, cleanse away, cleanse, purify*
- נדה ἐξώθησις *Dt 30. 4 Jes 11. 12, 16. 4 expulsion*
- נדה* ὠθέω *Dt 4. 19 Jer 23. 12 Ps 35. 5, 118. 13 push, of human or other force*
- הדה* καταθέω *Ps 36. 13 push down, Pass.*
- הדיח* ὠθισμός *Ps 56. 14 thrusting, pushing*
- מדדה* *Prv 26. 28 dispute, altercation*
- נדה δόσις, ἔδνον *Ez 16. 33 נדה θήκη ICh 21. 27 sheath (of a sword)*

- נדף *ὠθέω* Jes 41. 2 Ps 1. 4
 דחה, of the wind
 הנדף *ἐξ-* Ps 68. 3 הדיח
 נדר *δίδωμι* Dt 23. 24 *give, offer*
 נדר *δοτήρ* Lev 27. 8 נדיב
 נדר *δῶρον* Gn 28. 20 Lev 7. 16
 Nu 15. 8 IIS 15. 7, 8 נדבה
 נה *ὀτιοῦν* (*ὄστις, ὄσοῦν*), *ὄνδ' ὄ.*
 Ez 7. 11 *not the least mite,*
nothing whatever
 נהג *ἡγέομαι* IIR 9. 20 Cant 8. 2
 Thr 3. 2 *guide, drive, lead,*
conduct
 נהג *ἐφ-* Gn 31. 26 *lead to a*
place
 מנהג *ἡγεμόνευμα* IIR 9. 20
leading
 נהג *ἐπηχέω* Nah 2. 8 *resound,*
re-echo, accompany one in
shouting
 נהה *ἡχέω, ἀχ-* Mich 2. 4 *sound*
 נהה *ἡγέομαι* IS 7. 2 נהג
 נהי *ἡχῆ* Jer 9. 17, 18 *cry of sor-*
row
 ניהה Ez 27. 32
 ניהה Mich 2. 4
 נהי* Ez 2. 10
 נהל *ἐφηγέομαι* Ex 15. 13 נהג
 התנהל *ἀν-* Gn 33. 14 *advance*
 מנהל *ἡγεμών* Jes 51. 18 *guide,*
leader إمام زعيم قائد هادي
 נהל *παρέχω* Gn 47. 17 IICh
 28. 15 *furnish, supply, provide*
 נהלל *κοῖλος, -ίλωμα* Jes 7. 19
 of Places, *lying in a hollow*
 or *forming a hollow* נחלה
 ננהלל* Jos 19. 15, 21. 35
 נהם *ἡχέω, ἀχ-* Prv 5. 11 נהה
 נהם *ἡχῆ, ἀχῆ* Prv 19. 12 *sound,*
rarely of articulate sounds
- נהמה* Jes 5. 30
 הום* *κινέω* Dt 7. 23 *disturb,*
stir up, agitate
 נהם* *ἡχέω* IR 1. 45 נהה
 הים* *ἐπ-* Mich 2. 12 נהג
 מהומה* *κίνημα* Dt 7. 23 IS 14.
 20 *uproar, excitement*
 המון* Jes 63. 15
 הים *οἰμώζω, ἀν-, ἀπ-, ἐξ-* Ps
 55. 3 *wail aloud, lament*
 מהומה* *οἴμωγμα* IS 5. 11
lamentation, wail
κίνημα/οἴμωγμα Ez 7. 7 *up-*
roar; wail
 ההמה* *δμαδέω* IR 1. 41 Jes 22. 2
make a noise or din
 ההמה* *κινέω* Jer 5. 22 Prv 7.
 11 הום
 הומיה* *ὄμαδος* Prv 1. 21 *noisy*
throng; noise, din, esp. of the
confused voices of a number
of men
 ההמה* Ez 7. 11
 ההמה* Jes 14. 11
 ההמה *κινέω* Jer 4. 19 Cant 5. 4
stir, to be moved
οἰμώζω Jer 48. 36 Ez 7. 16
 Ps 55. 18 הים
 ההמה *κινέω* Zach 9. 15 Prv
 20. 1 *set in motion, stir up*
 ההמה* *θανατόω* Prv 19. 18 *put*
to death
 ההמה* *δῆμος, δᾶ-* IIR 25. 11
 Jes 13. 4 *people*
 ההמה* Jer 52. 15
 נהק *μυκᾶομαι* Job 6. 5
 נהק
 נהר *ῥέω* Jes 2. 2 נגר
 נהר *ῥόος, Νείλος* Gn 2. 10, 15.
 18 *stream, flow of water*

- נָהַר* Dan 7. 10
 נִהְרָא* Esr 4. 16
 נִהְרָה* Esr 4. 17
 נְהַרָה ῥοή Ps 137. 1 *river, stream; freq. in Homer, always in pl.*
 נהר φάω Jes 60. 5 *shine*
 נְהַרָה φάος, φῶς Job 3. 4 نور *light, esp. daylight*
 נְהַרָא/נְהַרָא* Dan 2. 22
 נִהְיִירו* Dan 5. 11 *light, as a metaph., with reference to the illumination of the mind*
 מְנַהֵרָה ὄρυγμα Jud 6. 2 *excavation, tunnel*
 הִנִּיא ἀνανεύω Nu 30. 6, 32. 7 *throw the head back, in token of denial, make signs of refusal*
 הִנְוֵאָה πρόφασις Job 33. 10 *pretext, pretence; cf. תְּאַנֶּה*
 נִבֵּב φημί Prv 10. 31 *speak; command, order*
 φύω Ps 92. 15 *grow, wax*
 נִבְבֵּב ἀναπέιθω Zach 9. 17 *persuade, move to do a thing, seduce*
 נִבֵּב/נִבֵּיב φήμη Jes 57. 19 *any voice or words, speech, saying*
 נִיב βοσκή, -ημα Mal 1. 12 *food*
 תְּנִיבָה φύτευσις Dt 32. 13 Jud 9. 11 Jes 27. 6 Ez 36. 30 *growth, production, pl.*
 נִיד ἀλάομαι Jer 50. 3 *wander, roam, esp. to be outcast, banished נִיד*
 נִיד ἀλήτης Gn 4. 12 *wanderer, vagabond*
 נִיד ὀδύρομαι Jer 16. 5 Job 2. 11 *wail, lament, mourn*
 נִיד ὄδυρμα, -μός Jes 17. 11 *wailing, lamentation*
 נִיד Ps 56. 9
 נִיד Job 16. 5
 נִיד ὄδυρμα, ὠδή Thr 1. 17 *wailing; song, lay, ode*
 נִיד σείω IR 14. 15 *shake, move to and fro נִיד*
 הִתְנַדְּדָה σείω Jes 24. 20
 הִנִּיד ἐκ- IIR 21. 8 *drive out or forth*
 ἀνα-, δια- Jer 18. 16 *swing to and fro; shake violently*
 מְנִיד σείσμα Ps 44. 15 *shaking*
 נִיד* ἄνοδος (A) Gn 4. 16 *having no way or road, impassable*
 נִיד παύω Ex 23. 12 *cease, have done, take one's rest*
 הִנִּיחַ ἀνα-, ἀμ- Dt 12. 10 *relieve, give rest*
 הִנִּיחַ Thr 5. 5
 מְנִיחַ πανστήριον Ez 41. 9, 11 *outwork, fence*
 מְנִיחַ ἀνάπαυμα, ἀμπ- Gn 8. 9 Ruth 3. 1 Thr 1. 3 *repose, rest, resting-place*
 מְנִיחַ קִנְוֵאָה IR 8. 56 Ps 23. 2, 132. 8 Ruth 1. 9
 נִיחַ IIC 6. 41
 נִיחַ ἡσυχάζω IIR 2. 15 Job 3. 26 Esth 9. 18, 22 *find rest, rest from war*
 נִיחַ ἡσυχία Jes 30. 15 Eccl 9. 17 *rest, quiet; silence, stillness*
 ἰσχύς Jes 30. 30 *strength, might, power*
 הִנִּיחַ ἐφηγέομαι Jes 63. 14 *נָהַג*
 הִנִּיחַ Jud 16. 26
 הִנִּיחַ κατατίθημι Gn 2. 15 Jes 14. 1 Ez 37. 14 *set one down in . . .* IR 8. 9 IIC 1. 14

- place, put IR 13. 30, 31 נוע κινέω Am 4. 8 Pass., to be put in motion, go הוּם
lay down, in a place (חַטָּ);
of the dead, bury הניע κατα- IIR 23. 18
הוּחַ Zach 5. 11 strengthd. for κινέω, move,
הַנְּחָה ἀναψυχή, ἀνάπαυσις, ἀνοχή disperse
Esth 2. 18 relief, respite; rest
from a thing, relief from נוע πεινάω Ps 59. 16 hunger
after; to be in want of, lack
ניחוח καυστός, -υτός Gn 8. 21 נַעַר πείνα Ps 88. 16 hunger,
Ex 29. 18 whole burnt offering famine
ניחח Ex 29. 41 נוּף νείφω, νίφω Prv 7. 17 shower
ניחוח* Esr 6. 10 הַנִּיף κατα- Ps 68. 10 cover with
snow; metaph., sprinkle as
with snow
נחת ? Job 17. 16 נַפֵּחַ ἀναφέρω, -φορέω Jes 10. 32
נח* ναύτης נותי Gn 5. 29 sea- raise up
man, sailor נוד גוֹד
נוט σείω Ps 99. 1 נוד גוֹד
נום ύπνόω נאָם Jes 5. 27 fall asleep, sleep
נומה ύπνος Prv 23. 21 sleep, slumber
תנומה ύπνωδία Ps 132. 4 sleepi-
ness, drowsiness
נין τέκνον Job 18. 19 child
נוס νωτίζω, φεύγω IS 4. 17
Zach 14. 5 flee
הַנִּיס ἀπονωτίζω Dt 32. 30 turn
one's back and flee; trs. in
causal sense
מְנוּס φύγιμον מנאָס Jer 16. 19
Ps 142. 5 place of refuge,
asylum
מְנוּסָה φυγή Jes 52. 12 flight
נוס ἀνθέω, -ίζω Dt 34. 7 blossom,
bloom, of the youthful beard;
Pass., with silvered hair
σειώ Jes 10. 29 נוד גוֹד
הַנִּיס ἐπαύσσω Jud 7. 21 assail,
assault, swoop; cf. ἀπονωτίζω
נוע σείω Jes 29. 9 נוד גוֹד
הַנִּיע δια- Jes 37. 22 הַנִּיד
מְנוּעַע σείστρον IIS 6. 5 rattle

- redupl.) *nurse*; *θηλαμών*: *wet-nurse*
- יִוּגָק * *θηλαμνός* Dt 32. 25 Thr 4. 4 *a suckling* (-θ, λ/ν)
- יִגָק * Nu 11. 12 Ps 8. 3
- תִּינָקָת * *θαλλός* Ez 17. 22 *young shoot, young branch*
- תִּינָקָה * Ez 17. 4
- יָרָ *γένος* IR 11. 36 *offspring*
- יָרָ *φανός/φανή* *فانار* IIS 22. 29 *torch*
- יָרָ Ex 27. 20 IS 3. 3 Ps 18. 29
- מְנוּרָה *φανάριον* Ex 25. 31, 32 *מנאר* Dim. of *φανός* יָרָ
- תְּנוּרָ *ἰπνός* Lev 2. 4 Jes 31. 9 *تنور oven, furnace*
- יָרָ * *πῦρ* Dan 3. 27 *fire*
- יָרָ * *Dan 3. 6, 27*
- אֲנוּשָׁ *ἀνήκεστος, ἀνηκής* Jes 17. 11 Jer 15. 18 Ps 69. 21 *incurable, desperate, fatal*
- אֲנוּשָׁ * Jer 17. 9
- יָאֲנוּשָׁ * *νοσάζω, -σιζω* IIS 12. 15 *to be ill*
- נוּהָ *σπείρω* Lev 6. 20 *scatter like seed, strew, spread*
- הוּהָ *δια-, κατα-* Ex 29. 21 Jes 52. 15 *scatter or spread about, spread as in sowing, disperse*
- נִזְשָׁע *ζέμα* Gn 25. 29 IIR 4. 38, 39, 40 *that which is boiled, decoction*
- נוּלָ *ύγραίνω* Jud 5. 5 *to be liquefied*
- נוּלָ *καθ-* Jes 63. 19 *liquefy*
- נוּוּלָ *ύγγρόν, -ρά* Ex 15. 8 *liquid*
- נוּלָ *ρέω, ρέομαι* Dt 32. 2 *יָגָר*
- הוּזִלָ *έκ-* Jes 48. 21 *shed, let fall*
- מְוּלָ * *κυνόσουρα, -ρίς* IIR 23. 5 *dog's tail, a name for the constellation Ursa Minor*
- מְוּרָ Job 38. 32
- נוּם *ένώτιον* Gn 24. 47, 35. 4 *ear-ring*
- זָוּקָ *ἀδίκιον* Esth 7. 4 *a wrong, damage*
- זָוּקָ * Dan 6. 3
- זָוּקָ * *διαδικέω* Esr 4. 13 *do wrong, injure*
- נָוָרָ *ἀναχωρέω* Jes 1. 4 Ez 14. 5 *go back, retire, withdraw; retire from the world*
- הַנּוּרָ Lev 22. 2 Ez 14. 7 Hos 9. 10 *v. p. 512*
- הוּזִירָ *καθιερώω* Nu 6. 2-3, 5 *dedicate, devote*
- נוּזִירָ *θέρος* Lev 25. 5 *summer-fruit, harvest, crop*
- זָוּרָ *ἔθειρα* Nu 6. 19 Jer 7. 29 *hair of the head*
- מְנוּרָ *ιερόν* Nah 3. 17 *holy place, temple*
- הוּזִירָ *έκκαθαίρω* Lev 15. 31 *cleanse out*
- נוּזִירָ *έγκρατής, ἀναχωρητής* Nu 6. 2 *master of oneself, self-controlled, self-disciplined; one who has retired from the world, anchorite*
- זָוּרָ *άνθος* Ex 29. 6 Zach 9. 16 *chaplet of flowers*
- נוּהָ *ήγέομαι* Gn 24. 27 *נהג*
- הַנּוּחָ *έφ-* Gn 24. 48 *נהג*
- נַחַלָ *κληρόω* Zach 2. 16 *allot, assign*
- הַתְּנַחַלָ Lev 25. 46 Jes 14. 2 *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
- הנחיל ἐπι- Dt 1. 38, 12. 10, 32. 8 *assign by lot*
- נחל Jos 19. 51
- הנחל Job 7. 3 Pass., *have assigned one by lot*
- הנחיל κατα- Dt 21. 16 *portion out*
- הנחיל δια- IS 2. 8 Jer 3. 18, 12. 14 Zach 8. 12 Prv 8. 21 *allot*
- נחלה κληρος Nu 26. 53, 36. 2 Jos 13. 6, 7 Jud 18. 1 Ez 45. 1 *lot*
 Nu 26. 54, 36. 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*
- נחלת 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 (נ/נ or —με, +נ)*
- נהלה ἀνάκεια Jes 17. 11 *want of strength, feebleness*
- נהלה μέγας Jer 30. 12 *great, mighty*
 κοῖλος, -λωμα Jes 7. 19 נהלל
 ροή Ps 124. 4 *river, stream*
- נהילה αἶδος Ps 5. 1 *pipe, flute, clarinet*
- נחם μετανοέω Jud 21. 15 IS 15. 35 *change one's mind or purpose, repent*
- הנחם Gn 6. 6 Ex 32. 12 IS 15. 29
- התנחם Nu 23. 19
 ἐπι- Gn 27. 42 Ez 5. 13 *have in one's mind, intend, purpose*
- הנחם παραμυθέομαι Gn 24. 67 Jer 31. 15 (14) *console, comfort (נ/נ; v. मुकाओμαι/קנא)*
- נחם Jes 66. 13
- התנחם Gn 37. 35
- נחם Gn 37. 35 Jes 40. 1, 66. 13 Ruth 2. 13 Thr 1. 9, 17, 21 *speak soothingly*
- נחם παραμυθητής IIS 10. 3 *consoler*
- נחמה παραμύθημα Ps 119. 50 *consolation*
- נחמי παραμυθητικός Zach 1. 13 *consolatory*
- תנחום παραμυθία Jer 16. 7 Job 15. 11 *consolation (pl.)*
- נחום Hos 11. 8
- נחם Jes 57. 18
- נחץ ἀναγκαῖος IS 21. 9 *urgent*
- נחרה* ἐρυθριάω Gn 4. 6, 30. 2 IIS 24. 1 Jon 4. 9 Neh 3. 33 *blush, colour up; to be inflamed*
- נהחרה κατα- Job 19. 11 *blush deeply (v. חחרה/πυρρώ)*
- נהקרי* ἐρύθημα, -θηγμα Ex 11. 8 *redness or flush upon the skin, blush*

- נָחַר*** Ex 32. 12
 ὀργή Ex 15. 7 Ps 88. 17 *anger, wrath*, pl. הַחֲרָה ὕστεραῖος Neh 3. 20 *following, next*; ἐφυστέρειω: *to be late*
- נָחַר*** ἐρίζω Jes 41. 11 Cant 1. 6 *contend, challenge*
- הִתְחַרָּה*** προσ-, συσ- Jer 12. 5 *strive with or against; contend together*
- תַּחְרָא** θώραξ Ex 28. 32 *corslet, coat of mail*
- נָחַר** ῥέγκος, -γχος Job 39. 20 *snoring, stertorous breathing*
- נָחַר** Jer 8. 16
- נָחַר** ῥίς Job 41. 12 *nose or snout*; pl., *nostrils*, but freq. like Lat. *nares, nose (+n)*
- חָרָה*** ξηραίνω Job 30. 30 *parch, dry up*
- נָחַר*** Ez 15. 4, 5
- נָחַר*** Ps 69. 4
- חָרָה*** πυρώ Ez 24. 11 Ps 102. 4 حرق *burn up*
- נָחַר*** Jer 6. 29 *burn with fire*
- נָחַר*** Ez 24. 10
- חָרָר** πυρετός Dt 28. 22 *fever*
- חָרָה** ἔρρω (A) Jcs 24. 6 *to be clean gone, perish, disappear*
- חָרָר*** ἐγείρω, ἐξ- Prv 26. 21 *rouse, stir up*; metaph., *awaken, arouse*
- חָרָרִים*** χέρσος, -ρρος Jer 17. 6 *dry land*; pl., *barren soils*
- נָחַשׁ** ἐκαγοτεύω Gn 30. 27 IIChr 33. 6 strengthd. for γοητεύω: *bewitch; fascinate, as a snake; play the wizard*
- נָחַשׁ** γοητεία, -ευσίς Nu 23. 23 *witchcraft, jugglery; sorcery*
- נִחְשֵׁן*** γόης, γοητικός Ex 6. 23 *sorcerer, wizard; skilled in witchcraft, juggling*
- נִחְשֵׁת** γοητεύτρια IIR 24. 8 *sorceress*
- נִחְשֵׁים** γοήτευμα Nu 24. 1 *spell, charm*
- נָחַשׁ** ἔχιδνα Gn 3. 1 *viper*
- נִחְשֵׁן** *Ἐχιδνα, Ἐχιδναῖος IIR 18. 4 *Ἐχιδναῖος: p.n. of a monster; born of *Ἐχιδνα
- נִחְשֵׁת** καυχός, -χοῦς Cretan for χαλκός Gn 4. 22 نحاس *copper*; v. p. 513
- נִחְשֵׁן** Job 6. 12
- נִחְשֵׁה** Jes 45. 2 Mich 4. 13 Job 41. 19
- נִחְשֵׁה** Job 40. 18
- נִחְשֵׁשׁ*** Dan 2. 32
- נִחְשֵׁשׁ*** Dan 2. 35
- נִחְשֵׁת קָלָל** χαλκός ἐρυθρός Ez 1. 7 *copper*, with reference to its polished surface
- נָחַת** πίπτω Ps 38. 3 *fall down, fall*
- נָחַת** Ps 38. 3
- נָחַת*** Dan 4. 10
- נָחַת** εἰσ- Jer 21. 13 Job 21. 13 *fall into*, generally with a notion of violence, *rush or burst in*
- נָחַת*** ἐκ- Dan 5. 20 *to be driven out, to be banished*
- נָחַת** IIS 22. 35 Ps 65. 11
- נָחַת הַנְּחִית** ἐφγγέομαι Joel 4. 11 נהג
- נָחַת** εἰς, εἰς Prv 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*; נַחְתָּה/τάγμα

- נָחַה*** ἀποτίθημι Esr 6. 1 *put away, stow away* (v. נָחַח, s.)
 κατα- Esr 5. 15, 6. 5 *deposit*
נָחַה 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*
הָטַה παραστρέφω Ex 23. 2 IS 8. 3 *turn aside, alter; metaph., turn aside, esp. for the worse, pervert*
מָצַח παραστροφή Ez 9. 9 *slippery trick, dodge; distortion*
נָחַה στόρνυμι, στρώννυμι Jer 14. 8 *spread the clothes over a bed, spread or make up a bed*
נָטַי στρωτός Ez 1. 22 Ps 102. 12 *spread, laid* (v. p. 105)
מָטַה 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*
מָצַח στρώσις Jes 8. 8 *spreading*
נָחַה τανύω, τείνω Jos 8. 26 Jes 44. 13 Ps 104. 2 *stretch, spread, extend* (v. נָטַי, p. 105)
נָחַה Nu 24. 6 Jer 6. 4
הָטַה 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*
נָטַה φυτεύω Job 26. 7 c. acc. of the thing planted, *plant trees, esp. fruit-trees*
מָצַח βάκτρον Gn 38. 18 Ex 4. 2, 7. 12 Nu 17. 21 IS 14. 27 Jes 10. 5 Jer 48. 17 *stick, cudgel*
מָצַח ἔνερθε, -θεν, -θα, νέρθε, -θεν Dt 28. 43 Prv 15. 24 *below*
הָמַטַח Ex 26. 24 Dt 28. 13 Ez 1. 27
נָטַל νοτέω drip Jes 40. 15
נָטַל τίθημι IIS 24. 12 Thr 3. 28
נָטַה
נָטַל ἐκ- Jer 63. 9 *pick out for separate treatment*
נָטַל ναῦλον, -ῶσθλον Prv 27. 3 *freight, cargo*
נָטַל ναῦλος Zeph 1. 11 *passage money, fare or freight*
נָטַל* φέρω Dan 7. 4 *bear, convey*
הָטַל ἀνα- IS 18. 11
נָטַל* ἀνα- Dan 4. 31 *lift, raise up; cf. נָשָׂא*
הָטַל* μετα- Jer 16. 13 Jon 1. 4 *transfer, divert, shift*
הָוַטַל* Jer 22. 28; v. p. 638
הָוַטַל* κατατίθημι Prv 16. 33 *place, put, lay down; v. p. 372*
נָטַע πῆγνυμι Ps 94. 9 Dan 11. 45
נָטַה
 στόρνυμι Jes 51. 16
נָטַע φυτεύω Gn 2. 8, 21. 33 Ex 15. 17 Ps 44. 3
נָטַע φυτόν Jes 5. 7 *plant, esp. garden plant or tree*
נָטַע φυτάριον Ps 144. 12 Dim. of φυτόν
מָטַע φύτευμα Jes 60. 21 *that which is planted, plant; φυτόν*

- φυτευτήριον, pl. Ez 17. 7, 31. 4
 Mich 1. 6 *nursery or plantation*
 נְטָעִים* ICh 4. 23
 נָטַף *στάζω* Jud 5. 4 Joel 4. 18
 Cant 5. 5 *shed drop by drop, drip; metaph.; cf. נדה*
 הַטִּיף Am 9. 13
 נָטַף *στακτή (στάζω)* Ex 30. 34
oil of myrrh
 נְטִיפִים *σταγών (στάζω)* Job 36.
 27 *drop, of water, wine, milk; dew-drops*
 נְטִיפָה *στακτηρία* Jud 8. 26 Jes
 3. 19 *vessel containing aromatic oil*
 נָטַר *τηρέω* Cant 1. 6 *watch over, take care of, guard, rarely of persons*
 נְטָר* Dan 7. 28
 נָטַר *τηρητής, -ρός* Cant 8. 11
keeper, observer; warden, guard
 מְטָרָה *δεσμοκτήριον* Jer 38. 6
prison
 נָטַר *τιμωρέω* Lev 19. 18 *to be an avenger, exact or seek to exact vengeance for, avenge*
 נֹטַר *τιμωρός* Nah 1. 2 *avenger*
 מְטָרָא *θήραμα, -ρευμα* Thr 3. 12
prey
 מְטָרָה Job 16. 12
 נָטַשׁ *προδίδωμι* IS 17. 28 Jer
 12. 7 *deliver up; betray; forsake, abandon*
 נָטַשׁ Am 5. 2
 נָטַשׁ Jes 32. 14 *Pass.*
 נָטַשׁ *σπάρνυμι* Nu 11. 31 *spread, strew* נָטַשׁ
 נָטַשׁ IIS 5. 18
 נָטַשׁ *σπρωτός* IS 30. 16 Jes 21.
 15 נָטַי
- נְטִישָׁה *πρόδοτος* Jes 18. 5 *abandoned*
 נִיטָן *ἄνθιον* Esth 3. 7 *in Orphic phraseology, Spring*
 מְנוֹרָה *ίστός (ιστίον)* IIS 21. 19
beam of a loom, which stood upright, instead of lying horizontal as in our looms
 נָכָא *ἀναλκίς, -κής, -μος* Jes 16.
 7 Prv 15. 13 *without strength, impotent, feeble; v. נחלה*
 נָכָה IIS 4. 4 Jes 66. 2
 נְכָאתָה *κτῆμα (κτάομαι)* Gn 37. 25
anything gotten, piece of property, possession; freq. in pl., possessions
 נָכַח IIR 20. 13
 נָכַד *τέκνον (τίκτω)* Job 18. 19
child
 נָכַח *πλήσσειν* Nu 22. 6 *strike, smite*
 נָכַח *πλήσσω* IIS 11. 15 נָכַח
 נָכַח *κατα-* Ex 9. 31 *strike down*
 הִכָּה *ἐπι-* Jos 11. 10 Jer 18. 18
strike
 הִכָּה Ex 22. 1 Nu 25. 14, 15
 מָכַח *πλήγμα, -γή* Nu 11. 33 Dt
 28. 61 Jer 30. 17 Zach 13. 6
blow, stroke; metaph., blow, stroke of calamity, esp. in war
 הִכָּה *κατανικάω* Dt 3. 3 IIS 8. 9
strengthened. for νικάω: conquer, prevail, vanquish
 הִכָּה Ez 33. 21 *Pass., to be vanquished*
 מָכַח *νίκημα* Jos 10. 10 *victory*
 מְכֹחַת *φάγημα* ICh 2. 9 *food, victuals*
 נָכוֹן *παρέχω* Job 12. 5 נָהַל
 נָכוֹן* *ἰθύς* Ex 8. 22 Ps 57. 8,
 112. 7 *straight-forward, just*

- נכונה*** ἰθύτης Ps 5. 10 Job 42. 7, 8 *straightness*
כֹּוֹן* 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*
כֹּנֵן* Job 31. 15
כֹּוֹן* Ez 28. 13
כֹּוֹן* οἰκοδομέω Ex 15. 17 *build, build oneself a house*
מִכּוֹן* οἰκοδόμημα Ex 15. 17 *building, structure*
נֶכַח εὐθύ, ἰθύ (Adv.) Gn 25. 21 Ex 26. 35 *straight; opposite; straight towards*
נָחַח Jes 57. 2
נֶכַחַה εὐθύτης Am 3. 10 *straightness*
נֶכַחִים εὐθύς, ἰθύς Prv 24. 26 *straight; in moral sense, straight-forward, just*
נֶחֱחַת Jes 26. 10
נוֹכַח* εὐθύνω, ἰθύνω Gn 20. 16 Job 23. 7 *make straight, straighten*
הַתְּנוּחָה* Mich 6. 2 Pass., *to be critically examined*
נֶנְחַח* 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)*
הוֹכִיחַ* Job 33. 19
מוֹכִיחַ* εὐθυστήρ, -στής Am 5. 10 *corrector, chastiser, judge, public examiner, one who levels or straightens*
תּוֹכַחַה* εὐθυσσις, -σις Jes 37. 3 Hos 5. 9 *straightening, setting straight, correction, chastisement, calling to account*
תּוֹכַחַת* Prv 1. 23, 15. 5, 29. 15
נוֹכַל κλεπτῆρ, -ης Mal 1. 14 *thief, cheat, knave*
נֶכַל ἐκκλέπτω Nu 25. 18 *speak falsely, disguise; δια-*
הַתְּנוּחַל συγ- Gn 37. 18 *deceive, elude*
נֶכַל κλέπος, -έμμα Nu 25. 18 *stratagem in war, fraud*
נֶכֶס κτήμα Jos 22. 8 IICh 1. 11 freq. in pl., *possessions; of all kinds of property; wealth*
נִכְאָה
נֶכֶס* Esr 6. 8
נָכַר 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*
נֶכַר 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. חָקַר, p. 204*
הַתְּנוּכַר ἐπικρύπτω Gn 42. 7 IR 14. 5 freq. in Med., *disguise*
נֶכַר
מִכָּר γνώριμος IIR 12. 6 *well-known; Subst., acquaintance*
הַכְרָה γνώρισμα, ἀναγνώρισις Jes 3. 9 *that by which a thing is made known; γνωσις: (γυ- γνώσκω) inquiry, investigation;*

- σκέψις: *inquiry, investigation*;
 διά-: *examination*
- נָכַר ἐγγχώριος, -πος Gn 17. 12
 Dt 31. 16 *in or of the country*;
 Subst., *dweller in the land*
 נָכַר Gn 31. 15 Dt 17. 15 Esr
 10. 11
- נָכַר πάθος Ob 12 Job 31. 3
*incident, accident, unfortunate
 accident*; in a bad sense, *mis-
 fortune, calamity*; cf. אָסוֹן, אָיִד,
 פִּיִּד πάθος Job 31. 29
- הַכָּר * αἰσχόω, -χύνω Job 19. 3
dishonour, tarnish עָכַר
- הַגִּלָּה ἀποτελέω Jes 33. 1 *bring
 to an end, complete*
- בָּזָה * ὑβρίζω Gn 25. 34 Jes 49. 7
 Mal 1. 6 Neh 2. 19 *treat
 despitefully, outrage, insult,
 maltreat*
- הַבֹּזָה * Esth 1. 17
- בְּזִיּוֹן * ὕβρισμα, -μός Esth 1. 18
wanton or insolent act, outrage
- נִמְכָּזָה ἄρπαγμα, ἀρπακτός IS 15.
 9 *booty, prey; gotten by rapine*
- נִמְלָה * νύμφη נִמְלָה Prv 6. 6
winged male of the ant
- מָוַל * μασχαλίζω Gn 17. 23 Dt
 10. 16 *put under the arm-pit*;
mutilate; v. p. 667
- נִמְוָל * Gn 17. 10; Pass.
- מִוֹלָת * μασχαλίσματα Ex 4. 26
extremities cut off from a corpse
- הַמִּיִּל * ἐξαπόλλυμι Ps 118. 10
destroy utterly
- נִמַּל * μαραίνω Job 14. 2 *waste,
 wither*; Pass., *waste away*
- הַתְּמוּלָל * Ps 58. 8
- מָוַל * κατα- Ps 90. 6 *cause to
 wither*; Pass., *die away*
- *מְלִילָה בליל, πυρός Dt 23. 26 Jes
 30. 24 Job 6. 5, 24. 6 *إبليله*!
wheat, pl.; a grain of wheat
- *מְלַל προειπεῖν, -πον Gn 21. 7
foretell; cf. προλαλέω
- *מְלָה 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*; דְּבַר
 μεθόριον Ps 19. 5 pl., *borders,
 marches*
- נִמְר * μεριστός (μείρομαι) נִמְר
 Jer 13. 23 *divided*
- *סַבֵּב ἀμφιβαίνω Dt 2. 3 Dt 32.
 10 Jos 6. 15 *go about or
 around; surround, encompass*;
guard, protect; *נֹסֵב Gn 19. 4;
 *סוֹבֵב Ps 26. 6; *הִסָּב Jos 6. 11
- *סָבָה συμβεβηκός (-βαίνω) IR
 12. 15 *chance event, contingency*
- *סָבָה ICh 10. 15
- *סַבֵּב 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 ICh 17. 9, 23. 2
- *סָבָה * יוֹסֵב * Jes 28. 27
- *סַבֵּב ἀναστρέφω IIS 14. 20
turn upside down; invert
- *סַבֵּב ἐπι- Dt 32. 10 IIS 14. 20
*turn or convert from an error,
 correct*; הִשִּׁיב Mal 2. 6
- *הִסָּב μετα- IIR 16. 18, 23. 34
 Esr 6. 22 *carry across, transfer,
 change, alter*
- ἀπο-, δια- Cant 6. 5 ICh 35.
 22 *turn away or aside, divert*

- סבב** *θέω* (A), *τρέπω* Cant 2. 17 *run, betake oneself; turn*
סבב* *ἴζω* IS 16. 11 *sit, sit down; sit, recline at meals*
סובב* *ἴζω, καθ-* Jer 31. 22 (21) *lie in ambush*
מסב *ἴσμα* Cant 1. 12 *seat*
מסבה *σπρέμμα* 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
נשוב *χάζομαι* IIS 1. 22 *give way, draw or shrink back, recoil, retire*
נסוג Jes 59. 13 Jer 46. 5 Ps 78. 57, 80. 19
הסיג *ἀναχάζω* Dt 19. 14 *make to recoil, force back*
הסג Jes 59. 14
הסיג *συγγίγνομαι* Mich 6. 14 *have sexual intercourse with*
סוג *ψμύθιον* Ez 22. 18 *white lead*
סגים Jes 1. 25 Prv 26. 23
סיגים Jes 1. 22
סוגה *ζευκτός (ζεύγνυμι)* Cant 7. 3 *joined*
נסה *αἴθω* Ps 4. 7 *light up, kindle*
נסה *βασανίζω* Gn 22. 1 *put to the test*
מסה *βάσανος* Ex 17. 7 Dt 4. 34 *test, trial of genuineness*
βασανισμός Job 9. 23 *torture*
נסח* *σειώ* Prv 15. 25 *shake, Pass., metaph., shaken to its foundations*
נסח Dt 28. 63
ההתנסח* *ἐκ-* Esr 6. 11 *Pass., shake out or off*
מסח *πάντως* IIR 11. 6 *in all ways, absolutely*
נסך *τήκω, τάκω* Jes 40. 19 *melt, melt down, of metals*
נסך *ἐν-* Prv 8. 23 *Pass., to be cast; τίκτω: engendered*
נסך *τηκτός* Jes 48. 5 *melted, molten*
נסיה Dan 11. 8
נסיה *σπένδω* Jes 29. 10 Hos 9. 4 *rarely without the religious sense, simply pour; make a drink-offering; cf. שסף*
נסיה *κατα-* ICh 11. 18 *pour as a drink-offering*
הסך Ex 25. 29
נסכה Dan 2. 46
הסיה Nu 28. 7
ἐπι- Gn 35. 14 *pour upon or over, esp. a drink-offering*
נסך *σπονδή* Jes 57. 6 *drink-offering*
נסך* Esr 7. 17
נסיה Dt 32. 38
ἡγεμών Jos 13. 21 Ps 83. 12
נגיד *נָגִיד מִשִּׁיחַ שִׁיחַ*
מסכה *σπονδήσιμος* Jes 30. 1 *of or for a drink-offering*
מסכה *τηκτόν* Ex 32. 4 *capable of being softened, dissolved, melted*
נסך *ἵστημι* Ps 2. 6 *set up, appoint*
מסכה *ἱστίον, -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*
 סָ *ιστός* Nu 21. 8 *rod, pole*
ιστίον Jes 33. 23 Ez 27. 7 *sail, web, cloth, sheet*
 נסס *ἀνθέω, -θίζω* Jes 10. 18 *bloom, be brilliant, shine with colour* נצץ
 נסס *ἐπανθέω* Jes 59. 19 *show itself, appear plainly; to be bright*
 התנוסס *ἐπανθίζω* Zach 9. 16 Ps 60. 6 *deck as with flowers; metaph., deck as with flowers, decorate, adorn, Pass.*
 נס *ἄνθος* (A) Ps 60. 6 *blossom, flower, chaplet of flowers*
 נסע *ὀδεύω* Gn 11. 2, 37. 17 *go, travel*
 מסע *ὄδευμα* Gn 13. 3 *journey*
 נסע *σειώ* Jud 16. 14 Jes 33. 20 Zach 10. 2 נוד
 נסע Jes 38. 12
 הסיע *ἐφηγέομαι* Ps 78. 26, 52 נהג
 מסע *ἡγεμόνευμα* Nu 10. 2 Dt 10. 11 *leading*
 הסיע *διασειώ* Job 19. 10 הניד
 מסע *σεισμα* Job 41. 18 מנוד
 הסיע *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*
 מסע *εἰσκομιδή* IR 6. 7 *importation*
- נסק *ἄγω* Ps 139. 8 *march, go*
 נהסק* *εἰσ-* Dan 3. 22 *lead in or into, introduce* הציג
 הנהסק* *ἐξ-* Dan 6. 24 *lead out, lead away, bring out from, bring out of prison, release*
 נהסק* Dan 6. 24
 הסיח* *ἐκπείθω* Dt 13. 7 *persuade completely, over-persuade*
 הסיח* IR 21. 25
 נעל *κλείω* Jud 3. 23 *shut, close, bar*
 נעול *κλειστός* Jud 3. 24 *closed*
 מנעול *κλειθρον, -ίστρον* Cant 5. 5 *bar for closing door*
 נעל *ὑποδέω, -έννω* Ez 16. 10 *bind or fasten; esp. underbind the feet, i.e. shoe, because the ancient sandals or shoes were bound on with straps*
 הנועיל ICh 28. 15
 נעל, מנעל *ὑπόδημα* Gn 14. 23 Dt 33. 25 נעל *sole bound under the foot with straps, sandal; cf. κλείδωμα*
 נעם *εὐνοέω* Gn 49. 15 IIS 1. 26 Cant 7. 7 *to be well inclined or favourable; Pass., to be kindly or affectionately treated*
 נעים *εὐνοος* Cant 1. 16 *well-disposed, kindly, friendly*
 נעימה *εὐνοια* Ps 16. 11 *in pl. impulses of kindness, favours, benevolences, gift or present in token of goodwill*
 נעם Ps 90. 17
 נעים *εὐνοον (εὐνοος)* Ps 16. 6 Job 36. 11 = *εὐνοια* נעימה
 נעמן *ἀνεμώνη* Jes 17. 10 *poppy, anemone*

- מנעם** ἔδεσμα Ps 141. 4 *meat, food*; pl. *eatables*; cf. **מטעם**
נַעֲצוּץ ἀκανθικός Jes 7. 19, 55. 13 *spinous*
נער ὠρόμαι Jer 51. 38 *Ion. and poet. Verb, very rarely used in Att., howl, prop. of wolves and dogs; of lions, roar*
נער ἐρημόω Jes 33. 9 *strip bare, desolate, lay waste*
התנער ἐκσειώ Job 38. 13 *shake out or off; drive out* **התנסח**
נער Neh 5. 13 *shake out one's clothes*
נער σειστός Neh 5. 13 *shaken*
נער σείω Jes 33. 15 **נוד**
התנער ἐπεγείρω Jes 52. 2 *Pass., to be roused from sleep, wake up; cf. ἐκσειώ*
נער ἐγείρω Jud 16. 20 *rouse or stir oneself, arouse oneself*
נער φέρω Ps 109. 23 *Pass., to be borne or carried involuntarily, esp. to be borne along by waves or winds, to be swept away*
נער κατα- Ex 14. 27 *bring down*
נְעֵרָה φορυτός Jes 1. 31 *whatever the wind carries along; chips or shavings*
נער νευρά, -ρον Jud 16. 9 *string or cord of sinew; sinew, cord made of sinew*
נער ἔρω (A) Zach 11. 16 *wander* **הרה**
נער νεανεύομαι Gn 37. 2 *act like a hot-headed youth, wilfully or wantonly, swagger*
נער 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)*
נערה νέα, νεάνις, -αρά Dt 22. 19 IR 1. 2 Ruth 4. 12 *girl, maiden, of a young married woman*
נער Gn 34. 3 Dt 22. 15
נער νέον, -ότης Job 36. 14 *youth*
נעורים νεότης Gn 46. 34 Ps 127. 4 *youth, in pl.*
נעורות Jer 32. 30
נער πείνα Ps 88. 16 *hunger, famine*
נפח πνέω Jer 15. 9 *blow, breathe out*
הפיה ἐκ- Job 31. 39 *make one give up the ghost*
נפח φυσάω Jes 54. 16 *blow, puff (opp. ἀάζω: breathe with the mouth wide open* **שאף** Ps 119. 131), of bellows
נפח πνέω/ψύχω Gn 2. 7 *breathe, blow*
נפוח φυσητός Jer 1. 13 *blown, blown out*
נפח διαφυσάω Job 20. 26 *blow or breathe through, Pass.*
נפח φύσημα Job 11. 20 *that which is blown up; metaph., conceit*
נפוח φυσητήριον Jer 6. 29 *a furnace with bellows (opp. αὐτοματάρειον)*
נפח* φημί, -ίλω, εἰπεῖν Ps 27. 12 *say, speak, utter*
נפח φημιζω Hab 2. 3 *prophecy*
התנפח* ἐκπνείω, -έω Jer 4. 31

- breathe out*; metaph., *lose power, lose breath* גוּעַ
- פּוּחַ* φεύγω Cant 2. 17 *flee*
- הִפּיחַ* φημίζω Prv 6. 19 יפח καταπνέω Ez 21. 36 *blow or breathe upon or over*
- ἀπο- Job 31. 39 *make them give up the ghost*; cf. ἐκ-
- פּוּחַ* φύσημα Ex 9. 8 *dust which is blown or produced by blowing*
- נִפְדָּה ἀνθραξ Ex 28. 18 Ez 27. 16 *precious stone of dark-red colour, including the carbuncle, ruby and garnet* بَثْرَه بَصْوَه جَمْرَه ياقوت جَمْرِي عَطْلِم عَقِيْق (احمر) فرخ جمر مقيق cf. קַרְחָה פּחַם Prv 26. 21 פּחַם Jes 3. 24 *قرحه جَمْرَه*
- נִפַּל 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*
- נִפְלָה Ez 28. 23 *hit with a missile, freq. opposed to striking with a weapon in the hand; fall, lie down*
- הִפִּיל 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*
- הִתְנַפַּל ἐπι- Gn 43. 18 *fall upon, esp. in hostile sense, set upon*
- upon
- נִפַּל βολέω Gn 33. 4 *fall about someone's neck*
- הִתְנַפַּל ἀντι- Dt 9. 18 Esr 10. 1 *meet as a suppliant, entreat, supplicate*
- נִפַּל νεφελίζω Gn 4. 5, 6 *wrap in clouds, in Pass.*
- הִפִּיל Jes 26. 19 Job 29. 24
- נִפַּל 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*
- נִפְלָה* Dan 2. 46
- נִפַּל δια- Nu 5. 21, 22, 27 Job 31. 22 *fall away, slip away, fall asunder*
- מִסַּל πτώμα Am 8. 6 *payment which falls due*
- מִסְלָה Jes 23. 13, 25. 2 *ruin*
- מִפְלָה Jes 17. 1
- מִפְלַת Jud 14. 8 *fallen body, corpse, carcase*
- נִפַּל σφάλλω Jes 14. 12 Prv 11. 14 *Pass., to be overthrown, fall, esp. of persons falling from high fortunes*
- מִפְלַת 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 אשת ἀμβλωθρίδιον Ps 58. 9 abortive child
- נפל מליצ Eccl 6. 3
- נפל ὄπλον Job 41. 15 *arms and armour, pl.*; v. p. 342
- נפץ πετάννυμι Gn 9. 19 IS 13. 11 *spread out; Pass., to be scattered abroad, dispersed*
- נפץ* Gn 11. 4
- נפץ* Gn 10. 18 IIS 18. 8
- נפץ* ἐκ- Gn 11. 9 Jer 13. 24 *spread out; scatter to the winds*
- נפץ ההתפצץ ἀποπετάννυμι, -άζω Hab 3. 6 *spread out*
- נפץ ἀπο-, δια- IR 5. 23 *open and spread out*
- נפצה πέτασμα Jes 11. 12 *anything spread out*
- נפץ φυσηγός Jer 22. 28 נפוח
- נפץ σποδέω Jud 7. 19 *pound, smite, crush*
- נפץ Jes 27. 9
- נפץ σποδέω Ps 2. 9, 137. 9 *dash against the rocks*
- נפץ σφάζω Jer 51. 20, 21 *slay, slaughter, properly by cutting the throat*
- נפץ σφάγμα Ez 9. 2 *slaughter*
- נפץ σφαγεύς Jer 51. 20 *slayer, butcher, murderer, cut-throat; sacrificial knife*
- נפץ νιφάς, άδος Jes 30. 30 *snowflake, snowstorm*
- נפץ* σποδέω Jer 23. 29 נפץ
- נפץ* πιέζω Job 16. 12 *press tight, squeeze*
- נפץ* σφάζω Hab 3. 14 נפץ
- נפש ἀναψύχω Ex 23. 12, 31. 17 IIS 16. 14 *cool, refresh; Pass., to be revived, refreshed*
- נפש 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*
- נפת ὄπισμα, ὀπός Ps 19. 11 Prv 5. 3 *the juice of plants; juice*
- נצה αἶθομαι Jer 48. 9 *burn, blaze; akin to αἰθύσσω*
- נצה Jes 37. 26
- ניצוך αἶθος Jes 1. 31 *fire*
- נצב ἵστημι Gn 37. 7 *stand*
- נציב ἀν- IR 16. 34 Jer 31. 21 (20) *set up, build; build up again, restore; set up a statue*
- נצב Gn 28. 12 *make to stand up, raise up*
- נציב καθ- Gn 21. 28, 35. 14 Dt 32. 8 *set up, erect, of stones; set in order, array, of soldiers*
- נציב* ἐπίστημι Dt 7. 24 IIS 18. 30 Job 41. 2 *stand by or near; in hostile sense, stand against*
- נצב- Nu 11. 16 Ps 2. 2, 94. 16 Job 1. 6 IIC 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*
- נצב ἰστός Jud 3. 22 *rod* נס

- 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 building 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** ἰστίον, ἰστός Ex 24. 4 Dt 7. 5, 16. 22 Mich 5. 12
- נציב**
- מצבת** Gn 35. 20 IIS 18. 18
- נצב** σέβωμαι 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
- הציב** ἀποξύνω, -ξέω IS 13. 21 *bring to a point*
- הצב** ? Nah 2. 8
- נצבה** νήστης, -τις (νήστεύω) Zach 11. 16 *one who is fasting; not eating, fasting, of persons*
- נציב** ἀλήθεια, ἀλά- Dan 2. 8 *truth אמת*
- נציב*** Dan 7. 16
- נציב*** ἀληθής, ἀλα-, -θινός Dan 2. 45 *true; of oracles, true, unerring אמת*
- נציב*** Dan 6. 13
- נצבתא** κίβδηλος, κίβδος Dan 2. 41 *dross of gold, dross of silver*
- הציג** εἰσάγω Gn 43. 9 Am 5. 15 *introduce a child to the members of one's φρατρά; to bring a cause into Court*
- קאט-** Jer 51. 34 Job 17. 6 *reduce to a state*
- הצן** ἐξαιρέω Ex 10. 24 *take out of a number, except; cf. αἰρέω = ἀγρέω; κατέχω*
- נצה** σείω Thr 4. 15 **נוד**
- נצה** μάχομαι Ex 2. 13 *fight; generally, quarrel, wrangle*
- הצה** δια- Nu 26. 9 Ps 60. 2 *fight, contend; resist to the uttermost*
- מצה** μάχη Jes 58. 4 *battle, combat, contention, strife*
- מצות** Jes 41. 12
- נצת*** αἰθύσσω Jes 9. 17 *kindle*
- נצת*** Jer 2. 15 Neh 1. 3 *Pass., αἶθομαι: burn, blaze נצא*
- ההצית*** καταίθω Jos 8. 8 Jes 27. 4 *burn down, burn to ashes*
- נצח** ἐπιστατέω Esr 3. 8, 9 *to be set over, to be in charge of; stand by, aid*
- נצח** ἐπιστάτης ICh 34. 13 *one who is set over, supervisor נצב*
- הנצח** ἡγεμών Hab 3. 19 Ps 4. 1 *leader of a chorus*
- נצח** ἐπαιδῶ ICh 15. 21 **נגן** *sing*

- to or in accompaniment; ὑπάδω: **נָצַח** *sing by way of accompaniment*
- נָצַח** αἰδώς ICh 29. 11 *respect, reverence*
- ἀίδιος IS 15. 29 (cf. **אביר** **אביר יעקב**, **ישראל**) Jer 15. 18 *everlasting, eternal*
- ἀίδίως Am 1. 11 *eternally*
- נָצַח** ἀίδιος Jer 8. 5 **נָצַח**
- נָצַח** ἐς ἀίδιον Job 34. 36 *for ever, ad infinitum*
- נָצַח** δόκημα, προσ-, προσδοκία Thr 3. 18 *expectation*
- φόνος Jes 63. 3, 6 *blood when shed, gore*
- נָצַח*** ἡγεῖμαι Dan 6. 4 *rule, have dominion; cf. מְנַצֵּחַ*
- נָצַח** σώζω Mich 4. 10 *save, keep alive, preserve, rescue; of things, keep safe, preserve*
- נָצַח** Ez 14. 14
- נָצַח** הציל Ex 12. 27, 18. 10 Hos 2. 11
- נָצַח*** Dan 3. 29, 6. 15, 28
- נָצַח** σωτηρία Esth 4. 14 *deliverance, preservation, salvation*
- נָצַח** ἀποσυλάω Ex 3. 22 *strip off or take away from*
- נָצַח** התנצל Ex 33. 6 Pass., *to be stripped, deprived of a thing*
- נָצַח** σκιάζω, ἐπι- IIS 20. 6 *overshadow, darken; throw a shadow upon*
- נָצַח** ἀνθέω (ἀνθίζω) Ez 1. 7 *be brilliant, shine with colour*
- נָצַח*** Ez 7. 10 *blossom, bloom*
- נָצַח** הניץ ἐξ- Cant 6. 11 *put out flowers, bloom*
- נָצַח*** Nu 17. 23
- נָצַח** ἄνθος (A) Gn 40. 10 *bloom, flower* **נָצַח**
- נָצַח** Job 15. 33
- נָצַח*** Ex 28. 36 Lev 8. 9 Nu 17. 23 Jes 28. 1 *crown, wreath, garland*
- נָצַח*** Jes 28. 4
- נָצַח** ἄνθος (B) Lev 11. 16 *a kind of bird, perh. the yellow wagtail*
- נָצַח** Cant 2. 12
- נָצַח*** θύσανος, σίσυβος Nu 15. 38 Ez 8. 3 *tassel, mostly in pl.; fringe*
- נָצַח** τηρέω Prv 13. 3 *watch over, take care of, guard* **נָצַח**
- נָצַח** τηρητής, -ρός IIR 17. 9 Job 27. 18 *ناظر ناظر ناطور ناظر ناطور keeper, observer, warden, guard* **נָצַח**
- נָצַח** κεραμεύω Job 7. 20 *manufacture, make earthenware*
- נָצַח** יצר Gn 2. 7, 8 Jes 45. 9, 64. 7 Jer 18. 11
- נָצַח** יוצר κεραμεύς Jes 29. 16, 45. 9 Jer 18. 2-6 *potter*
- נָצַח** יצר κέραμος Jes 29. 16 *anything made of potter's clay*
- נָצַח** חֲמֵר Ib 45. 9
- נָצַח** יצר σῶζω Ps 32. 7 **נָצַח**
- נָצַח** יוצר σωστός Ez 6. 12 *safe*
- נָצַח** יוצר Jes 49. 6
- נָצַח** יוצר νεκρών, νεκρία Jes 65. 4 *burial place; cemetery, pl.*
- נָצַח** יוצר νεκρός, -κυσ, -υρ Jes 14. 19 *corpse*
- נָצַח** κορμός (A) Jes 11. 1 *trunk of a tree (with the boughs lopped off)*
- נָצַח** נקב διακόπτω IIR 12. 10, 18. 21 *cut through; Pass., receive*

- a gash; of a coin, have a hole drilled in it
- נִקְבָּה *διακοπή* Gn 1. 27 Lev 5. 6, 12. 5 *gash, cleft* نَقَبَ; *cutting or canal through an isthmus or mountain, narrow passage*; v. pp. 189, 647
- מִקְבֵּה *κόπανον*: = *κοπίς* IR 6. 7 *chopper, cleaver*
- מִקְבֵּת Jud 4. 21
σκάμμα Jes 51. 1 *that which has been dug, tunnel, pit*
- נָקַב *κείμαι* Gn 30. 28 Nu 1. 17 Jes 62. 2 *to be ordained, be laid down, give, have a name given*
- נָקַב *εὐχόμεαι* Lev 24. 11, 16 Nu 23. 8 Job 3. 8 *pray for something (good or bad) for a person*
- נָקַב* *κατεύχομαι* Nu 22. 11, 23. 13, 27 *pray earnestly; pray against one, imprecate*
- נָקַד *φακώδης* Gn 30. 32 *freckled*
- נָקַד Jos 9. 5
- נָקַדָּה *φακωτός* Cant 1. 11 *lentil-shaped, of hot-water bottles*
- נָקַה *ἴημι* Jer 49. 12 *release, let go*
- נָקַה 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*
- נָקַי *ἄφετος (ἀφίημι)* Gn 24. 41 *let loose, ranging at large, esp. sacred flocks that were free from work, released; free*
- נָקַי *ἀγνίζω* Nu 5. 28 Jer 2. 35 Job 10. 14 *wash off, cleanse away; cleanse, purify; purify oneself*
- נָקִי *ἀγνός* Job 4. 7 *pure, chaste, holy; after Hom., of persons, undefiled, chaste, generally, pure, upright*
- נָקִי-אִי *ἀναγνός* Job 22. 30 *unclean, unholy, defiled*
- נָקִיוֹן *ἀγνεία, -νότης* Hos 8. 5 *purity, chastity, integrity*
- מִנְקִיָּה *ἀγνιστήριον* Ex 25. 29 *instrument of purification*
- נָקִיוֹן *ἀγγεῖον/ἀγνιστήριον* Ps 26. 6 *vessel; of metal, jar for water*
- נָקוּט* *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*
- נָקוּט* Job 10. 1
- נָקוּט* Ez 6. 9, 20. 43, 36. 31
- טַהַרְתָּקוּט* *ἐπ-* Ps 119. 158, 139. 21 *to be annoyed at*
- נָקַם *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*
- נָקַם Ex 21. 20 Jud 15. 7 IS 14. 24 Pass.
- נָקַם IIR 9. 7 Jer 51. 36
- נָקַם Gn 4. 15
- הַתְנַקַּם Jer 5. 9 Ps 8. 3
- נָקַם *δικαστήρ, -ής* Nah 1. 2 *avenger*
- מְתַנַּקֵּם *ἐκδικαστήρ, -ής* Ps 8. 3 *avenger*
- נָקַם *δίκη* Dt 32. 43 Jud 16. 28 Jes 34. 8 *vengeance, punishment, atonement, satisfaction, penalty; sometimes pl.*

- נְקָמָה Jer 46. 10, 50. 28 Ez 25. 17 Ps 79. 10, 94. 1
 יִקַּע* ἀρκέω Ez 23. 17 Pass.,
to be satisfied with
 נִקְע* Ez 23. 18 *to be enough,*
endure
 יִיקַע* Gn 32. 26 *to be strong*
enough
 הַהוֹקִיעַ* ἐποίχομαι Nu 25. 4 IIS
 21. 9 *draw near to the gods*
with sacrificial feasts; ap-
proach with hostile purpose,
attack (?)
 הַמֹּקְעִים* οἱ κατοιχόμενοι IIS
 21. 13 *the departed, the dead*
 נִקְחַת קֹפֶט Jes 17. 6 *cut off,*
chop off; cf. ἐπι-, p. 209
 נִקְחַת κατα- Jes 10. 34 *cut down,*
fell, of trees, in Pass.
 נִקְחַת ἔχω Jes 29. 1 *keep up,*
maintain
 הַקִּיף περι- Jos 6. 11 Ps 88. 18
 IICh 23. 7 *encompass, em-*
brace, surround; surround so as
to guard
 נִקְפָה σηπεδών Jes 3. 24 عَفُونَه
decay, putrefaction, in animal
bodies or wood, or even
stone
 קִיף* κῆβος IICh 9. 21 a long-
 tailed monkey, perh. the
nisnas monkey
 תְּקִיפָה* τὸ ἔσχατον Ex 34. 22
 IS 1. 20 *the farthest part,*
pl.; the end
 נִקְיַק διακοπή Jes 7. 19 נִקְבָה
 נִקְר ὀρύσσω IS 11. 2 *dig;*
gouge out the eye
 נִקְר ἐξ- Nu 16. 14 Job 30. 17
dig out, gouge out
- נָקַר Jes 51. 1
 נִקְרָה ὄρυγμα Ex 33. 22 *excava-*
tion, trench, ditch, moat
 נִקְשׁ δικτυόμαι Jes 8. 15 Ps 9. 17
to be caught in a net, Pass.
 יִיקַשׁ* Eccl 9. 12
 נִקְשׁ Dt 12. 30
 יִיקַשׁ* δικάειν Jer 50. 24 Ps 141.
 9 *throw, cast*
 יִיקוּשׁ* δικτυωτός Hos 9. 8
made in net fashion
 יִיקוּשׁ* Ps 91. 3
 יִיקוּשׁ* δίκτυον Jer 5. 26 Prv 6.
 5 *net, fishing-net, hunting-net*
 מוֹקֵשׁ* Dt 7. 16 Jos 23. 13 Am
 3. 5 Ps 64. 6, 140. 6
 מוֹקֵשׁה Ps 141. 9
 נִקְשׁ φενακίζω Ps 38. 13 *play*
the φέναξ, cheat, lie
 הַתְּנַקֵּשׁ ἀπο- IS 28. 9 *delude, mock*
 נִקְשׁ* κόπτω Dan 5. 6 *strike,*
beat, knock
 נָרַד νάρδος Cant 4. 14 *spike-*
nard, oil of spikenard
 נָשָׂא φέρω, φέρω (ἐνεγκεῖν, ἔνεικε,
 οἴσειν) 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
 נָשָׂא 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*
- נשא ICh 21. 24
- השיא δια- IIS 17. 13 *carry over or across*
- ἐπι- Lev 22. 16 *bring as a charge against*
- נשא Lev 19. 17
- הנשא φορά Jes 46. 1 *load, freight, burden; pl. contributions, of contributions in kind*
- הנשא φορά, προσ- IIS 19. 43 *payment; bounty, benefit; food, victuals*
- נשא 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*
- נשא 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*
- „ „ משאת προσ- Gn 43. 34 IIS 11. 8 Jer 40. 5 Esth 2. 18 ICh 17. 11 *present; food, victuals*
- נשא αἶθομαι ICh 21. 24 *burn, blaze* נצת, נצא
- הנשא αἶθων Jes 30. 27 *of fiery smoke*
- משאת Jud 20. 38, 40
- נשא πείθω Ex 35. 21 *persuade*
- נשא ἀνα- Jer 22. 27 *persuade, convince; persuade, move to do a thing, seduce, mislead*
- נשא 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*
- נשא Jes 33. 24
- נשוי Ps 32. 1
- נשא ἐπ- ICh 19. 7 *reverence*
- נשא αἰδεστός IIR 5. 1 *revered, venerable*
- נשוא Jes 3. 3
- נשא αἰδεσις Gn 4. 7 *forgiveness* αἰδώς, -δὴ Gn 49. 3 *reverence, dignity; metaph., sublimity, grandeur* صيت
- נשא ὑψόω Ex 6. 8 IIR 25. 27 *lift high, raise; metaph., elevate, exalt (opp. ταπεινῶω: humble, abase דמם Jer 8. 14 Ps 37. 7, 62. 6, 93. 3, 131. 2)*
- התנשא Nu 16. 3, 24. 7 *Pass., to be exalted*
- נשא ἐξυψόω Esth 3. 1, 5. 11 *raise up, exalt*
- נשא ὑψηλός, -ηλός Jcs 2. 2, 12, 6. 1 *high, lofty*
- נשא αἰδετός/ὑψηλός Nu 7. 10 *revered, venerable; metaph. high, lofty, stately; upraised, i.e. mighty*
- נשיא Gn 23. 6 Nu 7. 11
- נשיא ὕψος Job 20. 6 *height; metaph., sublimity, grandeur*
- נשא νέφος Jer 10. 13 Ps 135. 7 Prv 25. 14 *cloud, mass of clouds*
- נשא μαντεύομαι IIR 9. 25 Jer 6. 1 *divine, prophesy; cf. φέρω*
- הנשיא ἐπι- Ez 12. 10 *prophesy*
- נשא μαντεία, -εἶον Jes 13. 1 Jer 23. 33 Thr 2. 14 *oracle, prophesy, pl.*

- מִשְׁאָה** Jer 6. 1
מִשָּׂא μάντις Gn 25. 14 Prv 30. 1,
 31. 1 *diviner, seer, prophet*
מִשְׁשָׁה Gn 41. 51 Jud 18. 30
מִשָּׂה Ex 2. 10 Jud 18. 30
נִשָּׂא μυθέομαι Nu 23. 7 Jes 14. 4,
 37. 4 Ez 19. 1 *speak, say,*
recount; cf. φέρω
נִשָּׂא ἠχέω Jes 42. 2 Ps 72. 3
 Job 21. 12 *sound, ring, peal;*
impers. of an echo
נִשְׂאָה ἠχῆ, ἠχος Job 13. 11, 31.
 23 *noise, rarely of articulate*
sounds; sound, echo
נִשָּׂה Job 41. 17
נִשָּׂא φύω Ez 17. 23 Joel 2. 22
 Hag 2. 19 *Pass., grow, esp.*
of the vegetable world;
produce; cf. φέρω
נִשְׂאָה φύμα Lev 13. 2 *growth;*
freq. of diseased growths,
tumour, tubercle, etc.
נִשָּׂא ἀντιάζω, -άω Esth 2. 15
encounter; cf. φορεύω
נִשָּׂא λανθάνω Ps 102. 11 *to escape*
one, i.e. to forget نَسِيَ
נִשָּׂא ὀνομάζω Ex 20. 7 Ps 16. 4
name, specify by naming; utter
names or words
נִשָּׂא σείω Nah 1. 5 נוד
נִשָּׂא 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
נִשָּׂא* φέρω Dan 2. 35 **נִשָּׂא**
התנשֵׂא* ὑψώω Esr 4. 19 **התנשֵׂא**
נִשָּׂא εὐχομαι IR 8. 31 ICh 6. 22
 נקב
נִשָּׂא σείω Jer 23. 39 נוד
- δανείζω** Jes 24. 2 Jer 15. 10
put out money at usury, lend;
have lent to one, borrow; cf.
נִשָּׂה
נִשָּׂה Dt 24. 11
הִשָּׂא Ps 89. 23
נִשָּׂא δανειστής IS 22. 2 *money-*
lender or creditor
מִשָּׂא δανεισμός Neh 5. 7 *money-*
lending; borrowing
מִשְׂאָה δάνεισμα Dt 24. 10
 = δάνειον: *loan*
נִשָּׂא πείθω, πιθέω Jes 19. 13
prevail upon, persuade, usually
by fair means; in bad sense,
talk over, mislead
הִשָּׂא ἀνα- Jer 4. 10 Ob 7 **נִשָּׂא**
מִשְׂאֵן πειθώ Prv 26. 26 *persua-*
sion; means of persuasion;
inducement
מִשְׂאָה Ps 73. 18
 ὑψωμα Ps 74. 3 *elevation,*
height; metaph., exaltation
מִשְׂאָה* μαντεῖον Gn 10. 30 *seat*
of an oracle
שָׂאה* δηϊόω Jes 6. 11 *waste,*
ravage a country
נִשָּׂאה* Jes 6. 11 *Pass.*
הִשָּׂאה* κατα- Jes 37. 26 *ravage,*
waste
הִשָּׂה* IIR 19. 25
הִשָּׂאה* δηϊοτής Jes 24. 12
battle-strife, the battle; mortal
struggle, death; cf. δαίς
שָׂאה* Thr 3. 47
השתאה* θεάομαι | ἀγατομαι,
 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 שׂוֹאָה
- שׂאָה* *κακώω* Ps 35. 17 *maltreat, distress* *ساء*
- שׂוֹאָה* *κακόν* Ez 38. 9 Zeph 1. 15 Ps 63. 10 Job 30. 3 *evil, ill* *سوء*
- מְשׂוֹאָה* Zeph 1. 15
- מְשׂוֹאָה* Job 30. 3
- שׂוֹאָה* *πάγη* Ps 35. 8 *anything that fixes or fastens, snare, noose; fowling net; metaph., trap, snare*; cf. שׂוֹחָה Jer 18. 20, 22
- נְשֵׂאָה *ἡχέω* Jes 17. 12 נְשֵׂא
- נְשֵׂאָה* *ἡχῆμα, ἄχ-* Jes 66. 6 *sound*
- Ζεὺς, Δάν, Ζάν, Ζήν, Τάν* Jer 48. 45 *Zeus*; cf. בֵּית שֵׂאֵן Jos 17. 11 *بَيْسَان*; cf. Jud 12. 6
- נִשְׁבַּח *πνέω* Jes 40. 7 *blow, of wind and air, breathe, breathe out*
- הִשְׁבִּיחַ *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*
- הִשְׁגִּיחַ *ἐξικνέομαι* Gn 44. 4 Lev 25. 26, 26. 5 Hos 10. 9 *reach, arrive at a place; arrive at, reach an object*
- ἐπιθυγγάνω* Gn 47. 9 Lev 26. 5 Prv 2. 19 *reach as far as*
- ἀναχάζομαι* Job 24. 2 הִסִּיג
- נִשְׂחָה *λανθάνω, λήθω* Dt 32. 18 Thr 3. 17 נִשָּׂא
- נִשָּׂא Jes 44. 21
- ἐπι-* Gn 41. 51 *cause to forget, let a thing escape one, forget, lose thought of*
- הִשָּׂה Job 11. 6
- ἐκ-* Job 39. 17 *make one quite forgetful of a thing*
- נִשְׂיָה *λήθη* Ps 88. 13 *forgetting, forgetfulness*; after Hom., of a place of oblivion in the lower world
- נִשְׂיָה *ισχίον* Gn 32. 33 *hip-joint, in which the thigh turns; fleshy parts round the hip-joint, haunches*
- נִשָּׂה *σειώ* Jer 23. 39 נִדָּה
- τίθημι* Dt 24. 11 Jer 15. 10 *τίθεσθαι* seems to have the same meaning as *ὑποτίθημι* (*v. p. 239*) הִשָּׂה; cf. נִשָּׂא
- הַנִּשְׂוָה *ὁ θέμενος (τίθημι)* Jes 24. 2 *the mortgagee*; cf. נִשָּׂא
- בֹּרַחַת הַנִּשְׂוָה *ὁ θεὸς (τίθημι)* Dt 24. 11 Jes 24. 2 *the mortgagor*; cf. נִשָּׂא
- הִשָּׂה *ὑποτίθημι* Dt 15. 2 *put down as a deposit or stake, pawn, pledge, mortgage*
- נִשְׂוָה *δανειστής* Jes 50. 1 נִשָּׂא
- בֹּרַחַת הַנִּשְׂוָה *δανείζω* Dt 24. 10 נִשָּׂא
- נִשְׂוָה *δάνειον* IIR 4. 7 *loan* *دَيْن*; מְשֵׂאָה
- מְנִשְׂוָה *ἐπιλανθάνω, -λήθω* Gn 41. 51 מְשָׂה, נִשָּׂה
- נִשְׂוָה *δάκνω, -νάζω* Nu 21. 9 Mich 3. 5 *bite, sting*
- נִשְׂוָה *δακνιστήρ/τοκιστής* Hab 2. 7 *biter, stinger; money-lender, usurer*
- נִשְׂוָה *καταδάκνω* Nu 21. 6 *bite*
- נִשְׂוָה *τοκίζω (τόκος)* Dt 23. 20

- lend on interest*
 השׁיח Dt 23. 20, 21
 השׁיח τόκος (τίκτω) Ex 22. 24
 Lev 25. 36 *offspring*;
 metaph., *produce of money*
 lent, hence *interest*
- השׁיח λέσχη Neh 13. 7
 השׁיח* 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
- השׁיל ψιλώω Dt 28. 40 *strip bare*,
 mostly of hair; *strip trees*
bare; *strip off*, *pull out*
 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*
- השׁיל ἀπο- IIR 16. 6 *carry off*
 השׁיל* συλάω Ez 26. 12, 29. 19
 Ruth 2. 16 השׁיל
- השׁתולל Jes 59. 15 Ps 76. 6
 השׁתולל συλητής, -ήτωρ Jer 50. 10
plunderer
- השׁתולל* σύλη, σύλον Jud 5. 30
 Jes 10. 6 *booty*; τὰ σύλα
booty
 πολὺς Jud 5. 30 *many*
 πολλά Prv 31. 11 in Hom.
 as Subst., *much riches*, *great*
possessions
- השׁתולל* ψιλός Mich 1. 8
 generally, *bare*, *uncovered*;
naked, *unarmed*, *defenceless*
- השׁלל* Job 12. 17
 השׁלל ψύχω/πνέω Jes 42. 14 נפח
 השׁלל θυμός Jes 30. 33 *wrath*
 השׁלל πνεῦμα Dt 20. 16 IR 17.
 17 Job 27. 3 *breath*, *breath*
of life; *life*, *living being*
- השׁלל* Dan 5. 23
 השׁלל ? Lev 11. 18
 השׁלל πνέω/ψύχω Ex 15. 10 Jes
 40. 24 נפח
 השׁלל νύξ (νυκτός) Prv 7. 9 Job 3.
 9 *night*
 השׁלל סκώψ Jes 34. 11 a small
 kind of *owl* (γλαῦξ, ἄσπις,
 being *the little horned owl*)
- השׁלל Lev 11. 17; εὐσκοπος
 השׁלל αἶθω, -θομαι Ps 78. 21
light up, *kindle*; rarely intr.,
burn, *blaze*; Pass. נצת
 השׁלל κατ- Ez 39. 9 *burn down*,
burn to ashes
 השׁלל- Jes 44. 15 poet., = ὑπο-
 καίω: *burn by applying fire*
below
- השׁלל αἶθομαι Hos 13. 2 השׁלל
 εἶθίω Gn 41. 40 *eat*; cf.
 ἀσπάζομαι
 ἰκνέομαι Job 31. 27 נגע
 השׁלל βόσκω Ps 2. 12 prop. of
 herdsmen, *feed*, *tend*; gener-
 ally, *feed*, *nourish*; *maintain*,
keep
- השׁלל 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*
- השׁלל Gn 31. 28 IR 19. 20 *take*
leave of

- נְשִׁיקָה** ἄσπασμα Cant 1. 2
greeting, embrace; esp. in pl., embraces
- נשק** θιγγάνω Ps 85. 11 **נגע**
השיק ἐπι- Ez 3. 13 **השיג**
נשק τοξάζομαι Ps 78. 9 ICh
 12. 2 *shoot with a bow*
- נֶשֶׁק** 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.
- מְשׁוֹר** πρίων Jes 10. 15 *saw*
שׁוֹר πρίω ICh 20. 3 *saw*
- נָשֶׁר** χάρων Lev 11. 13 *poet. for χαροπός (fierce), of the eagle; cf. τανύπτερος (αἰετός עֵיט) long-winged (eagle)*
- נָשֶׁר*** Dan 7. 4 **נָשֶׁר** نشر
 κήρυξ Hos 8. 1 *herald, pursuivant*
- נִשָּׂה** ἀντλέω Jes 41. 17 Jer 51. 30
bail out bilge water; generally, draw water; metaph., drain dry
- נִשְׂתָּה** Jes 19. 5
נתיב στίβος Job 28. 7 *trodden way, track, path*
נתיבה Jes 43. 16
 στειβομένη (στείβω) Prv 12. 28
- נתיבות** αἱ στειβόμεναι ὁδοί Jud 5. 6
the beaten tracks
- הִתּוֹ** διασπείρω Jes 18. 5 *scatter or spread about*
- נחת** ἐντέμνω (τεμαχίζω) Lev 1. 6
cut up a victim
 κατα-, κατατάμνω Jud 19. 29
cut in pieces, cut up
- נחת** τόμος (τέμαχος) Ez 24. 4
slice; generally, piece
- נחתים** τόμα (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*
- נָתַךְ** 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
- נָתַךְ** τήκω Ez 22. 21, 24. 11 **נִסְךְ**
הַנְּתִיךְ κατα- Ez 22. 20 *melt*
- הַתִּיךְ** Ez 22. 20 Job 10. 10
הַתְךְ Ez 22. 22
הַתְךְ τηκεδών Ez 22. 22
melting, of snow
- נָתַן** δίδωμι Gn 3. 12, 4. 12 **נדב**
- נָתַן** δοτήρ, -ης Hos 2. 7 **נדיב**
- נָתַן** δοτός Nu 3. 9 Dt 28. 31, 32
 Esth 3. 11 *granted*
- נָתַן** Nu 8. 16
נָתַן Esr 8. 17 ICh 6. 33
נָתַן Esr 8. 20 Neh 11. 3
- נָתַן** δώρημα, -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 bribe
- נָתַן** Gen 25. 6 Ez 46. 16
נָתַן IR 13. 7 Eccl 3. 13
- נָתַן** μεθήμι Gn 31. 7 Nu 21. 23
 Jud 1. 34, 15. 1 IS 18. 2, 24. 8 IIS 21. 10 *permit; allow*
- נָתַן** 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 recompense, 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 *én-* Ex 25. 16 Eccl 7. 2 Neh 2. 12 generally, put in or into; lay to one's heart
 נתן על *épi-* Neh 5. 7 make an attempt upon, attack, make an attack
 נתון *θετός* Neh 13. 4 placed, set
 מתנה *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)
 יתן *εἰ μοι γένοιτο* Nu 11. 29
 מי יתן Dt 5. 26
 יתן* *δίδωμι* אָדָּי אֶעֱדִי אָדָּי
 Esr 7. 20 נתן
 מִנְתָּן* *δώρημα, -ρον* Esr 7. 20
 מתן
 מִתְּנָא* Dan 5. 17
 מִתְּנָן* Dan 2. 6
 נְתִיבָא* *δοτός* Esr 7. 24 נתניים
 מִתָּן* *μάντις/ἀνάθημα* IIR 11.
 18 מתנה, מִשָּׂא
 מִתְּנָה* *μαντεῖον* Nu 21. 18
 (יְהִי) מִתְּנָה* *μάντις/δώρημα Παιῶνος*
 IIR 24. 17 prophet/gift of Paeon
 (יְהִי) מִתְּנָה* *μάντις/δώρημα Διός (Διφός)* ICh 25. 4 prophet/gift of Zeus
 נָתַן* *δίδωμι* IIS 7. 2 (God) gave
 לְנִתְנָא* *ἡλίου/θεοῦ δῶρον* Nu 1. 8 gift of the Sun-god/God
 נְתִיבָה* *Διός/Παιῶνος δῶρον* IIR 25. 23 the gift of Zeus/Paeon
 וְנִתְנָהוּ* *Διοδῶρον* Jer 40. 8 the gift of Zeus
 נתע *κατάγνυμι, -άσσω* Job 4. 10
 נתץ Lev 14. 45 Jud 6. 30 Jer 1. 10 Ps 58. 7 break in pieces, shatter; v. pp. 217, 254
 נִתְּץ Jer 4. 26 Nah 1. 6 Pass.
 נִתְּץ ICh 31. 1, 36. 19
 נָתַץ Jud 6. 28 Pass.
 נִתְּץ Lev 11. 35
 נתח *ώθέω* Jud 20. 32 Jer 22. 24 force out, thrust out
 נִתְּח Jos 4. 18 Pass.
 נִתְּח *έξ-* Ez 17. 9, 23. 34 thrust out, force out, wrench out
 הִנְתַּח Jud 20. 31
 הִתְּח Jos 8. 6
 κατ- Jer 12. 3 push down
 נתוח *σχιστός* Lev 22. 24 cloven, divided, split
 נִתַּח *σχίζω* Jes 5. 27, 33. 20 Eccl 4. 12 split, cleave, cut out, tear, shatter
 נִתַּח Jud 16. 9 Jer 2. 20 Ez 23. 34
 אִתְּחָא* *στοῖχος* Ez 41. 16, 42. 3, 5 row in an ascending series, course of masonry
 אִתְּחָא* Ez 41. 15
 נִתַּר *ἐπιθρῶσκα* Lev 11. 21

<i>leap upon; leap over a space,</i>	נָתַר	νίτρον, λί-	Prv 25. 20
<i>spring at a bound</i>		sodium carbonate	
נָתַר Job 37. 1	נָתַר*	σπείρω	Dan 4. 11 נוה
התיר διαχαλάω Jes 58. 6 Ps 105.	נָתַשׁ	ώθέω	IR 14. 15 נתק
20 <i>loosen, relax</i>	נָתַשׁ	ἐξ-	Jer 18. 14 נתק
κατατίθημι IIS 22. 33 <i>lay</i>	נָתַשׁ	κατάγνυμι	Ps 9. 7 נתץ
<i>down, make a road; cf. Ps 18.</i>	נָתַשׁ	Jer 31. 40 (39)	נתץ
33 וַיִּתֵּן Jes 43. 16, 19	הָתַשׁ	Ez 19. 12	הָתַץ

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 ה־ of הפעיל and the prefix הַת־ of התפעל.

ἀμφί, Prep.—radical sense, *on both sides*; chiefly poetical and Ionic prose, replaced by περί in later Greek. Of place, *about, around* על Gn 13. 11, 18. 2, 29. 2; *all around, round* סְבִיב IR 7. 36 סְבִיבָה Ex 7. 24 IS 26. 5; *by, on, somewhere by, somewhere about* עַל־פִּי Ex 14. 9; of persons grouped *about one*, οἱ ἄ. Πρίαμον Priam and his train; οἱ ἄ. Πρωταγόραν the school of Protagoras; οἱ ἄ. Εὐθύφρονα Euthyphro's friends; סְבִיבֵי Ps 76. 12 מְפִיבֶשֶׁת IIS 4. 4 מִפְּבֶשֶׁת Ib 21. 8 שְׂמוּאֵל IS 1. 20; *on both sides* פִּיפִיּוֹת Ps 149. 6 פִּלְגֹשׁ IIS 3. 7 פִּלְגֹשׁ Gn 35. 22 [ἀμφὶ λέχος] παλλακίς [an atavism].

ἀνά, Aeol, Thess, Arc, Cypr ὀν, Prep.; by apocope ἀνά becomes ἄν before dentals, ἄγ before gutturals, ἄμ before labials; *on, upon*, without any notion of motion, על Gn 1. 11 [cf. εἰς, ἐπί] Ez 16. 12 [cf. ἐν] עַלִּי Ib 49. 17 على; implying *motion upwards* ב־ Ex 19. 12–13 [cf. ἐν] על Jos 2. 8; as advb., *up! arise!* עלה Ps 47. 6; *among, in* ב־ ICh 36. 23 על Gn 33. 1 [cf. ἐπί]; of time, *throughout*, ἀνὰ νύκτα *all night through* ההוא בלילה Esth 6. 1.

ἀντί, Prep.—original sense, *over against* תחת Dt 4. 11 Jos 11. 3. Of place, *in the presence of* תחת ICh 29. 24; *instead, in the place of* תחת Gn 4. 25 Jes 3. 24 Esth 2. 17; *at the price of, in return for* אשר IIS 4. 10 תחת Ex 21. 23, 24; ἀνθ' ὧν *wherefore* לכן Gn 4. 15; *wherefore? why?* ἀντὶ τοῦ מדוע Ib 26. 27 Ez 18. 19; *because* תחת Dt 21. 14, 28. 47 Prv 30. 21–3; *for the sake of* תחת IS 24. 20.

ἀπό, Aeolian, Thessalian, Arcadian, Cyprian ἀπύ, Prep.—original sense *from*. Of place, of motion *from, away from* 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) ה־ Ps 123. 4 (cf. Jes 66. 11 Jer 46. 10 Prv 1. 31, 30. 16, 22 Job 31. 31 ICh 29. 28) ה־ IR 20. 33 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 כמו Zach 9. 15, 10. 7; in consequence of מִן Jes 53. 5 מִן Ex 2. 23 מִן Ps 88. 10; with one accord ἀπὸ μιᾶς מִן 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 continually 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 בִּי Ps 55. 15; of persons, thanks to, by aid of, διὰ σε, διὰ τοῦτο, διὰ ταῦτα by means of, on account of אֲדוֹת Gn 21. 11, 25 [cf. παρά]; of things, to express the cause, occasion, or purpose, because of, by reason of בִּי Jes 64. 6 בִּי Lev 26. 43 יֵעַן 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 אֲחֵר Ex 3. 1 אֲלֵי Gn 19. 2 Lev 14. 46, 50 [cf. ἐν, ἀνά] אֲתָ Jud 19. 18 לֵי Gn 38. 25 Jos 4. 23 עַד Gn 10. 19 IS 9. 9 Ps 36. 6 עַדֵי Nu 24. 20 Jes 65. 18 Ps 147. 6 עַל Lev 14. 26, 50; upon עַל Lev 14. 25 Esth 1. 2 [cf. ἐπί]; up to, until עַד Ex 15. 16 Dt 34. 6 Cant 2. 7; towards אֵל Ez 13. 17, 21. 7 [cf. ἐν] עַל Ez 29. 2, 35. 2 Ob 1; till now, hitherto εἰς τὸ νῦν עַדְן Eccl 4. 3 עַדְנָה Ib 4. 2; εἰς ἀίδιον for ever אֲבָד עַדֵי אֲבָד, עַדֵי-עַד, לְעַד 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 אֲלֵי Job 5. 26 תּוֹךְ Ex 14. 23, 24. 18 IIS 3. 27; inside, i.e. by the side of the road τῆς ὁδοῦ εἴσω יד Ex 2. 5 IIS 15. 2 יֵךְ IS 4. 13.

ἐν—poetical ἐνί, εἰν, εἰνί; Arcadian and Cyprian ἰν; Prep.—radical sense, *in, into* בְּ Jer 38. 6 Ps 119. 11 IIR 10. 15 ICh 36. 23 [cf. ἐπι] אֶל Ex 25. 16 Lev 18. 20 Dt 23. 25 Jes 44. 19 Jer 38. 6 Thr 3. 41 Eccl 7. 2 מִּמֶּנּוּ Dt 32. 25; with names of cities or islands בְּ ICh 36. 23; *on* בְּ Ex 24. 18; *towards* אֶל Ez 21. 7; of the Instrument, Means, or Manner, *by* בְּ Jer 20. 4; *with* בְּ IS 2. 16 Jer 20. 4; to see *with* one's eyes, i.e. have the object *in one's eyes* בְּ Jes 6. 10; of time, בְּ 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* כְּ 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* מִחוּץ Lev 13. 46 Jer 21. 4 Thr 1. 20; *besides, apart from* חוּץ Eccl 2. 25; = ἐξω: the *outside* חוּץ Lev 18. 9 חוּצָה Dt 25. 5 Ez 34. 21; *except, besides* חוּץ Eccl 2. 25. [Cf. ἐκτός; ὀδός/חוּץ/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* בְּ; *to, towards* אֶל Dt 1. 1 Thr 3. 41; *towards* פֶּאֶה/פֶּאֶת Ez 48. 4; ἐπ' οἴκου *homeward* בֵּיתוֹ אֶל-בֵּיתוֹ Jud 11. 34 [cf. οἴκαδε] הַמְצִפָּה Ib. הַרְמָתָה IS 2. 11 עַל-בֵּיתוֹ Ib.; *in addition to, over and above, besides* עַל Ex 20. 3 Prv 31. 29 [cf. παρά]; with verbs of eating and drinking, *with* אֶל IS 14. 34 עַל Nu 9. 11 IS 14. 33; *according to* לְפִי Lev 25. 16 עַל-פִּי Gn 43. 7; in a hostile sense, *upon* or *against* אֶל Gn 4. 8 עַל Jud 6. 3, 9. 43 IS 2. 1, 20. 33; *before* אֶת 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* בְּ Gn 14. 1 Ps 44. 2; *at dinner* בְּ 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* כְּדִי 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' ἡμέρα* 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 ICh 30. 21 יום ביומו Dan 1. 5 ICh 16. 37 ICh 8. 14, 31. 16 יום ויום Esth 3. 4); periphrastically with abstract Subst., *by force* κατ' ἰσχύν בחזקה IS 2. 16; *καθ' ἔτος* *this year* השנה IIR 19. 29 כַּעֲתֹה 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 בֵּית Prv 8. 2; *with, along with* (implying a closer union than *σύν*) אֶת Gn 5. 22 Ex 1. 1 Jud 8. 7 [cf. Lat., *et* (—*μ*)] עִם Gn 18. 23 Jos 22. 14 עִמִּי Gn 3. 12; *with, by aid of* אֶת Jud 8. 7; *with, together with* אַחֲרֵי Neh 5. 15 עִם IS 2. 26 IR 14. 31, 22. 50 עִמְדִי Gn 3. 12; *and* ו IR 10. 15 עִם Dt 32. 14 IIR 10. 15; *in* אֶת Ib. עִם ICh 22. 7; *to seek after* אַחֲרֵי Gn 37. 17 IS 12. 14 IIR 23. 3 Zach 2. 12; *after, behind* אַחֲרָי Ex 11. 5 Jud 3. 22 Cant 1. 4, 2. 9

אָחֲרַי Gn 24. 61 בעד Jud 3. 23, 5. 28, 9. 51 IIR 4. 5 Job 22. 13
 بعد; *beyond, on the far side of* אָחֲרַי Ex 3. 1; *after* אַחֲרַי Gn 9. 28
 אָחֲרַי Gn 5. 4.

In compounds, *μετά* denotes participation, succession, position, change.

παρά, Epic and Lyric also *παράι*; shortd. *πάρ*: Prep., properly *beside*: hence—*from the side of, from the side* מֵאַצֵּל IR 3. 20; *beside* אֶצֶל Gn 41. 3 על Ib 33. 1; *by, near* אֶצֶל Dt 11. 30; *without* בְּלִי Job 24. 10 בְּלִי; *before, in the presence of* קִבֵּל IIR 15. 10 [cf. *πρός*]; *to the side of, to* אֶל Gn 1. 9, 24. 29 אֶלִּי Job 5. 26 אֶלִּי; *on account of* עֲלֵי Gn 20. 3, 11, 18, 26. 7, 27. 41; *past, beyond* הֲלֵאָה 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 קְרוֹב Gn 45. 10 Ex 13. 17 Nu 27. 11 IR 8. 46 Jes 13. 6, 57. 19 قَرِيبٌ; *about, concerning* בְּ Nu 31. 16 Dt 3. 26 עַל IIS 13. 22 IR 5. 13; of Place, *round about, around* עַל Gn 29. 2 [cf. *ἀμφί*] حَوْلٌ; of persons who are *about* one, esp. a person's attendants, connexions, associates, or colleagues; school (מְרִי (-בַּעַל) ICh 9. 40 מְרִיב (בַּעַל) Ib 8. 34, 9. 40 קְרוֹב Esth 1. 14; *family* קְרוֹב Lev 25. 25 Nu 27. 11 Ps 38. 12 Job 19. 14 Ruth 2. 20, 3. 12 Neh 13. 4 قَرِيبٌ.

In Composition all its chief senses recur.

πρό, Prep.; *before, forth*; of Time, *before* טָרַם Gn 2. 5 בְּטָרַם Ib 27. 4 Jes 28. 4 בְּטָרוֹם Ruth 3. 14 מְטָרַם Hag 2. 15 قَبْل. Except in Jes 28. 4, where *טָרַם* 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 *טָרוֹם*.

In Compounds, *πρό* denotes position and distance.

πρός, Ep. *προσί*, Argive *προσ(ί)*, Joannes Gramm *πρές*, Cret *πορτί*, Pamphylian *περτ(ί)*, Ep., Dor *ποτί*, Cypri *πός, πός* (apocope

for *πρὸς*), Dor *πρός*, Prep. expressing direction, *on the side of, in the direction of, قبله*; hence: *from, at, to; from מוֹל* IR 7. 5 מִיד Gn 9. 5 IS 17. 37, 20. 16 Jes 47. 14 Ez 33. 6 Ps 22. 21; *on the side of ל-* Ex 32. 26 Jud 7. 18, 20 IIS 20. 11; *מוֹל* Lev 5. 8 Jos 8. 33 IS 17. 30 IIS 5. 23, 11. 15 עֲבַר Ex 28. 26 IS 14. 4; *towards אֶל* Ez 6. 2, 21. 7 *قبله מוֹל* Dt 1. 1 מוֹל Ex 26. 9, 34. 3 Dt 2. 19 IS 14. 5; *on the north side, on the south side, قبله, etc. מוֹל* Jos 18. 18 IR 7. 39 ICh 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 מוֹל* Lev 8. 9 פָּאָה Ib 13. 41 *قبله*; *before, in presence of ל-* Gn 47. 19 Jer 51. 24 מוֹל Ex 18. 19 מֶל Nu 22. 5 קִבֵּל IIR 15. 10 *قَبَّلَ قَبَّلَ*; *in the name of the god ב-* Gn 44. 18 Jer 22. 5; *hard by, near, at; close to אֶל* Gn 24. 11 בְּעַד IS 4. 18 מוֹל Ex 34. 3 מֶל Nu 22. 5 *עַל* Gn 24. 30, 29. 2; of place, *towards, to אֶל* Gn 1. 9 *ל-* Esr 1. 3; with Verbs implying previous motion, *upon, against אֶל* Nu 22. 25 *עַל* Gn 24. 47 Lev 5. 9; *over and above עַל* Gn 28. 9, 31. 50, 32. 12; with Verbs of seeing, looking, etc., *towards אֶל* Ex 14. 24 IIR 9. 32 *עַל* Gn 18. 16 Ps 14. 2; in a hostile sense, *against אֶל* Jer 39. 1, 51. 1 Ez 14. 21, 24. 2 *ב-* Nu 21. 7 Dt 4. 26 ICh 24. 19 *עַל* IR 14. 25 Jer 51. 1 Ez 14. 22 Ps 2. 2; *in consequence of, for בְּעַד* Jer 11. 14 Job 2. 4 *עַל* Thr 1. 5, 16, 5. 17, 18; *with the accompaniment of musical instruments ל-* Ps 121. 1 *עִלֵּי* Ib 92. 4; *for the sake of בְּעַד* Nu 21. 7 IIS 10. 12 *ל-* 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 עַם* Gn 21. 10 Ex 22. 29; *in company with עַם* Gn 44. 33; *together with עַם* Ib 18. 23 Dt 32. 24, 25; *with God's help or blessing עַם* IS 14. 45, cf. II. 9. 49; of things that belong or are attached to a person *עַם* IS 16. 12 IIR 10. 15; generally, of personal cooperation *עַם* ICh 12. 21 (22); *consult with עַם* Ib 13. 1.

In Compounds: *with, along with, together, at the same time.*

ὑπέρ, Ep. also *ὑπείρ*, Arc *ὀπέρ*, Prep.; of Place, *over*; in a state of rest, *over, above עַל* Gn 29. 2 Ex 14. 16 Lev 16. 2 Nu 9. 15, 17 Dt 32. 11 Neh 8. 5 ICh 21. 16, 28. 18 ICh 5. 8 *מַעַל*

IR 7. 3 Esth 3. 1 ICh 24. 20; of a ship at sea, *off* a place אל Esr 3. 7 על ICh 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*: כ־, ב־; of the object *under* which a thing is or is placed, *under, beneath* עֲבִי ICh 4. 17 תחת Cant 8. 3, 5; of cause or Agency, *by*: freq. of things as well as persons בְּאָנִי IR 9. 27 באניות Dt 28. 68 בְּחֶזֶן Jes 49. 22 בְּיַי' Nu 36. 2 בְּמֵה Gn 15. 8 במסת Dt 4. 34 בְּרוּחִי Zach 4. 6; *ὑπό* freq. serves to denote the appendant or accompanying circumstances; of *accompanying* music וְאֲשַׁלְחֶךָ בְּשִׂמְחָה וְאֲשַׁלְחֶךָ בְּתֵף וּבְכִנּוֹר Gn 31. 27; *in or with* solemn procession וּבְתוֹדוֹת וּבְשִׁיר Neh 12. 27; *ὑφ' ἄρμασι* *under*, i.e. *yoked to*, the chariot וַיֵּאָסְרוּם בַּעֲגָלָה IS 6. 7 וַיֵּאָסְרוּם בַּעֲגָלָה Ib 6. 10; *advance to the music* of the flute-players כְּהוֹלֵךְ בְּחִלְלִי Jes 30. 29; of Time, *in the course of, during* בְּמִשְׁתַּה הַיַּיִן Esth 5. 6; *about or at the time of* בְּבוֹאָה Jud 1. 14 כְּשֶׁבַת 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*/תַּחַת, *ὑποφθονέω*/קִנְיָא.

ἀμφιάζω: *clothe* לבש Jud 6. 34 Job 29. 14 לבש Gn 27. 15 לבש IR 22. 10

הִלְבִּישׁ Gn 27. 16 Esth 4. 4 ألبس *put on* לבש Lev 6. 3, 4 Job 29. 14 لبس; cf. *καλύπτω*

ἀμφιάσσις: garment תְּלַבְּשָׁתָּהּ Jes 59. 17 جَلَابِيَّة (cf. κάλυψις)

ἀμφιάσσιμα, -μός: garment בְּגָדִים Gn 28. 20 לְבוּשׁ Job 24. 7 מְלִבוּשׁ Zeph 1. 8

قِفْطَان مَلْبُوس فُسْطَان فَسْتَان حِجَاب (cf. κάλυμμα)

ἀμφιβαίνω: go about or around סָבַב Jos 6. 3 IS 7. 16 Cant 3. 3 סוּבֵב

Ps 26. 6 הִסֵּב Jos 6. 11 طَاف; to reach in his course נָסַב Jos 15. 3;

bestride בּוֹנֵן Dt 32. 10 סוּבֵב Jer 31. 22 (21); protect סוּבֵב Ib.; of

titulary deity, guard, protect בּוֹנֵן Dt 32. 10 חָבַב Ib 33. 3 חָפַף Ib

33. 12 סוּבֵב Ib 32. 10; surround, encompass אָפַף 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

טוּף טָאָף חָפַף Ex 28. 11 חָפַף Dt 32. 10 Ps 7. 8 ICh 14. 6 הוֹסֵב

= ἀμφιβάσκω

ἀμφικίων: with pillars all round אֲפִיקִים Job 40. 18, 41. 7

ἀμφορεύς: liquid measure, = μετρητής (a liquid measure); 1½ Roman amphorae or nearly 9 gallons; (shortened form of ἀμφιφορεύς, from having two handles) פּוּרָה Hag 2. 16

ἀναβαθμός, ὄ: a flight of steps, stair מְבוֹא Ez 46. 19 מַעְלוֹת Ib 40. 31

Neh 12. 37 מַעְלוֹת Ex 20. 26 IIR 9. 13; degrees מַעְלוֹת Jes 38. 8;

= ἀναβασμός

ἀνάβαθρον, τό: raised seat or chair מְבוֹא IIR 16. 18; = ἀνάβαθρα

(flight of steps מְבוֹא Ez 46. 19 מַעְלוֹת Ib 40. 31 Am 9. 6 עֲלִיָּה IIS

19. 1; going up מַעְלָה Esr 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 הֵעֵלָה Jos 2. 6

IS 12. 6 IR 17. 19 ICh 8. 11

ἀναβράζω: intr., also trans., boil or foam up, varia lectio for βράσσω, Att.

-άπτω, boil well, seethe רִתַּח Ez 24. 5 רִתַּח Job 30. 27 הִרְתַּח Ib

41. 23 הִרְקִיחַ Ez 24. 10; cf. βράζω

ἀναβρασμός, ὄ: prop. boiling up רִתַּח Ez 24. 5 מְרִקְחָה Ez 24. 10 Job 41.

23; hence ἀ. γῆς kind of earthquake מְרִקְחָה Ib.; cf. βράσμα

ἀναγαλλίς, ἡ: pimpernel, Anagallis arvensis and A. caerulea חֲבַצְלֵת Cant

2. 1

ἀναγιγνώσκω, later ἀναγινώσκω; after Hom., fut. ἀναγινώσομαι:

- know well, know certainly*, aor. Pass. once in Euripides, *Helena* 290, מִחֶפֶז Ps 58. 6 Prv 30. 24
- ἀναγκάζω: *force, compel; constrain a person, esp. by argument* אָנַס Esth 1. 8
- ἀναγκαῖος: *constraining, applying force; urgent, of compulsory nature* נִחְרָץ IS 21. 9 לַזֵּם לַזֵּם; *necessary* לַזֵּם; מ/ב
- ἀναγνος, ον: *unclean, unholy, defiled* אֵי-נָקִי Job 22. 30
- ἀναγνωρίζω: *recognize* הִכִּיר Gn 27. 23 Jud 18. 3
- ἀναγνωρίσις, ἡ: *recognition* הַכְּרָה Jes 3. 9
- ἀνάγω: *celebrate* חָגַג (חגה) Ex 5. 1, 12. 14
- ἀναδείκνυμι, also -ύω: *proclaim* אָדַע; *dedicate* דִּישָׁן Ps 23. 5 דָּשַׁן
- ἀναδέσμη: *band for woman's hair, snood; fillet (W)* מְצִדְנָה Job 38. 31 צִטְרָה Jes 28. 5 Ez 21. 31; = ἀναδεσμός, ἀνάδημα, poet. ἄδημα
- ἀναδέχομαι: *receive* קָבַל ICh 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, κωδύνους (dangers, hazards)* קָבַל-לוֹ ICh 21. 11; cf. ἐπι-, προσ-
- ἀναδέω, poet. ἀνδέω: *bind, tie up* בָּלַם Ps 32. 9 חָנַט Gn 50. 2, 26 עָנַד Prv 6. 21 אֲלֵזֶם חֶזֶם; *wreathe* עִטָּר Ps 8. 6 Cant 3. 11 הֶעֱטִיר Jes 23. 8 עָנַד Job 31. 36; cf. ἐκ-
- ἀνάδηγμα, τό: (δάκνω) *bite* עָצַב
- 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* יָצָא 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* הֶצִּיֵּיר Jos 9. 4 (cf. διαζωγραφέω)
- ἀνάθημα, poet. ἄνθημα, τό: prop., like ἀνάθημα, *anything dedicated; dedicatory offering (W)* מְנַחָה Gn 4. 3, 32. 14 Lev 2. 1 Ez 46. 5 מְנַחָה Nu 18. 6, 7; *anything devoted to evil, an accursed thing* מְנַחָה Jes 1. 13; *curse* שִׁטְמָה; ἀνάθημα, τό: of a slave in a temple *devoted to service* מְנַחָה Nu 18. 6 נָתַן Esr 2. 43, 58 נָתַן Ib 8. 17; = ἀφάρημα; = δῶρον: *gift, gift of honour; votive gift or offering to a god* מְנַחָה Prv 19. 6 מְנַחָה Ez 46. 16, 17 מְנַחָה IR 13. 7 Ez 46. 5 מְנָה Esth 9. 22
- ἀναίθω: *light up* אָוַר Jes 50. 11 הִיטִיב Ex 30. 7; cf. ἐπεγείρω
- ἀνακαινίζω: *renew* תְּדַשׁ ICh 24. 4, 12; *revive, Pass., be renewed (W)* תְּדַשׁ Ps 103. 5; cf. -νόω
- ἀνακαλύπτω, ἀγκ-: *uncover; reveal; unveil oneself* נִלְפָּת Ruth 3. 8

- ἀνάκειμαι: *depend on, depend* התענג Jes 58. 14 Ps 37. 4 Job 22. 26, 27. 10
 תֹּכֵל; *lie at table, recline* התענג Jes 55. 2, 66. 11 Ps 37. 11
- ἀνακτίζω: *rebuild* הִרְשָׁה Jes 61. 4 קָדַשׁ Neh 3. 1
- ἀνάλακτις, ὁ, ἡ: *without strength, impotent, feeble* נָכָא Prv 15. 13 נָכָה IIS
 4. 4 Jes 66. 2
- ἀνάνδρος, ὄν: *husbandless, of virgins* عَدْرَاءَ; *without men* לֹא-אִישׁ Job 38. 26
- ἀνανεάζω: *become young or new again* וַיַּעַר Jud 16. 20
- ἀνανεόομαι: *renew, revive* הִתְנוֹעֵר 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)* הִנִּיא Nu 30. 6;
reject הוֹיָא 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 ICh 28. 24
- ἀνάπαυμα, ἄμπ-, τό: *repose, rest* מְנוּחָה Thr 1. 3 מְנוּחָה Ruth 1. 9 ICh
 22. 9 (8) נַחַת Prv 29. 9; *resting-place* מְנוּחָה Gn 8. 9 מְנוּחָה ICh 28. 2
- ἀνάπαυσις, ἄμπ-, ἡ: *repose, rest; esp. relaxation, recreation* מְנוּחָה Jer
 51. 59
- ἀναπαύω, ἄμπ-: *to relieve* הִנִּיא Jos 23. 1; *lay it in a reposing posture* הִנִּיא
 Ex 17. 11; *give rest* הִנִּיא Jos 23. 1 ICh 14. 5; cf. εἰσιτόημι
- ἀναπειθω: *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 הִשִּׂיא IIR
 18. 29
- ἀναπέτομαι, ἄμπ-: *fly up, fly away* הִתְאַבֵּיר Job 39. 26
- ἀναπληρώω: *fulfil* מָלֵא IR 8. 15 ICh 36. 21 פָּלֵא Lev 22. 21
- ἀναπνοή, ἄμπ-, 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 אָנֹף Dan 2. 46 أُنْفُ; and
mouth פֶּה Ps 115. 5 פֶּם Dan 4. 28 نَمٌ—only pl. in Trag.
- ἀναπτύσσω: *undo* פָּתָה IR 20. 11 Ps 30. 12 Job 12. 18 הִתְפַּתַּח Jes 52. 2
 פָּשַׁק Ez 2. 8 פָּשַׁק Prv 13. 3 פָּתַח Jes 22. 22 פָּשַׁק Ez
 16. 25 פָּתַח Jes 60. 11; cf. πετάννυμι
- ἀναπυρίζω: *kindle, of fire* הִאִיר Mal 1. 10
- ἀναρρήγνυμι, -ύω: *break up* נִשְׁבַּר Lev 6. 21 שִׁבְרָה Ex 34. 1; *tear open
 a carcass, of lions*, שִׁבַּר IR 13. 26, 28 (cf. II. 18. 582; θραύω)
- ἀνάρτιος, α, ὄν: *uneven, odd; at odds with one, hostile* יָרֵט Nu 22. 32
- ἀνάστημα, τό: *erection, building* מִצְבֵּה Gn 28. 18 Ez 26. 11 מִצְבֵּת Gn
 35. 14, 20 IIS 18. 18; cf. σταθμός

- ἀναστρέφω, ἀνσ-: *turn upside down* הפך הפך Hos 7. 8; *turn back* הפך הפך IIR 9. 23 ICh 9. 12 הָשִׁיב Gn 14. 16; *bring back* הָשִׁיב Jer 41. 16; *dwelt in a place* נפל Gn 25. 18; *revolve* הִתְהַפֵּךְ Jud 7. 13; of soldiers, *face about, rally* הפך הפך Jud 20. 41; *to be reversed* הפך הפך IIR 21. 13 Hos 7. 8; *retreat* הפך הפך Ps 78. 9; cf. ἀνατρέπω
- ἀνασῶζω: *recover what is lost, rescue* מִשֶּׁה Ex 2. 10; cf. ἀπο-
ἀνατείνω, ἀντ-: *threaten* הִטָּה Am 5. 12; *extend, stretch out* הִטָּה Prv 5. 13
ἀνατέλλω, ἀντ-: *make to rise up* הֵעִלָּה IS 28. 8, 11, 15 Ps 30. 4, 135. 7; *bring forth* הֵעִלָּה Gn 50. 24 Esr 1. 11; *give birth* עָלָה Gn 33. 13 IS 6. 7, 10 פָּלַח Job 39. 3 שָׁלַח Ib 21. 11, 39. 3; *grow, spring up, rise up* זָרַח Gn 32. 32 Dt 33. 2 Jes 60. 1 עָלָה Gn 32. 25, 41. 5 أشرق شرق
- ἀνατίθημι: *dedicate* דָּשַׁן Ps 20. 4, 23. 5 دشن; cf. ἀναδείκνυμι
ἀνατολή, ἡ, ἀντ-: *rising* עֲלוֹת Gn 32. 25 طلوع شرفه شرق; *the quarter of sunrise, east*, opp. δύσις (בֹּא Ex 17. 12 בּוֹא Jos 10. 27) מְזוּרַח Nu 21. 11 Jos 11. 3 קָדָם Gn 25. 6 קָדְמָה Ib 2. 14 سَمْتِ شَرْق; *the ascendant*, i.e. the point where the eastern horizon cuts the zodiac سلف عال
- ἀνατολικόν, τό: κλύμενον (*honeysuckle*) عَلِيْق
- ἀνατολικός: *eastern* קַדְמוֹנִי Ez 10. 19
- ἀνατρέπω, ἀντ-: *overturn* הפך הפך IIR 21. 13 Hag 2. 22 Job 9. 5, 28. 9; *overthrow, ruin* הפך הפך Gn 19. 21, 29 Jer 20. 16 Thr 4. 6; cf. ἀναστρέφω
ἀνάτρεψις: *turning upside down; overthrow; overthrow; ruin* הִפְכָּה Gn 19. 29 מְהִפְכָּה Dt 29. 22
- ἀναφέρω, poet. ἀμφ-, fut. ἀνοίσω; aor. ἀνήνεκα, Ion ἀνήνεια, also inf. ἀνοίσαι: *bring, carry up* נָשָׂא IR 10. 11; *raise up* נָפַף Jes 10. 32 הִנִּיף Jos 8. 31 IIR 5. 11 Job 31. 21 נָשָׂא Gn 13. 10 IIS 20. 21 Jer 52. 31 Ez 44. 12 נָשָׂא Esth 5. 11; ἄ. πόδα lift it רָגְלִי . . . וַיִּשָּׂא Gn 29. 1; *take with one* הִשִּׂיא IIS 17. 13; *utter* ἀνεεικατο μύθον מִשְׁלוּ וַיִּשָּׂא Nu 23. 7 וּנְשֵׂאת הַמִּשַׁל Jes 14. 4, φωνήν קְלוּ וַיִּשָּׂא Gn 27. 38, [ἀράν] אֵלָה . . . וַיִּשָּׂא IR 8. 31, [μαντείον] הַמִּשָּׂא IIR 9. 25, [ἀντιβολίαν] וַיִּשָּׂא Ib 19. 4, [θρηνον] שָׂא קִינָה Ez 19. 1 תִּשָּׂא וַיִּשָּׂא Jer 7. 16, cf. IR 8. 28; *offer in sacrifice* הִנִּיף Ex 35. 22 Lev 9. 21 Nu 5. 25; v. p. 148
- ἀνταίρω: = ἀνταίρω (*raise against, χεῖράς τι; intr. rise up or rebel against, withstand*), only in Med., ἀνταίρεσθαι χεῖράς τι raise one's hands against one, *make war upon him* דָּ הָרִים IR 11. 26, 27; cf. IIS 20. 21 Ez 44. 12, v.s. ἀναφέρω/הִנִּיף/נָשָׂא
- ἀνταλλάσσω, Att. -ττω: *exchange one thing with another* הִחֲלִף Lev 27. 10 Jes 9. 9; *change* הִחֲלִף Gn 31. 7, 41, 35. 2
- ἀνταποδίδωμι: *give back* أَعَاد

ἀνταπόδομα, τό: *requital* عَوَض

ἀνταπόδοσις, ἥ: *rendering, requiting, repayment* تَعْوِيز

ἀντανάγλω: *illuminate* دَبَّح زَوْق

ἀντάω: *come opposite, meet face to face, meet with* מִצָּא Dt 31. 17; = ἀντιάω (q.v.); *meet*, without any hostile sense מִצָּא Gn 36. 24 IS 10. 2 IIR 10. 13; *reach, go up to* מִצָּא 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

ἀντείπον: aor. 2 without any pres. (cf. ἀντέρω, ἀντιλέγω, ἀνταγορεύω) *speak against or in answer, gainsay* הָטִיף Ez 21. 2, 7 Am 7. 16; ἄ. ἔπος *utter a word of contradiction* הָטִיף Job 29. 22; cf. ἐνδατέομαι

ἀντιάω: *meet face to face*; c. acc. pers., *encounter*, whether as friend or foe מִצָּא Dt 31. 17 IS 10. 2 IR 21. 20 IIR 10. 13; *answer* עָנָה IS 14. 37; *approach as suppliants*, hence, simply, *entreat, supplicate* מִצָּא Jer 10. 18 Hos 12. 5 Ps 32. 6 עָטַף Ib 102. 1 נִעְטַף Thr 2. 11 הִתְעַטַּף Thr 2. 12 استعطف تَوَسَّل; = ἀντιάω II, v. ἀντιάω. This verb is never used in correct Att. Prose

ἀντιάω: of an arrow, *hit* מִצָּא Nu 20. 14 Dt 19. 5; *obtain* מִצָּא Lev 25. 26 Thr 2. 9; *match or measure oneself with* מִצָּא Nu 11. 22; II. c. dat. pers. *meet with, encounter*, as by chance מִצָּא Gn 36. 24 IS 9. 11; III. *haply meet* מִצָּא Dt 22. 23, 27; IV. *approach as a suppliant, supplicate* מִצָּא Jer 10. 18 Ps 32. 6 עָטַף Ps 102. 1 הִתְעַטַּף Thr 2. 12; = ἀντάω = ἀντομαι: *meet*; *approach with prayers, entreat*

ἀντιβολέω: *meet as a suppliant, entreat, supplicate* פָּלַל Ps 106. 30 הִתְנַסַּף Dt 9. 25 Esr 10. 1 הִתְפַּלַּל Dt 9. 26 IR 8. 33, 42 Esr 10. 1

ἀντιβόλησις, ἥ: = ἀντιβολία (*an entreaty, prayer*) תְּפִלָּה IR 8. 38 Jes 56. 7

ἀντίγραφος, ον: as Subst. ἀντίγραφον, τό, *transcript, copy*, esp. of *copies of a book* نُسَخَة

ἀντίος, ἰα, ἰον: *set against* נָגַד Ex 10. 10 עָמַת Ez 3. 8 Neh 12. 24; and so, οἱ ἀντίοι = οἱ ἐναντίοι (*one's adversaries, the enemy*) עָד Gn 49. 27 Jes 33. 23 עָדוּ; *against, over against*, abs., נָגַד Neh 7. 3, 12. 24 נִכַּח Jud 19. 10 עָמַת IIS 16. 13 Ez 1. 20, 21 نجاه; more freq. like a Prep. c. gen., *before* נָגַד Jes 49. 16 נִכַּח Ez 14. 4; *in the presence of* נָגַד Gn 31. 32, 37 Ps 119. 46 נִגְדָה Ib 116. 14, 18; *facing* נָגַד Ez 40. 13 נִכַּח Esth 5. 1 עָמַת Ex 25. 27; *against* נָגַד Eccl 4. 12 עָמַת Ez 48. 13; in the phrase τὸν δ' ἀντίον ἠῦδα, *answered* עָמַת 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-

- ἀντιφρῖζω: *set oneself against, measure oneself with* ערף Ps 89. 7
 ἀντιφωνέω: *sound in answer, reply, rejoin* ענה Cant 5. 6; esp. *answer in a loud voice* ענה Ex 19. 19; ἄ. ἔπος *utter a word in reply* דבר ענה Jer 44. 20 Ps 119. 42; c. acc. pers. *reply to, answer, controvert, disagree* ענה Job 9. 32
- ἀντλέω: *bale out bilge-water, bale the ship; generally, draw water; metaph., drain dry* אול Job 14. 11 גשה Jes 19. 5, 41. 17; v. ἀντλος
- ἀντλημα, τό: *bucket for drawing water* דלי Nu 24. 7 מדילי Jes 40. 15
- ἀντλος, ό: *bucket* דלי Nu 24. 7 Jes 40. 15 *سطل* دلو *heap of corn, threshed but not yet cleansed* אָן IS 20. 19; v. ἀντλέω
- ἀντολίη, ἡ: collat. poet. form of ἀνατολή; as Adj., *eastern* קדמון Ez 47. 8
- ἀντωμοσία, ἡ: (ἀντόμνυμι, *נשבע*) *oath or affidavit* ימין Ps 144. 8 ימין שבועה IR 2. 43 Ez 21. 28; cf. συνόμνυμι
- ἀνδρία, ἡ: *want of water, drought* בצרת Jer 17. 8
- ἀνδρος, ον: (ἄνδρ) *waterless, of arid countries; esp. without spring water, ἡ ἀνδρος* (sc. γῆ) מדבר Dt 32. 10 Jes 32. 15, 41. 18, 50. 2 Prv 21. 19
- ἀνυμέναιος, ον: *without the nuptial song, unwedded* אלקמן Jer 51. 5 אים שוממה אים أرسله Jes 54. 1; cf. ἄγαμος
- ἀνυποδησία, ἡ: *a going barefoot* יחף Jer 2. 25
- ἀνυπόδητος, ον: *unshod, barefoot* יחף IIS 15. 30 حاف; = ἀνυποδήματος
- ἄνω (B), ὄνω: Adv. (ἀνά) with Verbs implying Motion, *upwards; with Verbs implying Rest, aloft, on high; above; in heaven, opp. earth* שמים Gn 1. 8 سماء; geographically, *on the upper side, i.e. on the north* שמואל Gn 14. 15 Jud 3. 21 שמאול Ez 16. 46, 39. 3 شمال; ἄ. καὶ κάτω *up and down, to and fro* וָאנה וָאנה IR 2. 36 הנה והנה Ib 20. 40 (cf. ἔνθα καὶ ἔνθα)
- ἀνώγειον or ἀνώγειον, τό: (ἄνω, γαῖα) *anything raised from the ground* עליה IIS 19. 1 Ps 104. 3; *the upper floor of a house* עליה IR 17. 19, 23 IIR 1. 2; used as granary עליה ICh 28. 11; ἀνάγειον and ἀνόκαιον are also found in codd.; = ἀνάγειον, ἀνώγειον
- ἀνωθεν and ἀνωθε: in a narrative or inquiry, *from the beginning, from further back* ישן Lev 25. 22 נושן Ib 26. 10; = ἀκαθεν, ἀνέκαθεν
- ἀνωθον, όξύν (*sharp, keen*) عنيف
- ἀνώνυμος: (from ὄνυμα, Aeol ὄνομα) *nameless, inglorious* בלי-שם Job 30. 8
- ἀπάγω: *lead away, remove, carry, carry away* (W) הגה (ההגה) IIS 20. 13
- ἀπαείρω: poet. from ἀπαίρω, *depart* דבר Cant 5. 6 עבר Ib 2. 11, 5. 6; trans. *remove* העביר Gn 47. 21

- ἀπαιωρέομαι: *hang down from, hover about* הָעִיר Dt 32. 11
- ἀπαλεύομαι: *keep aloof from* הַתְּעַלְמִים Dt 22. 1 Ps 55. 2; cf. ἀλέομαι
- ἀπαλλαγῆ, ἡ: (ἀπαλλάσσω) *deliverance, release, relief from* خلاص; generally, *relief from* مدد; abs. *divorce, in pl.* שְׁלוּחִים Ex 18. 2
طلاق; *going away, means of getting away, escape* פְּלִיטה IIS 15. 14
افلات; *separation* فراق
- ἀπάλλαξις, ἡ: = ἀπαλλαγῆ III (*going away, means of getting away, escape* تَحَلُّص; *separation* تفريق)
- ἀπαλλάσσω: *set free* חָלַץ Ps 7. 5; *deliver from* חָלַץ Ib 116. 8 [cf. ἐξέλακω] מְלִיט Ib 116. 4 הַמְּלִיט Jes 31. 5 פָּלַט Mich 6. 14 Ps 18. 49 הַפְּלִיט Mich 6. 14 خَلَّص; *make away with, destroy* הָאָבַל Thr 2. 8 (cf. ἀπόλυμι) הַפְּלִיט Jes 5. 29; intr. *get off free, escape* הִבְלִיג Job 10. 20 מְלִיט Am 2. 14, 15; Pass. and Med., *to be set free or released from* נְמַלֵּט IS 20. 29 Jes 49. 24, 25 Dan 12. 1; *get off, escape* נְמַלֵּט Jud 3. 29 Jer 48. 8 Ps 124. 7 הַתְּמַלֵּט Job 19. 20, 41. 11 תִּמְלָס תִּחַלֵּס; *to be acquitted* נְמַלֵּט Ez 17. 15, 18 Mal 3. 15 Job 22. 30; *to depart from enmity, i.e. to be reconciled, settle a dispute* أصلح أصلح أصلح; cf. διαλλαγῆ
- ἀπαλλητός, όν: *marvellous* פְּלֵא Ex 15. 11 Ps 119. 129 נִפְלֵא Ex 34. 10 Ps 139. 14; cf. ἐκπαγλος
- ἀπαλλοτριόω: *estrangle, alienate; Pass., to be alienated; to be alienated from one* נִבְדֵּל ICh 12. 8 (9); of property, *alienate* حوّل; *separate* הִבְדִּיל Gn 1. 6 פָּלַג Ps 55. 10 Job 38. 25; Pass., *separate* נִבְדֵּל Neh 10. 29 נִפְלַג Gn 10. 25 פָּרַק; *distinguish* הִבְדִּיל Gn 1. 14 הִפְּלָה Ex 8. 18 פָּרַק; (Pass.) נִפְּלָא IIS 1. 26; *alter* בִּדֵּל, (Pass.) תִּבְדֵּל; cf. ὀπίξω
- ἀπαλλοτριώσις, ἡ: *alienation* תְּחֻוּיל
- ἀπανθίζω: *pluck off flowers* קָטַף Ez 17. 4 נתפ נתש קطف; *gather honey from flowers* קָטַף Job 30. 4; *cull flowers* اِنْتَقَى نَقَى; Pass., *to be withered* קָטַף Ib 8. 12 جَفَّ; = ἀπολωσίξω; cf. κόπτω
- ἀπαντάω: mostly of persons, and generally, *meet, encounter* נִוָּעַד Ex 29. 42, 30. 36 Jos 11. 5 Am 3. 3 Ps 48. 5 Neh 6. 2, 10; freq. with a Prep. - *ל* נִוָּעַד Ex 25. 22 נִוָּעַד אֶל Nu 10. 3 נִוָּעַד עַל Ib 14. 35; freq. in hostile sense, *meet in battle* עַל נִוָּעַד Ib., Ib 16. 11, 27. 3; generally, *resist, oppose in any way* נִוָּעַד Nu 10. 3 הִוָּעִיד Jer 49. 19; *face* מוּעַד Ib 24. 1 Ez 21. 21 פָּנָה IR 7. 25 Jes 8. 21 Jer 2. 27 פָּנָה לוֹ IR 17. 3 הִפְּנָה Jer 48. 39; freq. as a law term, *meet in open court* הִוָּעִיד Job 9. 19
- ἀπάντη, ἡ: = ἀπάντησις = ἀπάντημα (*chance*) بَخت
- ἀπάντημα, τό: (ἀπαντάω) *meeting* מוּעַד 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

ἀπαρχή, ἡ: mostly in pl. ἀπαρχαί; *primal offering* (of hairs cut from the forehead) [cf. Nu 6. 18 ראש גורו]; *firstlings* for sacrifice or offering בְּכוֹר Gn 10. 15 Ex 13. 2, 12–15, 22. 28–9, 34. 19–20 Lev 27. 26–7 Nu 3. 12, 13, 40–51, 8. 15–19, 18. 15–18 Dt 15. 19–22 IIR 3. 27 בְּכִירָה Gn 19. 31 יֶבֶר; *first fruits* בְּכוֹרָה Hos 9. 10 בְּכוֹרוֹת Jer 24. 2 בְּכוֹרִים Ex 23. 16, 19, 34. 22 Lev 2. 14, 23. 17–20 Nu 13. 20, 18. 13, 28. 26 IIR 4. 42 Ez 44. 30 Neh 10. 35–7, 13. 31; ראשית Nu 18. 12 Jer 2. 3 Ez 44. 30 Hos 9. 10 Neh 10. 38; cf. αἶρετός, ἐξ-

ἀπάρχομαι: *make a beginning* בְּכַר Ez 47. 12 הַבְּכִירָה Jer 4. 31; esp. in sacrifice בְּכַר Lev 27. 26; τρίχας ἀπάρχεσθαι *begin the sacrifice with the hair*, i.e. by cutting off the hair from the forehead and throwing it into the fire קָרַח Lev 21. 5 Mich 1. 16 נִקְרַח Jer 16. 6 הִקְרִיחַ Ez 27. 31 הִקְרַח Ib 29. 18; cf. Nu 6. 18; cf. ἐφαιρέω, κείρω, ἀπατάω, -έω: (ἀπάτη) *cheat, deceive* הַפְּתָה Prv 24. 28 פְּתָה Jer 20. 7 فتن غدر غبن خدع خاتل = ἀπατεύω. The compd. ἐξαπατάω (*deceive or beguile, deceive thoroughly* פְּתָה Jer 20. 7 פְּתָה Ib 20. 10 הַפְּתָה Prv 24. 28 הִתַּל Gn 31. 7 תַּעֲתַע Ib 27. 12 הַתַּעֲתַע IIC 36. 16 غشّ; *seduce a woman* פְּתָה Ex 22. 15; *swindle, trick* خدع غبن غشّ; *beguile or assuage* פְּתָה Hos 2. 16 هدأ) is more common; cf. πείθω, ἀνα-, δια-, ἐπι-

ἀπατεύων, τό: *cheat, rogue* פְּתִי Prv 1. 22 מְתַעֲתַע Gn 27. 12 فتان مخادع خبيث = θητηής

ἀπάτη: *trick, fraud, deceit; guile, treachery* פְּתִי Prv 1. 22

ἀπατιμάω: *dishonour greatly* فضح = ἀπατιμάζω

ἀπατμίζω: *evaporate* تبخر بخر صعد

ἀπάτμις, ἡ: *evaporation* تصعيد

ἀπανγάζω: *flash forth* تشع شع

ἀπαύγασμα, τό: *radiance, effulgence*, of light beaming from a luminous body משعשה مشعاع تشع شعاع

ἀπαικάζω: *form from a model, represent, express, copy* شخص; cf. ἀπαικονίζω

ἀπαικασία, ἡ: *representation* تشخيص

ἀπαικασμός, ὁ: *representation* שקיוי Dt 29. 16; v. pp. 637–8

ἀπαικονίζω: (εἰκόν) *represent in a statue, express; generally, represent* شخص

ἀπειλέω, later Ep. pres. ἀπειλείω: *hold out either in the way of promise or threat* הפליא Jes 29. 14, and therefore, sts. in good sense, *promise* פּלָא Lev 22. 21 Nu 15. 3, 8 הפּלָא Lev 27. 9

- ἀπεῖπον*: fut. in use ἀπερῶ (Ion ἀπερέω), pf. ἀπείρηκα; *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* נִדְבַר Mal 3. 13; intr., *fail, tire, sink from exhaustion* יָצַף Jud 4. 21 יָצַף Jer 4. 31; *to be tired* יָצַף Jes 40. 28, 29, 30, 31 יָצַף 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-לוֹ Gn 27. 43 Nu 24. 11 Am 7. 12 בָּרַח בָּרַח Gn 27. 43 Nu 24. 11 Am 7. 12
- 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
- ἄπεφθος, ον*: by dissimulation from ἄφεφθος (ἀφέψω) *boiled down, ἄ. χρυσός refined gold* אֹפֶזוּ כְּתָם אֹפֶזוּ Dan 10. 5 כְּתָם אֹפֶזוּ Jes 13. 12 Job 28. 16 כְּתָם אֹפֶזוּ Cant 5. 11 מְאֹפֶזוּ Jer 10. 9 אֹפֶזוּ Job 22. 24 פֹּזוּ Jes 13. 12 Ps 21. 4 [cf. ἀφέψω]
- ἀπέχω*: *hold oneself off a thing, abstain or desist from it, refrain from (W)* הִיָּרַח Nu 6. 3; *keep away from* הִתְאַפֵּק Jes 64. 11; abs., *refrain oneself* אֲפֵק הִתְאַפֵּק Gn 45. 1; *fail* אֲפֵק הִתְאַפֵּק IS 13. 12
- ἀπίλλω*: *exclude* הִפְלָה Ex 8. 18 (nisi leg. ἀπειλλ-); cf. ἀπαλλοτριώω
- ἀπισόω*: *make equal* שָׁוָה Ps 18. 34 הִשָּׁוָה Jes 46. 5
- ἀπόβασις, ἡ*: *landing place* מְבוֹא 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*) מְבוֹא-עַם Ib 33. 31
- ἀποβολή, ἡ*: *loss* אֶבְדָה Lev 5. 22, 23
- ἀπόβρεγμα, τό*: *infusion* מְרִקְחָה Ez 24. 10; = βρέγμα; cf. φάρμακον
- ἀπογιγνώσκω*: *renounce, reject* נִבְרַר Dt 32. 27 Jer 19. 4 Job 21. 29 אֲנִיכֵר; as law term, *reject a charge brought against a man, i.e. acquit him* נִכַּר 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 הִפְשִׁיט Mich 3. 3; c. acc. pers. *strip* פָּשַׁט IS 31. 8 הִפְשִׁיט Lev 1. 6 Nu 20. 28 Ez 16. 39 Hos 2. 5 ICh 10. 9; Pass., *to be stripped of one's clothes; ἀποδύμενος stripped of its shell, of the nautilus* עָטָה Ez 21. 20; Med., *strip off oneself, take off clothes* הִתְפָּשַׁט IS 18. 4; = ἀποδύνω; cf. ἐκ-
- ἀποζέω*: *boil till the scum is thrown off; simply boil* הִוִּיד Gn 25. 29; = ἀποζέννυμι
- ἀποθερίζω*: *cut off; Med., of the tonsure of monks* הִנָּזַר Hos 9. 10

- ἀπόθεται, αἱ: a place in Lacedemon into which misshapen children were thrown as soon as born תַּפְתַּח Jer 7. 31, 32, 19. 13; cf. ὀπτησις ἀπόθρισμα, τό: *that which is cut off* גּוֹר Jer 7. 29
- ἀποικία, ἡ: (ἄποικος) *settlement far from home, colony, settlement* אֶפְקָה Jos 15. 53
- ἀποικίς, ἡ: pecul. fem. of ἄποικος, ἀ. πόλις *a colony*; and without πόλις אֶפְקָה Jos 15. 53
- ἀποικος, ον: *away from home, abroad*; mostly as Subst., of cities אֶפְיִק Ez 34. 13
- ἀποιμώζω: *bewail loudly* הִהִים Ps 55. 3
- ἀποινα, τά: (by haplology for ἀπόποινα (ποινή)) *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* כְּפֹר Job 33. 24; *redemption, rescue from death* כְּפֹר Job 33. 24; cf. σκεπάζω
- ἀποκαλύπτω: *uncover* גִּלַּפְתַּח Ruth 3. 8; *disclose, reveal* גִּלַּפְתַּח Job 6. 18; *unmask* גִּלַּבַּט Prv 10. 8
- ἀποκαμπτός, όν: *bent* מִצְמָדַת IIS 20. 8
- ἀποκάμπτω: ἀποκεκαμμένον ῥάμφος, *curved beak* מִצְמָד IIS 20. 8
- ἀποκείρω: *clip, cut off*, prop. of hair גִּלַּח IIS 14. 26; *to have hair shorn close* גִּלַּח Jer 7. 20 התגלה Lev 13. 33; *cut off one's hair*, esp. in token of mourning גִּלַּח Jer 41. 5 הקריח Ez 27. 31 הקרח Ib 29. 18; Pass., *shorn or clipped* גִּלַּח Jud 16. 22 Jer 41. 5 הקרח Ez 29. 18; cf. ξυρέω
- ἀποκοπτός, ἡ, όν: *severed from others* בָּתַר Gn 15. 10 Jer 34. 18, 19 בָּרֵא
- ἀποκόπτω: *cut off, hew off*, freq. in Hom. of men's limbs בָּתַר Gn 15. 10 בָּתַר Ib.; *amputate* בָּתַר; *cut off* בָּתַר; cf. διακόπτω
- ἀποκρίνω: *separate, set apart* בָּקַר Ez 34. 11; *distinguish* בָּקַר Lev 27. 33; *choose*; Pass., *to be parted or separated, parted from the throng* בָּקַר Ib 27. 26 [cf. ἀπάρχομαι]; *reject on examination* בחל Zach 11. 8 מְבַהֵלַת Prv 20. 21; פרע Ib 1. 25
- ἀπόκρισις, ἡ: *separation* בָּקָרָה Ez 34. 12; *decision, answer* בִּירָה ICh 29. 1 [cf. αἵρεσις]; *answer; defence* בָּקָרָת Lev 19. 20
- ἀποκυδαίνω: *glorify greatly* כִּבֵּד Jer 29. 13, 43. 23
- ἀποκυλίω: *roll away* הִגֵּל 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 Prv 19. 20 [cf. ἀναδέχομαι]
- ἀπολείπω: *leave hold of, lose* הִרְפָּה Jos 1. 5 Prv 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* חָפְרָה Jer 24. 23; *leave off; depart from* הִרְפָּה Ps 37. 8
- ἀπόλλυμι or -ύω: stronger form of ὄλλυμι, *destroy utterly, kill*, in Hom. mostly of death in battle אָמַלְלָה Jer 24. 4 Hos 4. 3 בָּלַע ICh 17. 9 בָּלַע Thr 2. 2, 5, 8 חָלַל Ib 2. 2; *demolish* אָמַלְלָה Jer 14. 2 Thr 2. 8 הָאָבִיל Ib. בָּלַע Ib 2. 2; *lay waste* בָּלַע IIS 20. 19 חָבַל Cant 2. 15 חָלַל Thr 2. 2 אָמַלְלָה Jer 33. 9; *ruin a woman (חלל) חָלַלָה* Lev 21. 7; *perish, die* אָבַל Jer 24. 4, 7 Jer 23. 10 Hos 4. 3 Joel 1. 10 Am 8. 8 אָמַלְלָה Jer 24. 7 Hos 4. 3 Joel 1. 10, 12 Nah 1. 4 בָּלַע Jer 25. 8 נָבַל Ex 18. 18 Jer 24. 4, 40. 7; *cease to exist* בָּלַע Jer 25. 8; simply, *to be undone* אָמַלְלָה IS 2. 5 Ps 6. 3 בָּלַע Jer 19. 3; as an imprecation, freq. in part. fut. ὦ κάκιστ' ἀπολούμενε ο destined to a miserable end! i.e. o thou villain, scoundrel, knave! אָמַלְלָה Neh 3. 34; of fruit, *fall untimely* אָמַלְלָה Jer 24. 7 Joel 1. 12; = ἀπόλλω, late form
- Ἀπόλλων, ὁ: *Apollo* פְּלֹאִי Jud 13. 18; acc. Ἀπόλλω (mostly in adjurations, νῆ τὸν Ἀπόλλω), Ἀπόλλωνα; = Εὐρύαλος אֶרְבָּאל Hos 10. 14 Ἀπολλώνιος, α, ον: of or belonging to *Apollo* פְּלֹאִי Jud 13. 18; -ώνιος, ὁ, (sc. μῆν) name of month at Elis, Methymna, etc. אֱלוֹל Neh 6. 15; -ωνισκός, ὁ, Dim. of Ἀπόλλων; *statuette of Apollo* אֱלוֹל Jer 14. 14 אֱלוֹלִי Jer 10. 10 אֱלוֹלִים Ez 30. 13 [cf. εἶδωλον]; Ἀπολλωνιών, ὁ, (sc. μῆν) name of month at Halicarnassus אֱלוֹל 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* פְּלִל IS 2. 25; Med., *set free by payment of ransom, ransom, redeem* הִתְפַּלֵּל Ib.; cf. ἀντιβολέω
- ἀπομάσσω, Att. -ττω: *wipe off* מָחָה Ex 32. 32 Dt 29. 19 הִמָּחָה Neh 13. 14, δάκρυα מָחָה Jer 25. 8; *wipe clean* מָחָה IIR 21. 13 Jer 44. 22 הִמָּחָה Jer 18. 23; esp. in magical ceremonies מָחָה Nu 5. 23; *wipe one's mouth* מָחָה Prv 30. 20 مسح; cf. μάσσω: *wipe* מָחָה IIR 21. 13
- ἀπόμοργμα, τό: *that which is wiped off* מָרַק Jud 6. 19, 20
- ἀπομόργνυμι: *wipe off or away from* מָרַק Lev 6. 21
- ἀπονέμω: *portion out, impart, assign* מָנָה Job 7. 3 Dan 1. 10
- ἀπονέομαι: *go away, depart* פָּנָה Nu 14. 25 Jer 6. 4 Cant 6. 1 פָּנָה IR 17. 3
- ἀπονεύω: *bend away from other objects towards one* הִפְנָה Jer 48. 39; *turn off or incline towards* פָּנָה Dt 31. 8 IR 10. 13 Jer 2. 27; Astron., *pass away from a cardinal point* פָּנָה Jos 15. 2 IR 7. 25 Ez 8. 3
- ἀπονίζω: later -νίπτω, *wash clean* יָקָה Job 10. 14

- ἀπονῶτιζω: *turn one's back and flee* נוט Jud 7. 21; trans. in causal sense, הניט Ex 9. 20 Dt 32. 30 Jud 6. 11; cf. φεύγω
- ἀποξέω: *scrape to a point* הציב IS 13. 21; = ἀποξύω
- ἀποξύνω: *bring to a point, Pass.; make sharp and piercing* הציב IS 13. 21
 شحذ حادّ Ez 21. 21; Pass. הוחד Ib 21. 14
- ἀποπλανᾶω: Pass., *wander away from; wander from the truth* עפלה Hab 2. 4
- ἀποπνίγω: *choke, throttle, suffocate* أُغصّ; = ἀμαμίξαι, ἀμμάξαι
- ἀπορρέω: Pass., *flow or run off, stream forth* הִגַּר Mich 1. 4
- ἀπόρρητος, ον: *not to be spoken, secret* רָז Dan 2. 19, 28, 4. 6
- ἀπορριζώω: *pull out by the root, trichas* מרט Esr 9. 3
- ἀπορρίπτω: poet. ἀπορίπτω, *throw away, put away* הָרַף Jud 5. 18; of words, utter, esp. in disparagement הָרַף IS 17. 26; cf. ἀπάξω
- ἀποσκίασμα, τό: *shadow* מַחְשֶׁה Jes 42. 16 Ps 143. 3 Thr 3. 6; *illusion* מַחְשֶׁה Ps 88. 19; *deceit* מַחְשֶׁה Ib 74. 20
- ἀποσκοπέω: Pass., *is visible from a distance* נִשְׁקָה Jer 6. 1 Cant 6. 10; = -πέυω, -πιᾶζω
- ἀποσταδά: *standing apart* קָדַד Lev 13. 46 Dt 32. 12, 33. 28
- ἀπόστασις, ἡ: (ἀφίστημι) *defection, revolt* פָּשַׁע Prv 28. 2 [cf. ἀθέτημα, -τησις] אָשַׁתְדוּר Esr 4. 15, 19 عَصَى; Medic., *suppurative inflammation* פָּצַע Jes 1. 6 (late form: ἀποστασία)
- ἀποστατέω: *fall off from, fail one* פָּשַׁע IIR 1. 1 [cf. ἀθετέω]; *fall away from the divine* פָּשַׁע Hos 14. 10; *stand aloof from; also stand aloof* בָּרַד Ps 102. 8
- ἀποστάτης, ὁ: *deserter, rebel* פָּשַׁע 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 ICh 32. 31 שָׁלַח Ob 1 Prv 17. 11; or forces, שָׁלַח IIR 24. 2 הַשְּׁלִיחַ Ib 15. 37; *put off, doff* خلع سلخ شلح
- ἀποστερέω: *rob, despoil, defraud one of a thing* פָּשַׁע IS 27. 10, 30. 14 פָּשַׁע IS 31. 8 IIS 23. 10 הַפְּשִׁיט IS 31. 9 سلب; = -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 ICh 25. 13 שׁוּבָב 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 שׁוּבָב 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 ICh 19. 4, 24. 19 שׁוּבָב Jes 49. 5;

- ἀποφυγή, ἡ: *escape or place of refuge* מְנוּסָה IIS 22. 3 Am 2. 14 מְנוּסָה Lev 26. 36 מְנוּסָה Jer 16. 19 Joel 4. 16 Dan 11. 31 إِعْتِذَارٌ عِذْرٌ مَعْذُورَةٌ Jer 16. 19 Joel 4. 16 Dan 11. 31
- ἀποχράω: *suffice, be sufficient, be enough* שָׁפַק IR 20. 10; *deliver an oracle* הַשְׁפִּיק Jes 2. 6; *use to the full* סָפַק Job 34. 37
- ἀποχυρόω: *fortify* בָּצַר Jer 22. 10 Jer 51. 53; *Pass.*, בָּצוּר, Jes 2. 15; *form a fence, of trees* בָּצוּר Zach 11. 2
- ἀποψήγω: *wipe away* מָחָה Dt 29. 19 Jes 44. 22 مسح; *scrape or rub off* מָחָה Ex 32. 32, 33 مسح سَحَلَ مَحَا; = ἀποψήγω; cf. ἀπομάσσω
- ἀποθλέω: *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. 6 הָטָה Nu 22. 23 Job 24. 4; *thrust aside, spurn* בּוֹס Prv 27. 7 בעַטַּת Dt 32. 15 מָאָס Jes 8. 6, *Pass.* נִמָּאָס Jes 54. 6 הָטָה Am 5. 12; *reject* מָאָס IS 10. 19, 15. 23, 16. 7 Jer 6. 30, 8. 9 Ps 118. 22; *refuse* מָאָס Job 30. 1; cf. ἐπιτείνω, κατα-, στόρνυμι
- δῖαβολή, ἡ: *false accusation, slander* דְּבַהּ Gn 37. 2 Nu 13. 32
- διαγελάω: *laugh at, mock* הִלְעִיב IICH 36. 16 הִלְעִיב 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* תָּרַח Esth 2. 12, דּוֹר דּוֹר 15
- διάδοχος, ὁ: a kind of gem דָּוָה
- διαείδω: *discern, distinguish* יָדַע Gn 3. 22; cf. διείδον
- διαζέω: *boil through* הִזִּיד Gn 25. 29
- διαζωγραφέω: *paint in divers colours* הִצְטִיַר Jos 9. 4 [cf. ἀνα-]
- διαθήκη, ἡ: *testament* وَصِيَّةٌ وَثِيْقَةٌ; *deposit* وَدِيْعَةٌ
- διαίρεσις, ἡ: *distribution; separation; division* תְּרוּמָה Ex 25. 2, 3 Nu 31. 52
- διαίρέω: *tear away, pull down* עָרַה Ps 137. 7 עוֹרֵר Jes 23. 13; *take down part of the wall, make a breach in it* עָרַעַר Jer 51. 58 הִתְעָרַעַר Ib.; δ. τὰ ὦτα *lend an ear* אָזַן הָעֵיר Jes 50. 4; cf. ἀφ-, διεγείρω
- διαίρω: *raise up, lift up* הָרִים Gn 14. 22 IR 14. 7 רִוַּמָּם IS 2. 7 Esr 9. 9; *lift up oneself, rise, become prominent* הִתְרוּמָּם Ps 118. 16 הִתְרוּמָּם Dan 11. 36; *separate, remove* הָרִים Lev 2. 9 Nu 31. 28, 52
- δαίαιτα, ἡ: *way of living, mode of life* דַּת Esth 1. 8, 3. 8, 4. 16; *judgement* דַּת Esth 3. 15, 8. 17 Esr 8. 36 שָׁפַט Ex 12. 12 Prv 19. 29
- δαιτάριος, ὁ: *title of a subordinate official* שָׁטֵר 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
- δαιτήριον, τό: *mostly in pl.; rules of life, regimen, esp. in regard of diet* דַּת Esth 1. 8, 3. 8; *generally, institutions, customs* דַּת Esth 1. 13, 15, 19,

3. 8 מְשֻׁטָר Job 38. 33 מְשֻׁפָּט Gn 40. 13 Lev 5. 10 IIR 11. 14, 17. 26 Ez 20. 18 ICh 15. 13 ICh 35. 13; cf. ἔθoς
- διαιτητής, ὁ: *arbitrator, umpire* שִׁטָר Dt 16. 18 Prv 6. 7 ICh 23. 4 שִׁפָּט Ex 2. 14 Dt 16. 18; cf. δικάσῃς
- διακαθαίρω, -ρίζω: *purge thoroughly* טָהַר Jer 33. 8 Neh 13. 30 הִטָּהַר Jos 22. 17 طَهَّرَ; *prune* شَدَّبَ قَلَمٌ
- διάκενος, ον: *thin, lank* מְחָלָל Jes 53. 5
- διακενόω: *empty outright* הֶאֱזַנְיָהּ Jes 19. 6 חָלַל Ez 28. 9 חָלַל Jes 53. 5 חָלַל Ib 14. 10 חָלַל Ez 32. 26
- διακλέπτω: *steal at different times* גָּנַב Jer 23. 30; *steal away* גָּנַב IIS 15. 6 גָּנַב Gn 40. 15 Ex 22. 6; *disguise* נָכַל Nu 25. 18
- διακληρώω: *assign by lot, allot* נָחַל Jos 19. 51 הִנְחִיל Dt 1. 38 Jos 1. 6; *have allotted to one* הִנְחִיל Job 7. 3
- διάκομμα, τό: *cut, gash* מְקַבַּח Jes 51. 1
- διακονέω, διηκ-: (διάκονος) *minister, do service, serve* כָּהֵן Ex 28. 41 ICh 5. 36 כָּהֵן
- διακονία, ἡ: *service* כָּהֵנָה Jos 18. 7; *attendance on a duty, ministration* כַּהֲנָה Ex 29. 9 Nu 18. 1, 7 כַּהֲנוֹת; *body of servants or attendants* כַּהֲנָה IS 2. 36
- διάκονος, διήκ-, later διάκων: *servant* כָּהֵן IIS 20. 26; *attendant or official in a temple or religious guild* כַּהֵן Gn 14. 18 Ex 3. 1 Lev 6. 16 IR 2. 27 IIR 11. 18 כָּהֵן
- διακοπή, ἡ: *gash, cleft* חֲגִיר Jer 49. 16 Cant 2. 14 נָקַב Ez 28. 13 نَقَبَ נִקְבָה Gn 1. 27 Lev 3. 1 Jer 31. 22 (21) קָבַה Nu 25. 8; *cutting or canal through an isthmus or mountain; narrow channel or passage* נִקְבָה (carved on the stone commemorating the excavation of the Jerusalem 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 נִקְבָה [נִקְוָבָה] Gn 1. 27
- διακρύπτω: *strengthened for κρύπτω (hide, cover)* כָּסָה Gn 18. 17, 37. 26, 38. 15 Ex 15. 10 Lev 13. 13 Nu 4. 5 Jes 6. 2 Ps 32. 5 כָּסָה Gn 7. 19 הִתְכַּפְּטָה Gn 24. 65 Jon 3. 8
- διαλαλέω: *talk with; talk over a thing with another* מָלַל Gn 21. 7; cf. προδιαλλαγῆ, ἡ: (διαλλάσσω) *interchange; change; change from enmity to friendship, reconciliation* صُلِحَ; *difference* اِخْتِلَافٌ خِلاف; cf. ἀπαλλάσσω
- διαλλάσσω: *interchange, exchange* הִחֲלִיף 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*

- מִדָּד Hab 3. 6; *to be in opposition, to be diametrically opposite* מִדָּד
 Job 7. 4; cf. ἐκ-
 διάνοια, ἡ: Aeol διανοῖτα, poet. also διανοία, *thought, i.e. intention* נִיֵּה
 διαπαίζω: *laugh, jest at* הִצּוּחַ 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 הִתְעַנְנָה Esr 8. 21 [cf. πεινάω, -έω]
 διαπεραιώω: (πέρα) *take across, ferry over* הֶעָבִיר Ps 136. 14
 διαπεράω: (πέρα) *reach, arrive at a place* הֶעָבִיר Jer 46. 17 [cf. διαπορεύω]
 διαπέρθω: *destroy utterly, sack, waste, always of cities* הָרַס Ex 23. 24
 Jes 49. 17 [cf. ἐπι-, ἐκ-]
 διαπληρώω: *strenghtld. 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* הִתְחַרַּב IIR 3. 23 احْتَرَب تحارب
 διαράομαι: *curse* הִצַּלַּח IR 8. 31 אָרַר Gn 5. 29 קָלַל Gn 12. 3
 διαρρίπτω, -τέω, διαρρίπτω: *throw about* הִשְׁלִיךְ Jer 7. 15; *throw down*
 הִשְׁלִיךְ IIS 11. 21 Thr 2. 1; cf. ἀπορ-
 διασειώ: *shake violently* הִסִּיעַ 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 זָכַר Zach 7. 14
 סָעַר Hos 13. 3; *squander* פָּזַר Prv 11. 24; κατα-
 διαστέλλω: *command expressly, give express orders* הִשְׁלִיחַ IIR 15. 37; cf. ἀπο-
 διαστρέφω: *turn away, divert* הִשִּׁיב Nu 25. 11 Jos 8. 26 Ez 18. 17
 Prv 15. 1 Thr 2. 8 ICh 25. 13; cf. ἀπο-
 διαστρώννυμι: *spread, Pass.*, הִשְׁתַּרַעַע Jes 28. 20
 διασφάξω, άγος, ἡ: = τὸ θῆλυ μόριον (*the female genitals*) שָׁפְכָה Dt 23. 2;
 = διάσφαξις
 διασώζω: *preserve through a danger, of persons*, הִצִּיל Gn 32. 12 Jud
 10. 15 Ps 7. 2; *of things, preserve, maintain* הִצִּיל 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* הִצִּיק Jos 7. 23; הִתִּיךְ IIR 22. 9 Job 10. 10 הִנְתִּיךְ Ez 22. 20
 הִתִּיךְ Ib 22. 22
 διατίθημι: *arrange* צָוָה Lev 25. 21 نَظَّمَ; *distribute* وָزَعَ أَحْصَى; *arrange each
 in their several places* צָוָה Jes 45. 12 Ps 78. 23; *manage, handle* سَاسَ; *arrange
 as one likes, dispose of; dispose of one's property, devise it by will* צָוָה IIS
 17. 23 IIR 20. 1 أَوْصَى بَ ; أوصى ὁ διατιθέμενος, *the testator* مَوَّصَّى مَوَّصَّى;

- make a covenant with one* (אַתָּם) אֲשֶׁר צִוִּיתִי אוֹתָם Jos 7. 11
 (אַתְּכֶם) אֲתָּכֶם אֲשֶׁר צִוִּה אֱלֹהֵיכֶם Jos 23. 16 Jud 2. 20
 Ps 111. 9; *settle a quarrel* צִוִּה Ib 7. 7; *set forth, recite* צִוִּה Gn 50. 16
 [cf. ἐφίστημι] Dt 32. 46
- διατριβή, ἡ: *pastime, amusement* طَرَبַ Job 25. 5; *to be transparent*
 διαγάζω, -γίζω: *glance, shine through* זָכַךְ Job 25. 5; *to be transparent*
 זָכַךְ Ib 15. 15; cf. ἐν-
- διαγής: *translucent, of water; radiant, of gems, δ δ. λίθος* נִכְכִּית
 Job 28. 17
- διαλλίζω: μηκύνω (*delay, put off*) הִחֵל Nu 30. 3
- διαφέρω: *carry over or across* הָעֵבִיר Nu 32. 5 IIS 19. 16 [cf. μετα-,
 διαπεραιώω] הִשִּׂיא Ib 17. 13; *endure, support* הָעֵבִיר Job 7. 21;
excel בָּרַע
- διαφθείρω, -θορέω: *destroy utterly* הִקְרִיב Jes 49. 17 Ez 19. 7 חָרַב
 Dt 12. 3 ICh 36. 19; *make away with, kill* דָּבַר Ib 22. 10 [cf. ἐκτρίβω];
seduce a woman אִצְטָ אִצְטָ; Pass., *to be destroyed* הִקְרַב Ez 29. 12 גִּתָּן
 Jud 6. 28 הִתָּן Lev 11. 35 הִתָּשׁ Ez 19. 12; *to be murdered* הִקְרַב
 IIR 3. 23 [cf. διαπολεμέω]
- διαφθονέω: *envy* קִנָּא Gn 30. 1, 37. 11 Jes 11. 13 Ps 37. 1; cf. ἐκτίνω
- διαφθορά, -ρή, ἡ: (*διαφθείρω*) *destruction, ruin* הָרַבָּה Lev 26. 31 Jer 44. 2;
 pl., Jes 52. 9, 58. 12 Ez 36. 4, 10 Esr 9. 9
- διάφραγμα, τό: *midriff, diaphragm* פָּרַשׁ Ex 29. 14 Lev 4. 11; = διάφραξις
- διαφυσάω: *blow in different directions, disperse* הִשִּׁיב Gn 15. 11; *blow or*
breathe through הִשִּׁיב Ps 147. 18 הִפִּיחַ 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
- διαγείρω: *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. διῖδεῖν, aor. 2 with no pres. in use (*διοράω* being used),
see thoroughly, discern (on the Homeric usage v. δια-εἶδω); pf. δίοδα,
 inf. διειδέναι, Ep. διῖδμεναι, *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* אָשַׁר Prv 4. 14 [cf. אָשַׁר/וֹדְעוּשׁ Ib 9. 6]
- διοικέω: generally, *control, manage, administer; abs., exercise authority,*
govern יָשַׁב Dt 3. 2 Jos 12. 2 Ps 29. 10 ICh 5. 8
- διοπτρεύω: *watch accurately, spy about* תוֹר Nu 13. 32; cf. θεωρέω

- διοπτῆρ, ὄ: *spy, scout* תָּר Nu 14. 6; = διοστῆρ, διόπτῆς; 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 18. 18; *remove across the frontier, banish* הוֹרִישׁ Jud
 1. 27, 29, 30, 31, 32, 33 طرد [cf. ὑπάρχω/ירשׁ]
 διόρυγμα, τό: *siege-mine, subterranean passage under wall of besieged*
 fortress מְנַהֲרָה Jud 6. 2
 διωθέω: *push away* הִדָּא IIR 17. 21 הִדִּיחַ Dt 13. 11, 14; cf. ἀπ-
 εἶς, μία, ἓν (*μίτη* only in late Ion. Prose)—Ep. εἶς, Dor ἦς (orig. ἔνς, assim.
 ἔν(δ) . . .) as a Numeral, *one* (ἓν) אֶחָד Ez 18. 10 (εἶς) אֶחָד Zach 14. 9
 אֶחָד Ez 18. 10, 33. 30 אחד (واحد) אֶחָד Gn 22. 13 Jes 66. 17 תַּחַת Prv
 17. 10 (εἶς) אִישׁ Jes 40. 26 Ez 1. 23 חָד Ez 33. 30 (μία) מְאֵה Gn 17. 17
 מֵה (μῆ, vernacular); εἶς τε עֲשָׂתִי Ex 26. 7; in oppos., made emphatic
 by the Art., ὁ εἶς, ἡ μία האֶחָד Gn 19. 9, 42. 27, 32, 33 האַחַת Ib 32.
 9; εἶς ἕκαστος *each one* אִישׁ-אִישׁ Ex 36. 4 אִישׁ אִישׁ Lev 15. 2; *united*
 אֶחָד Ex 26. 6, 11; ἀπὸ μιᾶς *with one accord* אֶחָד פֶּה Jos 9. 2; ὅφ' ἓν
at once בְּאַחַת Prv 28. 18 אַפְתָּם Esr 4. 13 פְּתָאם Nu 12. 4 פְּתַע Ib 35.
 22 (cf. πὰρ 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* ἓν μὲν . . . ἓν δέ . . . אֶחָד
 אֶחָד Ex 25. 19; οὐ μίαν οὐδὲ δύο *not once nor twice* לֹא אַחַת וְלֹא שְׁתַּיִם
 IIR 6. 10; v. p. 361
 εἰσακούω: *hearken or give ear to one* הִאָזִין Gn 4. 23 Ex 15. 26 Nu 23. 18
 Dt 1. 45, 32. 1 Jud 5. 3 הִקְשִׁיב IS 15. 22 Jes 28. 23, 42. 23, 48. 18,
 51. 4 Jer 6. 10, 19 Zach 1. 4 Ps 17. 1 Cant 8. 13 Neh 9. 34
 εἰσβαίνω: *be imported* הֵבִיא IR 10. 11; causal in aor., *make to go into,*
put into הֵבִיא Gn 6. 19 Thr 3. 13 Dan 1. 2 הֵיבֵא Gn 43. 18; εἰσβιβάζω,
 causal of εἰσβαίνω; cf. ἄγω, εἰσ-, ἐπ-
 εἰσβάλλω: *make an inroad, fall upon* הִתְנַפֵּל Gn 43. 18; v. προσ-
 εἴσβασις, ἡ: *an entrance* אָסַף Neh 12. 25 בָּאָה Ez 8. 5 סָף Jud 19. 27
 IR 14. 17 IIR 12. 10 Jes 6. 4 ICh 9. 19, 22
 εἰσέρχομαι: *go in or into, enter, visit* (נסק) אָסַף Ps 139. 8
 εἰσδεῖν = εἰσοράω (*look into, look upon, behold*; generally, *look at or gaze*
upon steadily)—derivatives: שָׁהַד Job 16. 19 شاهد Gn 31. 47
 شهادة شهد
 εἰσένω: *swim into* שָׁחָה Jes 25. 11 עֲשָׂק Job 40. 23; cf. πλέω
 εἰσόδιος, ον: *going or coming in*; οἱ εἰσόδιοι *visitors* عَائِد
 εἴσοδος or ἔσοδος, ἡ: *entrance—place of entrance, entry* אָשַׁד Nu 21. 15; of
 a mountain-pass אָשַׁד Dt 3. 17; *visit* عياده; *study, investigation* אֲשַׁדָּה
 Ib 33. 2

- εἰσποιέω: *to be adopted into a family* יִסְפַּח Jes 14. 1; *bring new persons into the public service* סִפַּח IS 2. 36; cf. ἄπτω
- εἰστίθημι: *put into, place in* הִנִּיחַ Ez 5. 13, 16. 42; cf. ἀναπαύω
- εἰσφέρω: *carry in; bring in* אָסַף Jos 20. 4 IIR 22. 20 ICh 34. 28 נֶאֱסַף Ex 9. 19 Nu 27. 13 IIR 22. 20 אָסַף Jud 19. 15; cf. ἀθροίζω
- εἰσφορά, ἡ: *property-tax levied for purposes of war; in Egypt, special tax; generally, contribution* אֲנָכְרָה Lev 2. 2, 9, 16, 24. 7 אֲשָׁרָה Ez 27. 15 Ps 72. 10 زَكَاةٌ زَكَّوْهُ; v. δέκατος
- εἰσχειρίζω: *put into one's hands, entrust* סָנַר IS 26. 8 IIS 18. 28 הִסְנִיר Dt 23. 16, 32. 30 IS 23. 20, 30. 15 Ps 31. 9, 78. 62 סָנַר Jes 19. 4
- εἰσχεύω: *pour in or into* יָצַק Ex 29. 7 Lev 8. 15 IIR 3. 11 Jes 44. 3 Ez 24. 3 [cf. יָצַק/תָּהַק] הִצִּיק IIR 4. 5 הִצִּיק Lev 21. 10 Ps 45. 3
- εἶσω, ἔσω: *inside, within* יָד IS 4. 18 תּוֹךְ Ex 14. 23 Dt 21. 12 IIS 3. 27; τὸ ἔσω the inner תִּיכּוֹן Ez 41. 7, 47. 16; *inside, i.e. by the side of, the road* יָד Ex 2. 5 Jer 41. 9 יָד IS 4. 13; cf. Ἀγυιεύς; v. ὁδός
- ἐκβάλλω: *speak out, declare* בִּשַׁר Jes 52. 7 Ps 40. 10 בִּשַׁר; βάξις בְּשָׂרָה
- ἐκβαίνω, ἐκβάω: *step out of, or off from, disembark, dismount* צָנַח Jos 15. 18 Jud 1. 14 *debouch from a defile; go out of, depart from* וּנָקָה Dt 33. 22; *leave, usually with the sense, outstep, overstep; go out of due bounds* שׁוּבָה Jer 8. 5; *cause to go out* שׁוּבָה Jes 47. 10; cf. ἀποστρέφω
- ἐκβαλλεῖω: *Pass., to be filled with Bacchic frenzy* מְשֻׁעֵה Dt 28. 34 IS 21. 16 IIR 9. 11 Jer 29. 26 Hos 9. 7; *Med., the festivity* IS 21. 15, 16
- ἐκβάλλω: *throw or cast out; expose on a desert island* נָבַל 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* הִבִּילָה Cant 8. 5 פָּלַח Job 39. 3
- ἐκβασις, ἡ: *deviation, declension, departure; digression* מְשָׁבָה Jer 8. 5
- ἐκβολή, ἡ: ἐ. σίτου *the time when the corn comes into ear* שְׂבִילָה Gn 41. 5; *shoot* שְׂבִילָה Zach 4. 12; *mouth of a river* שְׂבִילָה Jes 27. 12; *projection; (from Pass.) that which is cast out; earth thrown up by a mattock, upcast; = ἐκβολάς (anything thrown out)* שְׂבִילָה Ps 69. 3, 16
- ἐκγεννάω: *beget; also bring forth* הִזְנוּ Hos 4. 10 [cf. γένος: *sort, kind*] וְזוֹ Dan 3. 5] הִלָּה Jes 14. 10; cf. ἐκκενώω
- ἐκγίγνομαι: *to be born of a father* הִלָּה Jes 14. 10 (GEN → γίγνομαι → γένος, poet. γέννα → γεννάω)
- ἐκγοητεύω: *strengthd. for γοητεύω (bewitch, beguile* غَشَّ; *abs. play the wizard* לָהַשׁ Ps 58. 6 נִהַשׁ Gn 30. 27, 44. 5 Dt 18. 10 ICh 33. 6)
- ἐκγονος, ον, ἔγγ-, ἔσγ-: *born of, sprung from, esp. Subst., grandchild; grandson* נֶכֶד Gn 21. 23

- ἔκδετος: (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
 ἔκδηλος, ον: strengthd. for δηλος, conspicuous ظَاهِر جَلِي; quite plain صريح
 ἐκδηλώω: show plainly גלה Jes 26. 21 Jer 11. 20, 49. 10 Ps 98. 2 Job 20. 27, 41. 5
 ἐκδικέω: avenge, punish; exact vengeance for נקם Dt 32. 43 Jos 10. 13 נקם IIR 9. 7 Jer 51. 36 הַקָּם Gn 4. 15 הַנִּקָּם IS 14. 24 Jer 15. 15 הַתְּנִיקָם Jer 5. 9; avenge or vindicate a person, by taking up his cause נקם Ex 21. 20 הַנִּקָּם Ib. הַקָּם Gn 4. 24 [cf. τίνω, ἐκ-]
 ἐκδιψάω: to be parched with drought, of plant הוביש Joel 1. 10, 12, 17 Zach 10. 11; cf. ἐπαιδέομαι, ἐπαισχύνομαι Ib 1. 11
 ἔκδοσις, ἔσδοσις, ἡ: giving in marriage חתונה Cant 3. 11
 ἐκδοτήρ, ἐσδ-, ἐκδότης, ὁ: one who gives his daughter in marriage חתן Ex 3. 1, 18. 1 Jud 19. 4 [cf. ἐδνωτής: a betrother חתן Joel 2. 16]
 ἐκδότις, ἡ: bride's mother חתנת Dt 27. 23
 ἐκδύω, -ύνω: take off, strip off הַעֲדָה Prv 25. 20 פשט Lev 6. 4 IS 19. 24 Cant 5. 3; strip me, strip me of my cloak, strip cloak הַפָּשִׁט Gn 37. 23 Lev 1. 6 IS 31. 9 Ez 16. 39, 23. 26 Hos 2. 5; Med., strip oneself of a thing הַתְּפִשֵּׁט IS 18. 4; Pass., to be stripped of a thing; of the clothes, to be put off עָטָה Ez 21. 20; cf. ἀπο-
 ἐκθεραπεύω: strengthd. for θεραπεύω; cure perfectly רפא IIR 2. 21 Ez 34. 4; Med., get oneself quite cured הַתְּרַפָּא IIR 8. 29
 ἐκθερίζω: reap or mow completely הקציר Job 24. 6
 ἐκθηράομαι, -ρεύω: hunt out, catch כָּתַר Jud 20. 43 הַכְּתִיר Hab 1. 4
 ἐκθύω: sacrifice הַפִּיחַ Mal 1. 13; destroy utterly הַפִּיחַ Job 31. 39
 ἐκκαθαίρω: cleanse out, purify הויר Lev 15. 31 הָטָא Ps 51. 9
 ἐκκαίω, -κάω: burn out his eyes נקר IS 11. 2 נקר Jud 16. 21 [נקר Jes 51. 1, v. ἐξορύσσω]; light up, kindle הַשִּׁיק Jes 44. 15 Ez 39. 9; Pass., to be kindled, burnt up אָבַל Ex 3. 2 Nah 1. 10 Neh 2. 3
 ἐκκαλέω: call out or forth, summon forth; Med., call out to oneself הַקְהִיל Ex 35. 1 Dt 4. 10, 31. 28 Ez 38. 13 [cf. ἐπι-]
 ἐκκενώω: empty out הוניה Jes 19. 6 מְחַלֵּל Ez 28. 9 מְחַלֵּל Ib 32. 26 חלה Jes 14. 10; clear out הוניה IICh 29. 19; to be exhausted מְחַלֵּל Jes 53. 5 [cf. διακενώω]
 ἐκκλησία: (ἐκκλητος) assembly duly summoned קהל Nu 10. 7 Jud 20. 2, 21. 5, 8 IICh 30. 2; an assembly קהל Jer 44. 15 IICh 20. 14, 30. 13 קול Jer 51. 55

- ἐκκλησιάζω: trans., *summon to an assembly, convene* הַקְהִיל Ex 35. 1
Nu 10. 7 Dt 31. 28
- ἐκκλησιαστής: *member of the ἐκκλησία; ἔκκλητος: (ἐκκαλέω) selected to judge or arbitrate on a point, an umpire* קִהֵל Eccl 1. 1 [cf. Ib 1. 12; מִלְךְ/בַּאֲרִיִּשׁ: *judge*]
- ἐκκλύζω: *wash thoroughly* יָצַח Jes 58. 11
- ἐκκόπτω: *cut out, knock out, gouge out (W) the eyes* נָקַר [v. ἐκκαίω]
- ἐκλανθάνω: *forget utterly* שכח Gn 40. 23; Act., *make one quite forgetful of the* הַשָּׁה Job 39. 17 נוֹשָׁה Gn 41. 51 שָׁכַח Thr 2. 6 הִשְׁכִּיחַ Jer 23. 27
- ἐκλέγω: *pick or single out, esp. of soldiers* הִקְלַץ Nu 31. 3; *pick out for oneself, choose* לָקַט Ruth 2. 2 לָקַשׁ Job 24. 6 לָקַטְוָה Jes 27. 12; *pull out* הִקְלַץ Lev 14. 40, 43; *take toll of, levy taxes or tribute* לָקַטְוָה Gn 47. 14 [cf. ἀπολέγω: *pick out, choose; ἐξέλω*]
- ἐκλείπω: *forsake, desert, abandon; fail one* הִפַּר Jer 50. 12; of the Sun or Moon, *suffer eclipse* הִפַּר Jer 24. 23 Jer 15. 9 [cf. ἀπο-]; *fail, be wanting* הִפַּרְוָה Jes 33. 9
- ἐκλεκτός, ἡ, ὄν: (ἐκλέγω) *picked out, select* הִלְדָּוָה Nu 31. 5
- ἐκλύω: *unloose* חָלַל; *dissolve* חָלַל
- ἐκμάσσω: *wipe off, wipe away* הִמַּחַח Jer 18. 23 Neh 13. 14
- ἐκμεθύσκω: *make quite drunk* שָׁכַר Jer 63. 6 Jer 51. 7 הִשְׁכִּיר Dt 32. 42
IIS 11. 13 Jer 51. 39, 57
- ἐκμετρέω: *measure out, measure* מִדַּד IIS 8. 2 Ps 60. 8; *measure, calculate position by the stars* מִדַּד Job 7. 4; cf. δια-
- ἐκνέω: *swim out* עָשָׂק Job 40. 23 שָׁחַח Jer 25. 11 [cf. εἰσνέω; p. 638]
- ἐκνίζω: *wash out, purge away* נָקַה Joel 4. 21; *wash clean, purify* נָקַה Job 10. 14 נָקַה
- ἐκπαγέομαι: *to be struck with amazement, to wonder greatly, only used in part.; wonder at, admire exceedingly* נִפְלֵא IIS 1. 26 Ps 118. 23, 139. 14 Prv 30. 18
- ἐκπαγλος, ὄν: *terrible, violent; in later Poets the word freq. signifies merely, marvellous, wondrous* נִפְלֵא Ex 34. 10 Ps 139. 14 [cf. ἀπαλληγτός]
- ἐκπαιδεύω: *train thoroughly; teach one a thing* נִחַת Ps 18. 35
- ἐκπεράω: *pass beyond* הִצַּבִּיר Jer 46. 17; cf. δια-, διαπεραιώω
- ἐκπέρθω: *destroy utterly, sack, of cities* הָרַס Ex 23. 24 Jer 49. 17
- ἐκπέσσω, -ττω: *cook thoroughly* בָּשַׁל Ex 16. 23 Nu 11. 8 IS 2. 13 IIS 13. 8 IIR 6. 29 ICh 35. 13 בָּשַׁל Ex 12. 9 Lev 6. 21; hence, of plants, *ripen* הִבְשִׁיל Gn 40. 10
- ἐκπετάννυμι: *spread out, of a sail* הִפִּיעַ Job 40. 11; *scatter something to the winds* הִפִּיעַ Gn 11. 8 Jer 13. 24, 18. 17

- ἐκπήγνυμι, -ύω: *congeal* הַקְפִּיִּא Job 10. 10; cf. ἐκψύχω
 ἐκπηδάω: *leap out, leap, jump* (W) קָפַץ Cant 2. 8; πηδάω/פסח
 ἐκπίμπλημι: *fill up* מָלֵא IIR 21. 16 Jer 41. 9; *filled them full of* מָלֵא
 Ex 35. 35 Job 22. 18; מָלֵא Cant 5. 14; *satiate* מָלֵא Ps 107. 9;
fulfil מָלֵא IR 8. 24 Ps 20. 6; *fill up or complete a number* מָלֵא
 Ex 23. 26 [cf. ἐπίμπλημι]
 ἐκπληξία, -ις, ἡ: *consternation; terror caused by misfortunes; mental
 disturbance* פְּלִצוֹת Jes 21. 4 [cf. ἀπο-, πλῆξις]
 ἐκπληρόω: *fill up* מָלֵא IIR 21. 16 Jer 41. 9; *make up to a certain
 number* מָלֵא Ex 23. 26; *fulfil* מָלֵא IR 8. 24 Ps 20. 6; cf. ἐκπίμπλημι
 ἐκπλησσω, -ττω: *drive out of one's senses by a sudden shock* הפליא Jes 29.
 14; *amaze, astound* הפליא Jud 13. 19 Joel 2. 26 IICh 2. 8
 ἐκπνέω, -εῖω: *breath out or forth; βίον ε. breathe one's last, expire; lose
 breath* גוּע Gn 6. 17, 25. 17 Ps 88. 16, 104. 29 Job 13. 19, 27. 5;
metaph. lose power הִתְנַפֵּחַ Jer 4. 31; but simply, *blow, of wind* הִשִּׁיב
 Ps 147. 18
 ἐκπρίω: *saw off, excise* גָּרַר IR 7. 9
 ἐκπυρόω: *burn to ashes, consume utterly* בָּעַר Dt 26. 14 IR 14. 10 Ez
 39. 9 הֶעֱלֵה Gn 22. 2 Lev 14. 20 Jes 57. 6 Am 4. 10 הִבְעִיר Ez 5. 2
 IICh 28. 3 הִעֲבִיר IIS 12. 31 IIR 16. 3; *to be heated, to be much
 heated* קָרַב Hos 7. 6; cf. ἐκπεράω
 ἐκπυρσεύω: *kindle* בָּעַר Ex 35. 3 Jes 50. 11 Jer 7. 18 IICh 4. 20 בָּעַר
 Jer 36. 22 הִבְעִיר Jud 15. 5 הֶעֱלֵה Nu 8. 2, 3 Prv 15. 1
 ἐκπύρωσις, ἡ: *conflagration* בָּעִירָה Ex 22. 5 תְּבַעֲרָה Nu 11. 3
 ἔκπωμα, ατος, τό: *drinking cup* גְּבִיעַ Gn 44. 2 Ex 25. 31 קַבְעַת Jes 51.
 17 [cf. κύμβη, γαβαθόν]
 ἐκπωμάτιον, τό: Dim. of ἔκπωμα קַבְעַת Jes 51. 17 [cf. κυμβίον, γαβαθόν]
 ἐκρέω: *shed, let fall* יָרַע Job 36. 27 הִגִּיר Mich 1. 6 הוּיל Jes 48. 21
 יָרַק Mal 3. 10 Eccl 11. 3
 ἐκριζώω: *root out* עָקַר Eccl 3. 2 שָׁרַשׁ Ps 52. 7 [cf. ἐξορύσσω]
 ἔκροος, contr. -ρους, ό: *outflow, issue* קָרָה Dt 23. 11 [cf. ρόος]
 ἐκσποδιάζω: *remove ashes* דִּישָׁן Ex 27. 3 Nu 4. 13
 ἐκστρώννυμι: *spread* שָׁטַח Ps 88. 10; Pass., κλῖναι ἐξέστρωντο Diogenes
 Cynicus, *Epistulae* 37. 3 (the couches are spread) הִשְׁתַּרְעַע Jes 28. 20
 [cf. δια-]
 ἐκσώζω, Ep. ἐκσαώω: *preserve from danger, keep safe* חָשַׁךְ Job 33. 18
 חָשַׁק Jes 38. 17 הוֹשִׁיעַ 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 קלו 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 Heccl 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
- ἐκτριβω: *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* הַטְּבַע 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* הפריה Jes 17. 11; *publish, deliver* הכביר Job 35. 16 הנשיא Ez 12. 10 העביר ICh 30. 5
- ἐκφλέγω: *to set on fire* שִׁלַח 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 كَبَّ صَبَّ; cf. εἰς-, ἐντήκω
- 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, ἥ: *the head of a battering-ram, battering-ram* קֶבֶל Ez 26. 9
- ἐμβολος, ό, 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, μάπτω) *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
- ἐμπαυμονή, ἥ: *mockery* בווה Neh 3. 36
- ἐμπαυμός, ό: *mockery, mocking* בווה Gn 38. 23 Ps 31. 19, 119. 22
- ἐμπαίζω: *mock at, mock* בווה 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
- ἐπίμπλημι: *fill quite full* מְלֵא IIR 21. 16; *fill full of* מְלֵא Ex 35. 35 מְלֵא Cant 5. 14; *fill a hungry man with food, satiate* מְלֵא Ps 107. 9; *fulfil, accomplish* IR 8. 15 Ps 20. 5, 6 (Freq. written -πίπλη-, but the evidence of the best codd. of Att. writers is in favour of -πίμπλη-)
- ἐπιπίσσω: *give to drink* הַשְׁקָה Gn 2. 10, 24. 14 Nu 20. 8 Jer 35. 2 Joel 4. 18
- ἐμπλεος, α, ον, Att. -πλεως, ων, Ep. ἔμπλειος, ἐνίπλειος, η, ον; later ἐνίπλειος: *quite full of a thing* מְלֵא Ez 10. 12, 17. 3, 28. 12, 37. 1 Prv 17. 1
- ἐμπολάω, -λέω: *get by barter or traffic; get by sale; purchase, buy* שָׁבַר Dt 2. 6 הַשְׁבִּיר Am 8. 5; *procure* שָׁבַר Gn 41. 56 Jes 55. 1 הַשְׁבִּיר Gn 42. 6 Dt 2. 28 Am 8. 6 [cf. ἀγοράζω]
- ἐμπολή, ἡ: *merchandise* שָׁבַר Gn 42. 1 Am 8. 5 Neh 10. 32; *traffic, purchase* שָׁבַר Gn 42. 26, 44. 2
- ἐμπορεῖον, τό: later form of ἐμπόριον (*trading station, mart; market-centre* for a district which had no πόλις) عَيْبَر
- ἐμπόρευμα, τό: *merchandise* מְרַכָּלָה Ez 27. 24
- ἐμπορεύομαι: *travel* עָבַר Jer 2. 10 Am 6. 2; *walk* עָבַר 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* רָכַל Ez 27. 3, 20, 23 [ἐμπορίζομαι, Pass.]
- ἐμπορία, -ία, ἡ: (ἐμπορος) *commerce; mostly used of commerce or trade by sea* רָכַלָה Ez 28. 5, 16, 18; *merchandise* רָכַלָה Ib 26. 12
- ἐμπορος, ον: *one who goes on ship-board as a passenger* עֹבֵר Jes 23. 2 Ps 8. 9; *wayfarer, traveller* עָבַר Jes 51. 23 Ez 5. 14 Thr 1. 12 عَابِرِ سَبِيلٍ, عَابِرِ طَرِيقٍ; *merchant trader*, distd. from the *retail trader* (κάπηλος) by his making voyages and importing goods himself רָכַל Cant 3. 6 רָכַלָה Ez 27. 3, 20, 23; as Adj., = ἐμπορικός (τὰ ἐμπορικὰ χρήματα *money to be used in trade* עָבַר Gn 23. 16)
- ἐμπροσθα, -θεν, sts. also -θε: Adv. of Place, *before, in front* קִדְמָה IIR 15. 10 קִדְמָה; of Time, *before* قَبْلَ; of old קִדְמָה Mich 5. 1 Ps 74. 12 Thr 5. 21; as Prep., *before, in front of* קִדְמָה Jes 9. 11 קִדְמָה
- ἐμφρων: *intelligent, sensible* عَفْرَانٍ (Iraqi vernacular)
- ἐναγής: = ἐν ἄγει ὄν, *under a curse* نَحْسٌ; or *pollution* نَجِسٌ
- ἐνακίζω: *scourge; maltreat*; Pass., *to be tortured* נָגַשׁ Dt 15. 2, 3 IIR 23. 35 Jes 9. 3; more freq. in Med. -ζομαι עָשַׁק Lev 5. 21, 23

ἐναίρω, also ἐνα-: *slay* נָחַר; cf. ἐναρα

ἐναντίος, α, ον: *opposite* = ἀντίος (which is rare in Prose) *on the opposite side, opposite* נגד Jos 3. 16 נכח Ex 14. 2, 26. 35, 40. 24 Esth 5. 1 עמת IIS 16. 13; hence, *fronting, face to face* נגד Ex 10. 10 Neh 12. 24 עמת Ib.; *before* נגד Gn 31. 32, 37 נכח Jud 18. 6 Jes 57. 2 Ez 14. 4 Esth 5. 1; *in the opposite direction* נכח Jos 15. 7 עמת Eccl 5. 15; in hostile sense, *opposing, facing in fight* נכח IR 20. 29, 22. 35; *contrary* עמת Eccl 7. 14; *opposite, facing* נגד Jos 8. 11 נכח Nu 19. 4 עמת Ex 25. 27; *in the face* נגד Nu 25. 4 Ps 23. 5; in hostile sense, *against* נגד Jes 59. 12 Eccl 4. 12 עמת Ez 3. 8; cf. κατ-

ἐναρα: (ἐναίρω) only pl., *arms and trappings of a slain foe* הַרְגִים Jes 10. 4, 14. 19; cf. ἐναρίζω

ἐναρίζω: (ἐναρα) *slay in fight* הרג Gn 4. 8, 25; generally, *slay* הרג Gn 4. 14, 15 Ex 4. 23 Lev 20. 15 IIR 17. 25 רצח Ex 20. 13 Nu 35. 27, 30

ἐναγιάζω: *illuminate; intr. shine* נגה Jes 9. 1 הַיָּיָה Ib 13. 10

ἐναύγασμα, τό: *illumination* נגה Jes 4. 5 Joel 2. 10 נגהה Jes 59. 9

ἐνδατέομαι: *distribute or fling about* נדף Ps 1. 4 נדף Lev 26. 36 הַנְדִף Ps 68. 3; *speak in detail, i.e. in bad sense, reproach, revile* הַטִּיף Ez 21. 2 Am 7. 16 Mich 2. 6; *dwell on, celebrate* הַטִּיף Mich 2. 11; *scatter or shower abroad* נטף Jud 5. 4 Cant 5. 5 הַטִּיף Am 9. 13

ἐνδικος, Arc ἔνδικος, ον: (δικη) of things, *according to right, just, legitimate* צָדִק Lev 19. 36 Dt 16. 20, 25. 15 צָדִיק Ib 4. 8; *truth* צָדִק Prv 8. 8 צָדִיק Jes 41. 26 צָדָא Dan 3. 14 صِدِّق; ἔ. πόλις a city in which justice is done עִיר הַצֶּדֶק Jes 1. 26; of persons, *upright, just* צָדִיק Gn 6. 9, 18. 23 Dt 32. 4 Ez 3. 20 صِدِّيق صِدِّيق; Adv. ἐνδικῶς *right, with justice, fairly* בְּצֶדֶק Lev 19. 15

ἐνδον: Adv. *within* בְּטֵן IR 7. 20 Jon 2. 3; *of ἔ. those of the house, the family, esp. the domestics* עֲבָדָה Gn 26. 14 Job 1. 3 [cf. οἱ ἐπίδησις]; *below* מִטָּה Ex 26. 24 Dt 28. 13, 43 IIR 19. 30 Prv 15. 24 Eccl 3. 21 [cf. ἔνερθε]

ἐνδύμα, τό: *garment, covering* מְצֻטָּה Jes 61. 3 מְצֻטָּפָה Ib 3. 22 מעיל Ex 28. 34, 29. 5 Lev 8. 7 Esr 9. 3; = δῦμα

ἐνδυτός, ον: τό, *garment, dress* צָדֵן 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] עָטָף Ib 65. 14; *put on another, clothe in, clothe* עָדָה Jes 61. 10 Ez 16. 11 יעט Jes 61. 10 עָטָה Jer 43. 12 הֶעָטָה Ps 89. 46 הֶעָלָה IIS 1. 24 [δ/λ]

ἐνεγγυς: *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* חָוה Job 15. 17 קִפַּר Gn 24. 66 Ex 9. 16 קִפַּר Hab 1. 5 Ps 88. 12 Job 37. 20; *tell news* or *tales* קִפַּר Gn 40. 8, 41. 8, 12 Ex 10. 2, 18. 8 Job 15. 17; *speak* דִּבֶּר Gn 12. 4, 24. 33, 27. 6 Ex 14. 2 IS 3. 9 דִּבֶּר 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* נַחַח Job 36. 16 תַּחַת Ib., Gn 1. 7 Ex 38. 4 תַּחַתִּית Ex 19. 17; esp. of the nether-world, οἱ ἔ. the gods *below* תַּחַת Dt 33. 27 תַּחַתִּית Dt 32. 22 Ez 31. 14; cf. κάτω
- ἐνέχω: Pass., *to be held, caught, entangled* אָחַז Eccl 9. 12 נָאָחַז Gn 22. 13 Eccl 9. 12
- ἐνῆλατον, τό: as Subst. mostly pl., *rungs of a ladder, which are fixed in the poles or sides* מַעְלָה Ex 20. 26; cf. ἀναβαθμός
- ἐνθα, Adv.: Demonstrative, of Place, *there* שָׁם Gn 2. 8, 48. 7 שָׁמָּה Ib 23. 13, 49. 31 הֵנָּה שָׁמָּה; also with Verbs of motion, *thither* שָׁמָּה IS 9. 6 שָׁמָּה Gn 19. 20, 24. 6; ἔ. καὶ ἔ. *hither and thither* אָנָּה וְאָנָּה IR 2. 36 אֵי-וְהָ אֵי-וְהָ IIR 2. 8; *where*; with Verbs of motion, *whither* אֵי-וְהָ IS 9. 18 IR 22. 24; *at the place whence* אֵי-מִזֶּה Gn 16. 8 IIS 1. 3
- ἐνθάδε, Adv.: of Place, *thither* צָדָה IS 20. 20; *hither* הֵנָּה Gn 15. 16; after Hom. more freq., = ἐνθα, *here* בֹּזֶה Gn 38. 21 IS 21. 10 [cf. ὠδε] 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
- ἐνθαπερ, Adv.: *there where, where*; stronger form of ἐνθα באֲשֶׁר Gn 21. 17 Jud 5. 27, 17. 8 Ruth 1. 16, 17 אֶל-אֲשֶׁר Ib 1. 16
- ἐνθεμα, -θημα, τό: *thing put in, graft* طَعْمٌ = ἐνθημα; v. ἐντίθημι
- ἐνθεν, Adv.: Demonstrative, *thence* מִשָּׁם Gn 11. 8 Lev 2. 2; Relat., for ὅθεν, of Place, *whence* אֵי מִזֶּה IIS 1. 3 מִשָּׁם Gn 3. 23; ἔ. μὲν . . . ἔ. δὲ . . ., *on one side . . . on the other . . .*, הֵנָּה . . . הֵנָּה IIR 4. 35, . . . מִזֶּה . . . מִזֶּה Ex 17. 12, 26. 13; ἔ. καὶ ἔ., *on both sides of . . .*, מִזֶּה Ib.
- ἐνθένδε, Adv.: *hence* מִזֶּה Gn 37. 17, 50. 25
- ἐνθουσιάζω, -ιάω: *to be inspired or possessed by a god, to be in ecstasy* שָׁנַע IS 21. 16 Jer 29. 26 הִשְׁתַּנַּע IS 21. 15
- ἐνθουσιασμός, ὁ: *inspiration, enthusiasm, frenzy* שָׁנַעוּן Dt 28. 28 IIR 9. 20
- ἐνιαυτός, ὁ: (ἐνί, αὐτός) prop. *anniversary* (pl.); *lapse of a year* אַנְשִׁים IS 17. 12; ἐνιαυτῶ *on the expiry of a year* כָּעַת Gn 18. 10 IIR 4. 16 [cf. τηνικάδε]; and so, *any long period of time, cycle, period* עֵדָן Dan 7. 25; *times* עֵתִים Esth 1. 13 Dan 11. 13; cf. ἔτος; v. προβαίνω

- ἔνναιον, τό: *falsa lectio* for ναίον (= ναόν . . .) [ναός, temple; *inmost part of a temple, shrine*] מַעוֹן Ps 26. 8, 68. 6
- ἐνναίω: *dwel* עָנָה Jes 13. 22 Hos 2. 17
- ἐννοέω:—Att. also Dep. ἐννοῦμαι—*have in one's thoughts, consider, reflect; intend* הִתְנַחֵם Gn 27. 42 נוֹי עֵנִי; cf. ἐπι-
ἐνόπη, ἦ: (ἐνέπω) generally, *voice; of things, sound* נִיב Jes 57. 19
- ἐνοχος, ον: = ἐνεχόμενος, *held in, bound by; connected with* אָחִז Eccl 9. 12 Esth 1. 6 נֶאֱחָזוּ Gn 22. 13 Eccl 9. 12 [cf. ἐνέχω]
- ἐνριζώω: *implant* הִשְׂרִישׁ Ps 80. 10; Pass., metaph., *to be rooted, grounded in* שָׂרַשׁ Jes 40. 24 Jer 12. 2
- ἐνταπός: (ἐντείνω) *stretched* נִטְוִי 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* תָּמַתְ, תָּמַתְ תָּמַתְ; of sequence, *thereupon* תָּמַתְ תָּמַתְ תָּמַתְ
- ἐντείνω: *stretch or strain tight* נִטָּה Jos 8. 26; esp. of any operation performed with straps or cords נִטָּה Gn 33. 19 [cf. πηγύσσει] Jes 44. 13 Ps 104. 2 נִטַּע Dan 11. 45 [cf. πηγύσσει]; *pitch the tune high* נִתַּן Jer 12. 8, 51. 55 Thr 2. 7 מוֹדֵדִן; *place exactly in, esp. put into verse, set to music* אָוֶן Eccl 12. 9 מוֹדֵדִן [cf. τείνω, ἐνταπός]
- ἐντειχίζω: *wall in, i.e. blockade* צוֹר Dt 20. 12 Dan 1. 1 ICh 20. 1
- ἐντείχιος, ον, -χίδιος, ον: *enclosed by walls* קְטוּר Ez 46. 22
- ἐντέμνω: *cut up a victim* נָתַח Ex 29. 17 Jud 19. 29 IS 11. 7 IR 18. 23
ἐντερον, τό: in Hom. always pl., except Od. 21. 408, *guts, bowels* מַעֵי מַעֵי IIS 16. 11 Jon 2. 1 Cant 5. 4 Thr 1. 20 מַעֵי מַעֵי IS 4. 19 Dan 10. 16 מִצְרָן; *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 מַעֵים Cant 5. 14; v. ἐντός
- ἐντεῦθεν, Ion ἐνθεῦθεν, Adv. (related to ἔνθεν, as ἐνταῦθα to ἔνθα): of Time, *henceforth* מֵעַתָּה Jes 9. 6, 48. 6
- ἐντήκω: *pour in while molten* נִסָּךְ Jes 40. 19 נִתָּךְ Ez 22. 21 הִתִּיךְ IIR 22. 9 Ez 22. 20 הִנְתִּיךְ Ib. הִצִּיק Jos 7. 23 הִתָּךְ Ez 22. 22; *to be cast* הִוצַק IR 7. 16 Job 37. 18 [cf. δια-, ἐκχέω]
- ἐντηρέω: *guard* נִטַּר Cant 1. 6, 8. 11, 12 נִצַּר Prv 13. 3, 27. 18 [cf. τηρέω]
- ἐντίθημι: generally, *put in or into* הִנִּיחַ Ez 5. 13 הוֹשֵׁם Gn 50. 26; *laid it to his heart* (Od. 21. 355) נָתַן אֵל לְבוֹ Eccl 7. 2 שׁוּם IIS 13. 33, 19. 20 Dan 1. 8; *engraft* צוּק Jes 5. 2 טַעַם
- ἐντολή, ἦ: *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, בִּטֵּן Gn 25. 23 IR 7. 20 Jon 2. 3 בית Gn 6. 14 IIS 5. 9 בֵּיתָה Ex 28. 26 חדרים Prv 18. 8 תוֹךְ Ex 14. 23 Dt 21. 12 IIS 3. 27 Ez 15. 4 בתוך Gn 1. 6 Ex 9. 24 ICh 23. 20 מִתּוֹךְ Gn 19. 29; *within*, i.e. *on this side*, ἐ. Ἄλως ποταμοῦ בתוך הגחל Jos 13. 9, 16; ὁ ἐ. inner, interior (W) יאתון (איתון) Ez 40. 15 אִישׁוֹן Dt 32. 10 אִנְשָׁן; *between* בתוך Gn 3. 8 Ez 6. 13, 29. 3, 31. 14; τὰ ἐ. the *inner parts* of the body מַעֲיִם 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; v. ἀντιάω
- ἐνύπνιον, τό: (ὕπνος) *thing seen in sleep*, in appos. with ὄνειρος; *a vision in sleep* מִנָּאם
- 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.: (ἐνωπη) *in one's face, to one's face* אֶל-פָּנָי Job 2. 5 עַל-פָּנָי Ib 1. 11 בְּפָנָי Job 16. 8
- ἐνωπη, Adv.: *before the face, openly* קִבַּל IIR 15. 10; cf. ὑποπρό or ὑπόπρὸ ἐνώπιος, ον: *facing, to the front* לְפָנָי 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* אָזַן Eccl 12. 9 [cf. ἐντείνω] הָאֲזִין Gn 4. 23 Ex 15. 26 Dt 1. 45, 32. 1 Jes 28. 23 Ps 17. 1, 54. 4, 140. 7, 143. 1
- ἐξ: six שֵׁשׁ Gn 7. 6 IIR 13. 19 Prv 6. 16 שֵׁשׁ Esr 6. 15 سِتَّة
- ἐξαγγέλλω: *tell out, proclaim, make known*, with collateral sense of *betraying a secret* רָגַל 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* أَشْهَر
- ἐξάγω: *lead out, lead away* הוֹצִיא Gn 15. 5, 45. 1; *bring out from* הוֹצִיא Gn 15. 7 Ex 12. 51 הוֹצִיא Ez 38. 8; *lead out to execution* הוֹצִיא Gn 38. 24 Jud 6. 30 Hos 9. 13 הוֹצִיָה Gn 38. 25; *bring out of prison* הוֹצִיא Gn 40. 14 Jes 42. 7 Ps 68. 7, 142. 8 לְהַנְסִיקָה Dán 6. 24 הִסִּקָה Ib.; of merchandise, etc., *carry out, export* הוֹצִיא IR 10. 29 ICh 9. 28 [cf. ἐξοδάω]; *bring off, produce* הוֹצִיא Ps 104. 14; *draw off water* הוֹצִיא Ps 78. 16

- ἐξαγωγή, ἦ: *evacuation* צָאָה Dt 23. 14 צָאָה Jes 4. 4, 28. 8; cf. κάκαη
 ἐξαγωγήμος: *unsettled, migratory, of people* מוצא Ez 12. 4; *for drawing*
off water מוצא IIR 2. 21; cf. ἐξοδισμός
- ἐξαγωγήιον, τό: *duty on exports* מוצא IR 10. 28
- ἐξαγωνίζομαι: *fight, struggle hard* שִׁקַּק Joel 2. 9 הַשְׁתַּקֶּשֶׁר Nah 2. 5
- ἐξαιρέτος, ἦ, ὄν: *taken out, and so, picked out, chosen, choice; esp. of*
booty and things given as a special honour, not assigned by lot בְּכוּרָה
 Jer 24. 2 בְּכוּרָה Hos 9. 10 בְּכוּרִים 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 הֶצַּג Ex 10. 24; *remove people from their*
country; generally, remove הָעֵלָה Gn 50. 24, 25 Esr 1. 11, 4. 2
 ICh 1. 4, 8. 11; *set free, deliver* حَرَّر [non-biblical] שְׁחַרְרַר
- ἐξείρω, Ep. ἐξαιίρω: *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 הַתְּרוּמָם Dan 11. 36; *remove* הִסִּיר Gn 8. 13 Ez 21. 31 ICh
 34. 33 הָעֵיר 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 הוּרָם Lev 4. 10; *arouse, stir up* עוֹרֵר Cant 2. 7 הָעֵיר Jes
 13. 17 Jer 51. 1 Ps 78. 38 Cant 2. 7 Esr 1. 1, 5; *to raise* הָעֵלָה IS 2. 6
 עוֹרֵר 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* غَفْلَةً عَلَى غَفْلَةٍ
- ἐξάλλασσω, -ττω: *change utterly or quite, strengthd. for* ἀλλάσσω הַחֲלִיף
 Gn 31. 7 Lev 27. 10; *changes of raiment; change one's clothes (W)*
 הֶלַף 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* הֶחֱטִיא 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 נָאשָׁם Joel 1. 18; cf. ἀφ-
- ἐξαμάω (A): *mow or reap out, finish mowing or reaping* עָמַר Ps 129. 7
- ἐξαμβλέω: *put out flowers, bloom* הִנִּיחַ Cant 6. 11
- ἐξαπατάω: *deceive or beguile, deceive thoroughly* פָּתָה Jer 20. 7 Ez 14. 9
 פָּתָה Ib. הִתַּל Gn 31. 7; *beguile or assuage* פָּתָה Hos 2. 16; cf. πείθω
- ἐξαποστέλλω: *dispatch* שְׁלַח Gn 43. 4 ICh 24. 23; Pass., *to be dispatched*
 שְׁלַח Ob 1 Dan 10. 11; *send forth* שְׁלַח Jud 12. 9; *send away* שְׁלַח
 Ib 7. 8; *send away, dismiss, e.g. a prisoner* שְׁלַח 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 (חנם) *send away empty-handed* שלח Gn 31. 42 Job 22. 9 (cf. Ex 21. 2, 11); *divorce a wife* שלח Dt 24. 1 Jes 50. 1 Jer 3. 8 Mal 2. 16 أطلق سرح; *destroy, τὰ ὄχρωμάτα ἐξαποστειλεῖς ἐν πυρὶ* LXX 4Ki. 8. 12, שלח IIR 8. 12 [cf. φλογίζω]; *expel* שלח Gn 3. 23 Dt 24. 1
- ἐξαποστολή, ἡ: *sending away* שלוח Ex 18. 2; *discharge of an engine or projectile* إطلاق
- ἐξάπτω: *fasten from or (as we say) to* הפּר Ex 26. 6 הפּר Ex 28. 7; *set fire to* הצית IIS 14. 30, 31 Jer 51. 30; *kindle* היטיב Ex 30. 7
- ἐξαρτύω: *equip thoroughly, fit out* הריק Gn 14. 14
- ἐξεγείρω: *awaken* העיר Zach 4. 1; Pass., *to be awakened* התעורר Jes 51. 17; *wake up* העיר Jes 50. 4; *raise from the dead* עורר Jes 14. 9; *wake up, arouse* העיר Jes 41. 2 Jer 51. 1 Ps 35. 23, 78. 38 Esr 1. 5 [cf. συ-, ἐξάιρω]
- ἐξελώνω: *drive out, esp. drive out, expel from a place; banish* הגלה IIR 15. 29, 16. 9 (ἐλάω is a rare variant of ἐλαύνω, and mainly Poet.)
- ἐξέλκω: *draw, drag out* חלץ Lev 14. 40, 43; *rescue from* חלץ Ps 116. 8 خلص; cf. ἀπαλλάσσω, ἐκλέγω
- ἐξερημόω: *make quite desolate; empty (W)* ירה Gn 24. 20
- ἐξετάζω: *examine well or closely, scrutinize, review* חקר Jer 17. 10 Ps 139. 1, 23 Prv 25. 2 הכיר Neh 6. 12; *make inquiries into a thing from* חקר Dt 13. 15; *examine, approve* חקר Eccl 12. 9; *examine or question a person closely* חקר Prv 18. 17; *estimate; Pass., to be numbered* נחקר IR 7. 47; cf. σκοπέω, δια-; v. p. 150
- ἐξέτασις, ἡ: *close examination, scrutiny, test* חקר Jud 5. 16 Prv 25. 3; *an inquiry* חקר Job 8. 8; *comparison* חקר Jes 40. 28 Ps 145. 3 Job 11. 7, 36. 26; cf. σκέψις
- ἐξετασμός, ὁ: = ἐξέτασις, (pl.), *test* מְחַקֵּר Ps 95. 4; cf. σκεμμός
- ἐξηγέομαι: *to be the leader of; lead, govern* הסיע Ps 78. 52
- ἐξιάομαι: *cure thoroughly* אסף IIR 5. 11
- ἐξικνέομαι: *reach, arrive at a place* השיג Prv 2. 19; *come to as a suppliant* הפניע Jer 36. 25; *arrive at, reach an object* השיג Lev 26. 5 Jes 35. 10; *accomplish* השיג Zach 1. 6; *suffice* השיג Lev 5. 11, 14. 22; v. p. 214
- ἐξισάζω: *make equal* העיר Thr 2. 13
- ἐξισώω: *make equal* שווה IIS 22. 34 השווה Thr 2. 13; or *make even* ישר Jes 40. 3, 45. 2 השוה Ps 5. 9 שווה Jes 28. 25; *bring to a level with* ישר IICh 32. 30 שווה Ps 131. 2; Pass., *to be reduced to a level with* נשתווה Prv 27. 15; Pass., *is levelled, equalized, i.e. resolved in harmony* ישר IR 6. 35; *to be equal or like* שווה Esth 7. 4

- ἐξίστημι: *stand aside from, stray* (W) שטה Nu 5. 12 Prv 4. 15, 7. 25
 ἐξοδεύω: *march out* יצא^א Jes 37. 9 Jer 37. 5; *depart* יצא^א Gn 27. 30; *egress*
 יצא^א Ib 25. 26
 ἐξοδίασμός, 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. ἐξαγωγῆ
 ἐξοιδάινω: = -δέω, *swell or be swollen up* להצכות Nu 5. 22
 ἐξοιμάζω: *wail aloud* ההים Ps 55. 3
 ἐξομοιάζω: *compare, liken* דמה Cant 1. 9 המשיל Jes 46. 5 مائل; Pass.,
become or be like התמשל Job 30. 19
 ἐξορίζω (A): *send beyond the frontier, banish* הוריש Nu 21. 32, 33.
 52; Pass., נגור Jes 53. 8 ICh 26. 21 נגרו Ps 31. 23; *get rid of* ירש Dt
 28. 42 פרק Ex 32. 2 התפרק Ib 32. 3
 ἐξορύσσω: *dig up* נקר Jes 51. 1; *uproot* (W) עקר Eccl 3. 2 שירש Job 31.
 12; נקר gouge out the eyes Nu 16. 14; v. p. 525
 ἐξυψώω: *exalt, elevate* נשא IIS 5. 12 Esth 5. 11, 9. 3 התנשא Nu 16. 3,
 23. 24, 24. 7 IR 1. 5 Ez 17. 14, 29. 15 ICh 32. 23
 ἐξω, Adv.: with Verbs of motion, *out or out of* הוץ Dt 23. 13 הוצה
 Ez 34. 21; without any sense of motion, *outside* הוץ Gn 15. 5 Dt 23.
 13, 14, 24. 11 IR 8. 8 ICh 5. 9 הוצה Ib 32. 5; τὸ ἔ. the *outside*
 הוץ Jud 12. 9 IIR 4. 3 Ez 47. 2 הוצה Ib 40. 44; ἔ. τοξεύματος *out of*
range of arrows קמטתני Gn 21. 16; *without, except, besides* הוץ Eccl 2.
 25 (ἐξω is Adv. of ἐξ, as εἶσω is of εἰς; cf. ἐκτός); cf. τόξευμα
 ἐξωθέω: *thrust out, force out* הוציא IIS 13. 18 נתק Ez 17. 9 התיק Jos 8. 6
 הנתק 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. σχίζω
 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
 ἐπαγκαλιζομαι: *embrace* חבק IIR 4. 16 חבק Prv 5. 20 Cant 2. 6 [cf.
 ὕπ-]
 ἐπαγλαῖζω: *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
 שחק Jud 16. 25
 ἐπαείδω, contr. Att. ἐπάδω: *sing to or in accompaniment* נצח Hab 3. 19
 Ps 4. 1 ICh 15. 21
 ἐπαινετός: *praised, praiseworthy, laudable* محمود محمد; τὸ ἐ. the *object of*
praise מהמד Ez 24. 16, 21, 25 מהמד Thr 1. 7 מהמל Ez 24. 21

- ἐπαινώ: used instead of αἰνέω (Poet. and Ion. Verb, very rare in good Attic); *approve, applaud, commend* שָׁבַח Eccl 8. 15; *assent, agree* אֹת Gn 34. 15 IIR 12. 9 הוֹאִיל Ex 2. 21; *praise* עֲנֵה Jes 27. 2 Ps 88. 1 שָׁבַח Ib 145. 4, 147. 12 הַשְׁתַּבַּח Ib 106. 47; *undertake* הוֹאִיל Dt 1. 5; cf. αἰνίζομαι
- ἐπαίρω, Ion and poet. ἐπαίρω: *raise* הָעֵלָה 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 רֹמַם Jes 1. 2 Ez 31. 4 Esr 9. 9; *lift* הָעֵלָה Gn 37. 28 IS 2. 14 IIR 2. 1 Jer 38. 10, 13 Ez 29. 4 Hab 1. 15 הָרִים Jos 4. 5 רֹמַם Ps 9. 14; *exalt, magnify* הָעֵלָה Ps 137. 6 הָרִים IS 2. 8 Ps 75. 8 Thr 2. 17 רוּם Job 17. 4 רֹמַם Ex 15. 2 Jes 25. 1 רֹמַם Jes 33. 10 Ps 75. 11 Neh 9. 5 הַתְרוּמָה Dan 11. 36; *stir up, excite* הָעֵלָה Jer 50. 9 Ez 16. 40, 23. 46, 24. 8, 26. 3 הָעֵרִי Jes 13. 17, 42. 13 Jer 50. 9 Esr 1. 1 עוֹרֵר Zach 9. 13 Prv 10. 12 Cant 2. 7 רֹמַם 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* הַתְעֵלָה Jer 51. 3 הַתְהַלֵּל IR 20. 11 Prv 25. 14, 27. 1 [cf. αἰνίζομαι, ἐξαιρέω, ἐξείρω, ἐπαγάλλομαι]
- ἐπαίσσω, contr. ἐπέσσω: *assail, assault* הִקִּיץ Jes 7. 6; *make a swoop* הָיִט Jud 7. 21 اِنْقَضِ; v. ἀπονωτίζω
- ἐπαισχύνομαι: *to be ashamed* הוֹבִישׁ Jer 10. 14 Hos 2. 7 הַתְבַּשֵּׁשׁ 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* הִנֵּץ Cant 6. 11 פָּתַח Ib 7. 13; *to be bright* נֹסֵס Jes 59. 19 הַתְנוּסֵס Zach 9. 16 [cf. ἐξ-, ἀθίζω]
- ἐπάνω, Adv.: (ἀνω) *above, on the upper side or part* עַל פְּנֵי Gn 1. 2, 7. 18, 8. 8 IR 7. 42; *before, in front* פְּנֵי אֵל Nu 17. 8, 20. 10 Ez 41. 4 פְּנֵי אֵת Dt 16. 16 IS 1. 22, 2. 11, 17, 18 עַל פְּנֵי Ex 33. 19 IR 6. 3 פְּנֵי Gn 6. 13, 13. 9, 32. 17 Ex 17. 6, 33. 19 Jud 6. 18 Jes 66. 23 אֲמָם; *in the presence of* פְּנֵי Ex 33. 19 Jud 13. 15 Ps 76. 8 Neh 6. 19; *in former times* לְפָנִים Dt 2. 10, 12, 20 IS 9. 9 Job 42. 11 Ruth 4. 7 IICh 9. 11; cf. ἐνωπαδῖς
- ἐπαράομαι: *imprecate curses upon; curse solemnly* הָאָלָה IS 14. 24 IR 8. 31 פָּרַךְ 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. κατα-
- ἐπάρχω: *rule over; rule besides* הִחֵל Hos 7. 5; *begin* הִחֵל Gn 6. 1
- ἐπασκέω: Pass., *set on one against another* הִתְעַשֵּׂק Gn 26. 20

- ἐπαυγάζω: *examine carefully* עִיַן IS 18. 9; cf. οἰωνίζομαι
 ἐπαυλέω: *accompany on the flute* הָלַל 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 מִחְרָת ICh 29. 21 מִחְרָת
 Jon 4. 7 מִמְחָרָת Gn 19. 34; תָּהֵי הַיּוֹם הַזֶּה הַיּוֹם הַמָּחָרָת
 Nu 11. 32
 ἐπεγγελάω: *laugh at, exult over* הִלְעִיב ICh 36. 16 הִלְעִיג Ib 30. 10 [cf.
 δια-, ἐγ-, κατα-]
 ἐπεγείρω: *awaken, rouse up* עוֹרֵר Jes 14. 9 הָעִיר Zach 4. 1; metaph.,
awaken, excite, stir up אָזַר Jes 50. 11 [cf. ἀναιθω] גָּרָה Prv 15. 18
 הַתְגַּרָה Dt 2. 5, 9, 19 הַתְגוֹרֵר Jer 30. 23 עוֹרֵר Zach 9. 13 Cant 2. 7
 הָעִיר Jes 13. 17 Jer 51. 1, 11 Cant 2. 7 [cf. ἐξ-, ἐξαιρώ]
 ἐπεῖδον, aor. 2, inf. ἐπιδεῖν, with no pres. in use, ἐφοράω being used
 instead: *look upon, behold, see*; esp. of the gods, *look upon* human
 affairs, הָעִיד Job 29. 11 شَاهَد
 ἔπειτα, ἔπειτε(ν): Adv., (ἐπί, εἶτα); of mere Sequence, without any
 notion of cause, *thereupon, thereafter, then* אַחֲרָיִם Esr 4. 13 [cf. παρὰ
 πόδας, παρ ποδός] بَعْدَ; *just then, at the time* אֲדִין Dan 2. 15 אֲדִין
 Ib 2. 14 וְאֲדִין Esr 5. 5
 ἐπεῖνδυμα, τό: *upper garment* מַעֲטָפָה Jes 3. 22 מַעֲלִי Ex 28. 34, 29. 5; cf.
 ἔνδυμα
 ἐπειδύνω, -δύω: *put on over* אָפַד Ex 29. 5 Lev 8. 7 הֶעֱטָה Ps 89. 46
 [cf. ἐκδύω, ἀπο-]
 ἐπειδύτης, ό: *robe or garment worn over another* אַבְנֹת Lev 8. 7, 13 אָפַד
 Lev 8. 7 אָפַדָה Ex 28. 8 Jes 30. 22 בְּדִים Ez 9. 2 Dan 10. 5 בְּתִים
 IIR 23. 7 [cf. βαδδύν] פְּטִישׁ/פְּטִישׁ 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. ἐπασκέω
 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*
 הִלָּךְ 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 (הִת-פָּעַל/עָט/עָט)
- ἐπεύχομαι: *boast* תִּבְחַח
 ἐπέχω: *extend, spread out* הִחְזִיק Mich 7. 18 ICh 26. 8 מִשֵּׁף Ps 85. 6

- ἐπιμαρτυρῶ: *testify upon* מְשַׁחֵת *testify upon* Dt 25. 11 מְשַׁחֵת Jud 5. 14 Am 9. 13 Cant 1. 4 مَسَّك; of writings, *contain* החזיק ICh 4. 5; *aim at, attack* מְשַׁחֵת Jud 4. 6; *hold back, keep in check* הַתְּאָפֵק Gn 43. 31, 45. 1 Esth 5. 10 עָקַב Gn 27. 36 [cf. κατ-]; *stay, pause, tarry* בָּשַׁשׁ Ex 32. 1 Jud 5. 28; *preserve (W)* החזיק Neh 3. 4, 6; cf. ὀψίζω
 ἐπιμάλλω: *send upon* הַשְׁלִיחַ IIR 15. 37 [cf. διαστέλλω]; *lay hands upon* שָׁלַח 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 שָׁלַח Prv 31. 19; cf. ἐπιστέλλω
 ἐπιβοηθεύω: *come to aid, succour* הַמְּשֵׁה IIS 22. 17 [cf. ἀποσώζω] עֹזֵב Jer 49. 25 הַעֲזִיר ICh 28. 23
 ἐπιβρέμω: *make to roar* הַרְעִים Ps 29. 3; *roar out* הַרְעִים IIS 22. 14 Job 37. 4
 ἐπιγαμβρευτής, ὁ: *one connected by marriage* יָבָם Dt 25. 5, 7 יָבָמָה Ib 25. 7, 9 Ruth 1. 15
 ἐπιγαμβρεύω: *take a woman to wife as her husband's next of kin* יָבָם Gn 38. 8 Dt 25. 5, 7
 ἐπιγαυρόω: *make proud* גָּבַר Zach 10. 6
 ἐπιγίγνομαι, -γίνομαι: of things, *come at the end* פָּגַע Jos 16. 7, 19. 11; *come upon, assault, attack* פָּגַע Jud 8. 21, 15. 12 IS 22. 17, 18 IR 2. 25, 29, 31, 32, 34, 46; v. p. 214
 ἐπιγιγνώσκω, -γινώσκω: *look upon, witness, observe* הִתְבּוֹנֵן IR 3. 21 Job 31. 1 הַשְׁנִיחַ Jes 14. 16 Ps 33. 14 Cant 2. 9; *learn to know* הִתְבּוֹנֵן Ps 119. 100, 104 הִתְחַכֵּם Eccl 7. 16 [cf. συγ-, πίνυμι, πέπνυμαι]
 ἐπιγουνίς, ἰδος, ἥ: *part above the knee* فَخِذٌ فَخِذٌ فَخِذٌ; *part above the knee, great muscle of the thigh, taken as a sign of strength and vigour* פָּחַד Job 40. 17
 ἐπιγράφω: *mark the surface, graze* חָקַק Nu 21. 18; *write upon, inscribe* חָקַק Job 19. 23; cf. ῥήγγυμι
 ἐπιδέχομαι: *receive* קָבַל Esr 8. 30; *welcome* קָבַל ICh 12. 18 (19); *take on oneself, undertake* קָבַל Esth 9. 23, 27 ICh 29. 16; *accept* קָבַל Prv 19. 20 Job 2. 10 ICh 21. 11
 ἐπιδέω (A): *bind up, bandage* חָבַשׁ Jes 30. 26, 61. 1 Ez 34. 4 Hos 6. 1 Job 5. 18 חָבַשׁ Ps 147. 3 חָבַשׁ Jes 1. 6 Ez 30. 21; cf. ζεύγνυμι, ἐπι-
 ἐπιδιώκω: *pursue after* הַדְּבִיק Gn 31. 23 Jud 20. 45 IIS 1. 6
 ἐπιδορατίς, ἰδος, ἥ: *dewlap* (nisi legendum ἐπιδορά τις vel ἐπιδορίς) لُغْدُود [Arabic confirms correctness of ἐπιδορατίς]
 ἐπιδοσις, ἥ: *free giving; free gift, esp. voluntary contribution to the state, 'benevolence', benefaction* נָדְבָה Ex 35. 29 Lev 7. 16 Ez 46. 12 הַשְׁוֵרָה IS 9. 7; *devotion, addiction, to a thing* נָדְבָה Hos 14. 5 [cf. δόσις]

- ἐπιζητέω: *seek after* בַּקֵּשׁ Gn 37. 16 Dt 4. 29, 13. 11 IIS 4. 8 Ez 7. 26 Hos 3. 5, 5. 15 Eccl 7. 28; *wish for* בַּקֵּשׁ 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* בַּקֵּשׁ 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 בַּקֵּשׁ Jer 50. 20 Ez 26. 21 Esth 2. 23; *request* בַּקֵּשׁ Esth 2. 15, 4. 8, 7. 7; *seek for besides* בַּקֵּשׁ Prv 23. 35; *demand, require* בַּקֵּשׁ Gn 31. 39, 43. 9 IIS 4. 11 Dan 1. 20 Neh 5. 18
- ἐπιζήτησις: *desire, craving* בַּקֵּשָׁה Esth 5. 3
- ἐπιθάλλω: *flourish* הַצְלִיחַ 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. ἀγλαΐζω, κατορθόω
- ἐπιθεωρέω: *examine over again or carefully; inspect* שָׁבַר Neh 2. 13, 15 [cf. θεωρέω]
- ἐπιθήγω: *whet or sharpen yet more* הַתְּאַחַד Ez 21. 21 הוּחַד Ez 21. 14, 15, 16
- ἐπίθημα, ατος, τό: *something put on; hence, lid, cover* צִמִּיד Nu 19. 15
- ἐπικαινίζω: *renew, restore* הִדַּשׁ Jes 61. 4 IICh 24. 4, 12 קִדַּשׁ Neh 3. 1 [cf. ἀνα-, ἐπικτίζω]; הִתְחַדַּשׁ Ps 103. 5
- ἐπικαίω: *burn on an altar* נִיחַוַח Gn 8. 21 Ex 29. 18 Lev 2. 12, 26. 31 Ez 6. 13, 20. 28; *burn on the surface, scorch* אָכַל Ex 3. 2; *brand* קָעַקַע Lev 19. 28
- ἐπικαλέω: *invite; call before one, summon*, of the Ephors הַקְהִיל Nu 20. 8, 10 Dt 31. 28 (הַקְהִיל) 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* הַתְּכַסֶּה Gn 24. 65 Jes 59. 6 Prv 26. 26 הַלְפַח Ruth 3. 8 עָלָה Cant 5. 14 הַתְּעַלֶּה 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 הַתְּכַסֶּה IR 11. 29 IIR 19. 1, 2; *conceal (W)* כָּפַר Jes 47. 11 [cf. ἐπικρύπτω]
- ἐπικάμπτω: *bend into an angle* הַצְמִיד Ps 50. 19; *Pass., bend or turn, form a curved line* צָמַד IIS 20. 8
- ἐπικάμψις, εως: *curvature* צִמִּיד Gn 24. 22 Ez 16. 11, 23. 42 [cf. ἐπίθημα]
- ἐπικείμαι: *to lie in or on* הַצִּיעַ Ps 139. 8; *to be laid upon* הַצִּיעַ Jes 58. 5 הַצִּיעַ Esth 4. 3; cf. מִצַּע/κοιτάριον, Dim. of κοίτη/ἵצוע
- ἐπικεύθω: *conceal, hide* כָּחַד Gn 47. 18 IS 3. 17, 18 Jer 50. 2 Job 27. 11 הַכְחִיד Ib 20. 12 הִתְכַּחֵשׁ IIS 22. 45; *v. ἐπιψεύδομαι*
- ἐπικόπτω: *lop, pollard* נָקַה Jes 17. 6; *dress blocks of stone* חָטַב Ps 144. 12 חָצַב Jes 51. 1

- ἐπικρίνω: *select, pick out*; Med., *choose for oneself, pick out* לו הקרה Nu 35. 11
- ἐπικρύπτω: *throw a cloak over, conceal* חבא Job 24. 4 החביא Jos 6. 17, 25 IR 18. 4, 13 Jes 49. 2 התחבא Gn 3. 8 IS 14. 11, 22; freq. in Med., *disguise* התנכר IR 14. 5, 6 התחפש IS 28. 8 IR 22. 30 Job 30. 18 ICh 18. 29, 35. 22; cf. κατα-, ἐπικαλύπτω
- ἐπικτίζω: *found in addition or anew* חדש Jes 61. 4 קדש Neh 3. 1
- ἐπικτυπέω: *make a noise upon; stamp on the ground with the feet* נמא Job 39. 24
- ἐπικυδής: *glorious, distinguished, brilliant, successful* נכָּבֵד 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. ἔγκυδον]
- ἐπικυδιάω: *vaunt oneself* התכבד Prv 12. 9
- ἐπικυνέω: *kiss on the lips* נשק Cant 1. 2 [cf. ἀσπάζομαι]
- ἐπικωκύω: *lament over* בכה Jer 31. 15 (14) Ez 8. 14
- ἐπιλέγω: *say against one* התלחש Ps 41. 8 [cf. συλλέγω]
- ἐπιλείχω: *lick* לחך Nu 22. 4 IR 18. 38 Jes 49. 23 לקק Jud 7. 6
- ἐπιλήθω: Pass., *to be forgotten* השתכח Eccl 8. 10 [cf. ἐκλανθάνω]
- ἐπιμαντεύομαι: *prophecy* הנשיא Ez 12. 10; cf. ἐκφέρω, προ-
- ἐπιμένεω: *stay on, tarry, wait* האמין Job 39. 24; *persist in, cleave to* האמין Dt 28. 66 נאָמַן Ps 78. 8, 37; *endure* נאָמַן Dt 28. 59 IIS 7. 16 Jer 15. 18 Ps 78. 8, 37, 93. 5
- ἐπινέμω: *allot, distribute* מנה Job 7. 3 Dan 1. 10, 11; κατα-: *distribute, allot, freq. of pasture; plunder, ravage* מנה Ps 68. 24
- ἐπινοέω: *think on or of, contrive; have in one's mind, intend, purpose* התנחם Gn 27. 42
- ἐπινοτίζω: *sprinkle on the surface* הוה Ex 29. 21 Lev 4. 6, 17, 5. 9, 14. 7
- ἐπιξανθίζω: *brown over by toasting* הצהב Esr 8. 27
- ἐπιξύω: *grate over* הקציע Lev 14. 41 הקצה Ib.
- ἐπίουρος, ὁ: = οὐρος (B), *guardian, watcher, ward* خفیر خفیر; *wooden peg, pin* خابور
- ἐπιπαίζω: *mock at* הבוה Esth 1. 17
- ἐπιπετάννυμι: *spread over* הפיץ Dt 4. 27 Jes 28. 25
- ἐπιπηδάω: *leap upon, rush at, assault* פסח IR 18. 26
- ἐπιπιέζω: *press upon* פצפץ Job 16. 12; cf. πιέζω
- ἐπιπίμπλημι: see p. 343
- ἐπιποτίζω: *water* השקה 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* וורר IIR 4. 35

- ἐπιρράπτω: *sew or stitch on* תפר Ez 13. 18
 ἐπιρρέπω: *lean towards, incline* התרפק Cant 8. 5
 ἐπιρρήγνυμι: *break* גרם Nu 24. 8; cf. κατα-
 ἐπισημνύομαι: *pride oneself on a thing* התמם IIS 22. 26
 ἐπισημαίνω, -σαμαίνω: *mark; indicate, signify; distinguish; ἐπισημαίνομαι*
 = ἐπισημειόομαι (*distinguish, observe*) זמן Esr 10. 14 Neh 10. 35,
 13. 31
 ἐπισκεπάζω: *cover over* הפה ICh 3. 5, 7, 8, 9 צפה Ex 25. 11 IR 6.
 15, 20 ICh 3. 6, 4. 9 צפה Ex 26. 32 Prv 26. 23 [cf. σκεπάζω,
 ἐπικαλύπτω]
 ἐπισκευάζω: *make afresh, repair, restore* בדרק ICh 34. 10 פסג Ps 48. 14
 גִּזְרֹה (the Hebrew homologues incorporate the preposition)
 ἐπισκευή, ἦ: *repair, restoration* בדרק IIR 12. 6
 ἐπισκιάζω: *throw a shadow upon* הטה Ps 5. 12, 91. 4 Job 3. 23 הציל
 IIS 20. 6; *conceal, obscure* הטה Ex 40. 21 Job 38. 8
 ἐπισκοτέω: (σκότος) *throw a shadow over* הקדיר Ez 32. 7, 8; *metaph.,*
throw darkness or obscurity over הקדיר Ib 31. 15; = ἐπισκοτάζω,
 -τίζω
 ἐπισκότησις, ἦ: *darkening, obscurity, of the sun or moon in eclipse*
 קדרות Jes 50. 3 [cf. σκότωσησις]
 ἐπισπένδω: *pour upon or over, esp. as a drink offering* נסה ICh 11. 18
 הטה Gn 35. 14 Nu 28. 7 IIS 23. 16 הטה Ex 25. 29
 ἐπίστασις, ἦ: (ἐπίστημι) = ἐπίστασία II (*authority, dominion*), *superin-*
tendence תפקיד Jer 37. 13
 ἐπιστατεία, ἦ: (ἐπιστατέω) *office of ἐπιστάτης* פקדה 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 נצב Ruth 2. 6 הפקיד Gn 39. 5 IIR 7. 17, 25. 23 פקד
 IIR 12. 12 הפקד IIR 22. 5 ICh 34. 12; *stand by, aid* התיצב Ps
 94. 16 ICh 20. 6; *exercise the office of ἐπιστάτης* III (*president,*
overseer, superintendent, in charge of any public building or works)
 נצח Ps 4. 1 Esr 3. 8, 9 ICh 15. 21 ICh 2. 1 [cf. ἐπαείδω, ὑπάδω]
 ἐπιστάτης, ὅ: (ἐπίσταμαι) *one who is set over, chief, commander* נציב IS
 13. 3 IIS 8. 6, 14 ICh 8. 10 פקיד IIR 25. 19 Neh 11. 14 שוטר
 Dt 1. 15, 16. 18 Prv 6. 7 ICh 23. 4 ICh 26. 11; *supervisor* פקיד
 Gn 41. 34 Jer 20. 1 Neh 12. 42; *president, overseer, superintendent,*
in charge of any public building or works שוטר Ex 5. 10, 14, 15;
governor, administrator נציב IR 4. 19 ICh 17. 2 פקיד Neh 11. 9
 ἐπιστεγάζω: *roof over* سقف

ἐπιστέλλω: *enjoin, command* שָׁלַח Job 38. 35

ἐπιστρέφω: *turn about, turn round* טָוֹף; *turn towards* הִטִּיף 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 סָכַסְךָ Jes 9. 10 שָׁגַב Jes 9. 10 Ps 20. 2, 59. 2 שָׁגַב Prv 29. 25 הִשְׁגִּיא Job 36. 24 הִשְׁגִּיב Job 36. 22 הִשְׁגָה Ps 73. 12; *to be or grow strong* הִחֲזִיק Dan 11. 32 הִתְחַזַּק Nu 13. 20 IS 4. 9 IIS 3. 6 ICh 19. 13 ICh 1. 1

ἐπιταχύνω: *hasten on, urge forward* הִחִישׁ Jes 5. 19 Ps 55. 9; cf. ταχίζω

ἐπιτεινῶ: = ἐπιτανύω, *stretch; stretch upon or over* הִטָה Jes 54. 2 Jer 15. 6; *urge on, incite* הִטָה Prv 7. 21; Pass., *suffer more intensely, to be tormented, racked, to be tortured* הִטָה Am 5. 12 Mal 3. 5 Ps 27. 9 Prv 18. 5

ἐπιτελειῶ: (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 גָּלָה Jes 33. 1 הִתָּם Ib., Dan 8. 23; esp. of the fulfilment of oracles שָׁלַם IIR 9. 26 השְׁלִים Jes 44. 26; *bring to perfection* הִתָּם Job 22. 3; *pay in full* הִצָּלָה ICh 9. 15, 16 שָׁלַם Gn 44. 4 Ex 21. 34 Jud 1. 7 IIR 9. 26 Jes 57. 18, 65. 6 Jer 16. 18 Prv 7. 14 שָׁלַם Ps 65. 2 Prv 13. 13; *to have to pay, be subject to a burden* הִעֲלָה IR 9. 15, 21; cf. ἀπο-

ἐπιτίθημι: *lay, put or place upon, of offerings laid on the altar* שָׂוַם Gn 22. 6, 9 נָתַן Lev 2. 15, 22. 22; *set meats on the table* שָׂוַם Gn 43. 31 IIR 6. 22 נָתַן Ex 25. 30 IIR 4. 43, 44 הִשָּׂם Gn 24. 33; *turn towards* שָׂוַם Ez 6. 2, 13. 17, 21. 2, 7 הִשָּׂים Ib 21. 21; *put on a covering or lid* שָׂוַם Ex 40. 19 נָתַן Ib 25. 21; *put to, add, grant or give besides* יִסֵּף Lev 22. 14 Jes 38. 5 הוֹסִיף IS 3. 17 IIR 20. 6; *impose, inflict burdens* שָׂוַם Jud 1. 28 Esth 10. 1 נָתַן Jos 17. 13; *place a helmet on his head* שָׂוַם Ex 29. 6 Esth 2. 17 נָתַן IS 17. 38; *laying one's hands upon* שָׂוַם IIR 13. 16 הִשִּׂיחַ Gn 48. 14; *make an attack* שָׂוַם 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* הִשִּׂיא Lev 22. 16

ἐπιφθέγγομαι: *simply, utter, pronounce* בָּטָא Lev 5. 4 Ps 106. 33

ἐπιφθονέω: *bear hate or a grudge against* קִנָּא Nu 5. 14 Jes 11. 13 [cf. φθονέω]

- ἐπίφθονος, ον: *liable to envy or jealousy, jealous* (W) קנא Ex 20. 5 קנוא
Jos 24. 19 Nah 1. 2 [cf. φθονερός]
- ἐπιπλεγέθω, -λέγω: *heat, inflame; metaph., inflame, excite* יהדליק Jes 5.
11; metaph., *to be brilliant* הקתלקק Ex 9. 24 Ez 1. 4
- ἐπιφυλλίζω: *glean grapes in a vineyard* עורלל Lev 19. 10 Dt 24. 21
- ἐπιφυλλίς: (φύλλον) *small grapes left for gleaners* עגלה Jud 8. 2 Jes 17.
6, 24. 13 (φύλλον: leaf) עלה Lev 26. 36)
- ἐπιχειρέω: *make an attempt on, attack* (יד) שלח Ex 24. 11 IS 26. 9
- ἐπιχείρημα, τό: *undertaking, attempt* (יד) משלח Dt 12. 7; esp. of a
military enterprise (יד) משלוח Jes 11. 14
- ἐπιχλευάζω: *jeer, make a mock of* התקלס IIR 2. 23 Hab 1. 10
- ἐπιχρίω: *anoint, besmear* משח Gn 31. 13 Ex 29. 7, 30. 26 IS 9. 16;
cf. χρίω
- ἐπίχρισις: *smearing over* משחה Ex 40. 15 Lev 7. 35 Nu 18. 8; cf. χρίσις
- ἐπίχρισμα: *unguent* משחה Ex 25. 6; cf. χρίμα, -ίσμα: *anointing*
- ἐπίχριστος: *smearred on* משוח Ex 29. 2 IIS 3. 39 משיח Lev 4. 3 IIS 1.
14, 21; cf. χριστός
- ἐπιχώριος, α, ον: *of persons, οἱ ἐ. the people of the country, natives* אזור
Ex 12. 19, 48, 49 Lev 23. 42 [cf. ἐγχώριος: אכר, חורי, נכרי]
- ἐπιψαύω: *touch on the surface, touch lightly* גשש Jes 59. 10 מוש Gn 27.
12, 21, 22 משש Ib 31. 34, 37 Dt 28. 29 המיש Ps 115. 7; ἐπιψάω: *stroke*
- ἐπιψεύδομαι: *lie still more; feign* קוב Ez 13. 19 קחש Dt 33. 29 Ps 18. 45
התכחש IIS 22. 45 [cf. κατα-]; *deceive* קוב IIR 4. 16 קחש 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
גשש, מוש, המש 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. ἐπιψαύω
- ἐπιψοφέω: *rattle at or with, applaud* פוז IIS 6. 16
- ἐπιψύχω: *cool* הקר Jer 6. 7
- ἐπογκόω: *stuff* הנק Nah 2. 13 פנק Prv 29. 21
- ἐποικέω: *to be settled near or with hostile views against* הושיב IR 21. 10
- ἐποικίδιος, α, ον: *presiding over the house* מושיבי Ps 113. 9
- ἐποπτεύω: *keep watch* יבב Jud 5. 28
- ἐπόψομαι: fut. of ἐφοράω (*observe*) הביט Nu 23. 21 Jes 18. 4; *look upon,*
behold הביט 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 ביצה Dt 22. 6 Jes 59. 5 Job 39. 14 بيضة
- ἐπωδός, ον: (ἐπάδω) Subst. *a charm for or against* אפור Jud 17. 5, 18.
14 Hos 3. 4; = ἐπωδή; cf. ἐπενδύτης
- ἐπωμίς, ἡ: (ὤμος) Poet. *shoulder* שכם Gn 9. 23, 49. 15 Job 31. 22

- ἐφαιρέομαι: *choose as successor* בָּכַר Dt 21. 16
- ἐφάμαρτάνω: *miss one's aim* הִחַטִּיא Jud 20. 16 [cf. ἀφ-, ἐξ-]
- ἐφάπτω, ἐπάπτω: as law term, *claim as one's property* עֲבַת Mich 7. 3;
Pass., *to be kindled* הִצִּית Jud 9. 49 IIS 14. 30, 31 [cf. ἐξ-]
- ἐφέδρα, ἐπέδρη, ἦ: *stable* אָרִיה ICh 32. 28 אָרוּה Ib. אָרִיה Ib 9. 25
- ἐφεδρεία, ἦ: in war, *reserve; lying in wait; watchfulness* אֹרֵב Jos 8. 7
אָרֵב Job 37. 8, 38. 40 [cf. ἐνεδρεύω: *ambush*, ἐνεδρεία: *ambush*]
- ἐφεδρος, ον: generally, *one who waits to take another's place, a successor*
עָצָר Jud 18. 7
- ἐφέλω: *drag or trail after one; oi ἐπελκόμενοι the stragglers of an army*
הִנְחָשְׁלִים Dt 25. 18
- ἐφέπω: *follow, pursue*, once in Hom. in hostile sense אִפְי IIS 22. 5
Jon 2. 6 Ps 40. 13 [cf. ἀμφιβαίνω]
- ἐφεσις, ἦ: (ἐφήμι) a law term, *appeal to a judicial tribunal from a lower tribunal* הִפָּךְ Eccl 5. 7 اِسْتِنَاف; (ἐφίεμαι) *aiming at a thing, appetite, desire* אָוה Dt 12. 15, 18. 6 IS 23. 20 תִּפְאוּה Gn 3. 6 Nu 11. 4 Ps 21. 3; cf. ἀγάπη
- ἐφηβος, ἐφάβος, δ: (ἡβη) *one arrived at adolescence (i.e. the age of 18 years)* صَبِيَّ شَاب v. p. 127
- ἐφηβοσύνη, ἦ: *age of an ἐφηβος, adolescence* شَبَاب
- ἐφηγεόμαι: *lead to a place* גָּהַל Ex 15. 13 הִנִּיחַ Jud 16. 26 Jes 14. 1 Ez 37. 14, 44. 30 [cf. ἀναπαύω] הִנְחָה Nu 23. 7 IIR 18. 11 Prv 18. 16 הִנְעִל Dan 2. 25 [cf. ὑφ-]
- ἐφίημι: *long for, desire* אָוה Dt 12. 20 Jes 26. 9 Prv 21. 10 הִתְאוּה Nu 11. 4 Jer 17. 16 Ps 45. 12 יֵאֵב Ps 119. 131; cf. ἀγαπάω
- ἐφικνέομαι: simply, *reach or hit with a stick* פִּגַע Ex 5. 3 IS 22. 18; *reach, extend* הִגִּיעַ Gn 28. 12 Job 20. 6 ICh 3. 11, 12; *reach, attain* הִגִּיעַ Jes 25. 12 ICh 28. 9; *to visit with* בָּנַע Gn 12. 17 נָגַע Ps 73. 5 פִּגַע Ex 5. 3 הִפְגִּיעַ Jes 53. 6; v. p. 204
- ἐφίστημι: *set over* צָוה 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 46. 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 ICh 11. 13; *halt, stop* שָׁבַח Gn 2. 2, 3, 8. 22 Jes 24. 8 Job 32. 1
- ἐφόλκιον, τό: (ἐφέλω) *small boat towed after a ship* فُلُوكَه
- ἐφοπλίζω: *get ready; fit out, equip, make ready; arm oneself, get ready to attack* הִעָפִיל Nu 14. 44; cf. ὀπλίζω

ἐφοράω: *observe* راعى; *oversee* רעה Jer 23. 2, 4 Ez 34. 8, 23 Mich 5. 3, 5; of the gods, *watch over* רעה Gn 48. 15; cf. ἀγγέω, θυραυλέω, τρώγω ἐφόριος, α, ον: (ὄρος) *on the border or frontier*, ἀγορά ε., where the people of the adjacent states met for market and other purposes גליל IR 9. 11 Jes 8. 23; ἐφόρια, τά, *boundaries* גבול Gn 10. 19 IS 5. 6 גבולה Dt 32. 8 Jes 28. 25

ἐφορος, ὁ: (cf. ἐπίουρος) *overseer, guardian, ruler* רעה Jes 56. 11 Jer 23. 1, 2 Ez 34. 2 Mich 5. 4 Zach 10. 3; at Sparta, ἔφοροι, οἱ, *the ephors*; title of magistrates at Heraclea, in the Eleuthero-Laconian cities, also of officials of corporations פּר (פוטי) Gn 39. 1 פּרע Ib 41. 45 פּרעה Ib 12. 15; cf. Κάβειροι, οἱ: *the Cabeiri*, divinities worshipped especially in Lemnos, Samothrace and Boeotia; sg. Κάβειρος; freq. in Boeotian inscr. (written -βιρ-); Καβειρίδες νύμφαι, and Καβειρώ, ἡ, *the sisters and mother of the Cabeiri* גבירה ἐφυσμένω: *chant or utter over* זמר Jud 5. 3 IIS 22. 50 Jes 12. 5 Ps 21. 14, 33. 2, 47. 7, 8, 66. 2, 71. 22 שן Dt 6. 7 תנה Jud 5. 11; *sing a dirge or mournful strain* תנה Ib 11. 40; *sing of* זמר Jud 5. 3 Jes 12. 5 ἐφύμνιον, τό: *burden, refrain* שנינה Dt 28. 37

καθά: Adv. for καθ' ἃ, *according as, just as* כן (כְּדִבְרֶךָ) Gn 47. 30 (כְּתוֹב) IR 2. 3 כפי Lev 25. 52 Nu 6. 21, 7. 5; also καθάπερ, κατάπερ, *like as if, exactly as* כְּאִשֶּׁר Gn 7. 9, 8. 21; *like* כְּרֵאוֹבֵן Ib 48. 5; = καθώς καθαγίζω: *devote, dedicate* קדש Ex 29. 1, 37 Nu 6. 11 IR 8. 64 הקדיש Nu 3. 13 Dt 15. 19 Jud 17. 3 IIS 8. 11 ICh 26. 26; *make offerings* קדש Ex 29. 27; generally, *burn, esp. burn a dead body* דשן Ps 20. 4 καθαγίζω: *purify* קדש Lev 16. 19 קדש Ez 48. 11; *hallow* קדש Ex 29. 1, 37 IR 8. 64 הקדיש 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) חרבה Lev 26. 31 Jes 49. 19 Jer 25. 18 Ez 33. 24 Mal 1. 4 חרם Zach 14. 11 Mal 3. 24 חרמה Nu 21. 3; *subjugation* חרם Jes 43. 28

καθαίρεω, κατ-, κατάγρημι, λαθελεῖν: of sorcerers, *bring down from the sky* הַתְּנוֹר אַת־ Dan 2. 34, 45; חַר (חַרִּין) Ib 2. 27, 4. 4 [cf. δικάζω, σπαράσσω]; *kill, slay; put down; annihilate, exterminate* (W) החריב IIR 19. 17 החרים 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 קטל Dan 5. 19; Pass. החרב IIR 3. 23 החרם Ex 22. 19 קטל Dan 5. 30, 7. 11 קטל Ib 2. 14, 3. 22 התקטל Ib 2. 13 קטל

[cf. *κτείνω*] *جزر*; *remove utterly from*, Pass., *נגור* Jes 53. 8 Ps 88. 6 ICh 26. 21 [cf. *ἐξορίζω*]; *raze to the ground, demolish* *בחר* ICh 34. 6 *החרים* Jes 49. 17 *החרים* Nu 21. 2, 3 Jos 11. 21 *ערער* Jer 51. 58; Pass., *החרב* Ez 29. 12 *עורר* Jes 23. 13 *התערער* Jer 51. 58; as law-term, *condemn* *נגור* Ez 37. 11 Thr 3. 54 *החרים* Jes 34. 2; simply, *decide* *גור* Job 22. 28 *נגור* Esth 2. 1; *fetch down as a reward or prize* *החרים* Lev 27. 28 Mich 4. 13; Pass., *החרם* Lev 27. 29 Esr 10. 8; cf. *καθιέρωσ* *καθέζομαι*, fut. *καθεδοῦμαι*: *sit down, take one's seat* *قعد*; *preside* *ישב* Ps 29. 10; cf. *ἵζω*

καθιερεύω: *sacrifice, offer* *הקריב* Lev 1. 13, 7. 29, 23. 8, 16 Nu 28. 2, 26, 27

καθιέρωσ: *dedicate, devote* *הזיר* Nu 6. 2, 5, 12 *החרים* Lev 27. 28; Pass., *הזיר* Hos 9. 10 *החרם* Lev 27. 29 [cf. *ἱέρωμα*: *חרם* Jos (6. 24) 7. 1] *καθίζω*, *κατ-*: causal, *make to sit down, seat* *השיב* IR 2. 24, 21. 9, 10, 12 Thr 3. 6 ICh 23. 20; *set, place* *השיב* Gn 47. 6, 11; *encamp* *השיב* IS 30. 21; *set up* *ישב* Ez 25. 4; *marry* *השיב* 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 *συννοικέω*, *q.v.*]

καθικετεύω, *κατ-*; strengthd. for *ἱκετεύω* (*supplicate, beseech; beg of one that* *הכה* Jes 30. 18 *פגע* Gn 23. 8 Ruth 1. 16 *استشفع إلى شفع*) *entreat earnestly* *הכה* Jes 8. 17, 64. 3 Ps 33. 20 Job 32. 4 *הסניע* Jes 53. 12, 59. 16 Jer 36. 25; cf. *ἱκετεύω*; p. 214

καθαίνεομαι: *reach, touch* *הגיע* Jes 6. 7 Jer 1. 9 Ps 88. 4 *השיק* Ez 3. 13; *κατικόμενον, τό*, *that which comes to one, one's share of an inheritance, הגיע* Eccl 8. 14

κάθισμα: *seat* *מושב* IS 20. 18, 25 Ez 28. 2 Ps 132. 13 *מקב* Cant 1. 12; cf. *ἵσμα*

καθιστάνω, *-τημι*: *set down* *حط*; *set up, erect, of stones* *הציב* Jer 31. 21 (20); *replace, restore* *הטה* Gn 31. 39; *set in order, array, of soldiers* *הציב* Gn 21. 28; *ordain, appoint* *הוציר* Neh 13. 13 *צוה* IR 1. 35; *to be established or instituted, prevail* *נצב* Ps 82. 1, 119. 89 [cf. *σέβωμαι*]

καθοράω, *κατ-*; fut. *κατόψομαι*, 3 sg. pf. *κατώπται*, aor. 1 *κατώφθηγ*: *look down* *הביט* Jes 51. 6, 63. 15 Ps 33. 13, 104. 32; *see distinctly* *הביט* Hab 1. 5; *descry, perceive* *הביט* Nu 23. 21; *behold* *הביט* Ib 12. 8, 21. 9 Jes 51. 1, 2, 63. 5 Hab 2. 15 Ps 13. 4, 84. 10, 91. 8, 119. 15; *observe* *הביט* Jes 18. 4 Hab 2. 15 Ps 119. 15 Job 6. 19; *to look and see whether* *הביט* Thr 1. 12

καθώς: Adv. = *καθά*; of Time, *as, when* *כאשר* Gn 18. 33, 20. 13

κάμπ: Ep. for *κατά* before *π, φ*

- καταβάλλω, Ep. 3 sg. κάββαλε, imp. καταβρόντων: *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*
 חבל 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* היטיב 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* חבל Job 39. 3; *paying down,*
esp. by instalments; money as a deposit by way of caution חבל
 Ez 18. 12 חבלה Ib 18. 7; *periodical attack of illness, fit* חבל Hos
 13. 13 Ps 18. 5
 καταβρέχω: *drench, soak, steep; Pass., מרובכת* Lev 7. 12; cf. δια-
 καταβρύκω: *bite in pieces, eat up* כרסם Ps 80. 14; cf. κατατρώγω
 καταγελάω: *laugh, jeer at; laugh scornfully, mock; deride* הלעיב ICh 36.
 16 הלעיג Ps 22. 8 Job 21. 3 Neh 2. 19, 3. 33 ICh 30. 10
 καταγιγνώσκω: *lay as a charge against a person, pronounce a verdict against*
 חכם Ps 105. 22; Pass., *to be condemned* חכם Ib 58. 6; cf. ἀνα-
 καταγλωττίζω: *use the tongue against another* לשון Ps 101. 5 הלשין Prv
 30. 10
 κατάγνυμι, late pres. κατάσσω, κατέσσω: *break in pieces, shatter* גרע
 Dt 7. 5, 12. 3 Jes 45. 2 ICh 34. 4 נתס Job 30. 13 נתץ Lev 14. 45
 Dt 7. 5 Jud 6. 30 נתץ Dt 12. 3 ICh 31. 1; Pass., *to be broken, to be*
shattered גרע Jes 9. 9 נתץ Jud 6. 28 התץ 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. δακνάζω; 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 IIS 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,*

- ἔκδένω, καταβαπτίζω
 καταβέσσις: *payment down, payment*; in Law, *promise, covenant* תְּשׁוּמָה
 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
 καταθρῶσκω: *leap down* נָתַר Lev 11. 21; cf. ἐκ-
 καταθύω: *sacrifice* יָבַח IR 3. 2, 8. 5 ICh 30. 22, 33. 22 ضَحَّى
 καταιδέομαι: *feel shame or reverence before another, stand in awe of him*
 הִתְוַדָּה Dan 9. 4 Esr 10. 1 Neh 9. 3; *to be ashamed to do a thing*
 הִתְוַדָּה Lev 5. 5, 16. 21, 26. 40 Dan 9. 20 Neh 1. 6
 καταίθω: *kindle* אָזַר Jes 50. 11
 καταίνεσις: *betrothal* خَطْبُهُ IIR 11. 18
 καταίνεω: *grant, promise*; esp. *promise in marriage, betroth* خَطَبَ
 καταισχύνω: = καταχέζειν (*befoul*) קָדַשׁ IS 21. 6 Jes 65. 5
 κατακαίνω: = κατακτείνω (*kill, slay*) הִקִּיעַ Nu 25. 4 IIS 21. 6 הִקִּיעַ
 Ib 21. 13
 κατακαίω: *burn completely; to be burnt* אָכַל Ex 3. 2 Nah 1. 10 Neh 2. 3
 κατακενῶω, strengthd. for κενῶω: *empty, make space empty* הִאֲזוּנִיחַ 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* הִזְנִיחַ ICh 28. 9 חָלַל Thr 2. 2
 פָּנָה Zeph 3. 15
 κατακληιδῶω, strengthd. for κηλιδῶω: *stain, soil* אִנְּאֵלְתִי Jes 63. 3; Pass.,
 גָּאֵל Jes 59. 3 Thr 4. 14 גִּוְלַל Jes 9. 4; metaph., *defile, sully* גָּאֵל
 Mal 1. 7; Pass., הִתְנַאֵל Dan 1. 8 גָּאֵל Mal 1. 12 Esr 2. 62
 κατακινέω, strengthd. for κινέω: *set in motion, simply move* הִנִּיעַ IIS
 15. 20 IIR 19. 21 Am 9. 9 Dan 10. 10; *alter* שָׁנָה IIR 25. 29 Jer 2. 36
 שָׁנָה Eccl 8. 1 הִשְׁתַּנָּה IR 14. 2; *disturb* הִנִּיעַ IIS 15. 20 IIR 23. 18
 κατακλείς or κατάκλεις, -κλήτς: *sheath for a pin* תָּעַר IS 17. 51 IIS 20.
 8 Jer 47. 6; cf. τὸ ξυρόν
 κατακληρονομέω: *leave as an inheritance* הִנְחִיל IS 2. 8 ICh 28. 8 הִתְנַחַל
 Lev 25. 46
 κατακληρώω, -ουχέω: *receive as one's portion, esp. of a conquered
 country, divide among themselves, portion out; assign as a portion,
 portion out to colonists* הִתְנַחַל Nu 33. 54
 κατακοιμάω: (κείμαι) causal, *put to sleep* הִשְׁכִּיב IIS 8. 2 IR 3. 20, 17. 19
 הִשְׁכַּב IIR 4. 32 Ez 32. 32 [cf. κείμαι, κοιτάζω]
 κατακόπτω: *cut down, fell, of trees* נִקַּף Jes 10. 34 קָשַׁשׁ Nu 15. 32; *cut in
 pieces, cut up* פָּתַח IIR 18. 4 Jes 2. 4 ICh 34. 7 קָצַץ Ex 39. 3 IIR

24. 13 Ps 46. 10 קָשַׁשׁ Ex 5. 7 IR 17. 12; Pass., הִכַּח Mich 1. 7; *cut down, massacre, butcher* הִכַּח Job 4. 20; in a military sense, *cut in pieces, 'cut up'* כָּתַח Zach 11. 6 הִכַּח Nu 14. 45 Dt 1. 44; Pass., הִכַּח Jes 24. 12 Jer 46. 5; generally, *break in pieces, destroy, fretted in pieces* כָּתַח ICh 15. 6 הִכַּח Job 4. 20; cf. συγ-; p. 224
- κατακροόμαι: *listen attentively* פָּתַר Job 36. 2
- κατακρύπτω: *hide, conceal, cover* (W) רָפַד Job 17. 13 Cant 2. 5 הִקְבִּיא Job 6. 17 IIR 6. 29; Pass., נָחַת (נָחַת) IIR 6. 9 הָבֵא Job 24. 4 הָפֵשׁ Prv 28. 12 [cf. הָבֵא] הִקְבִּיא Jes 42. 22; *use concealment, conceal oneself or one's true nature* הִתְחַבֵּא Gn 3. 8 IS 13. 6 IIR 11. 3 הִתְחַפֵּשׂ IS 28. 8 IR 22. 30; cf. ἐπι-
- κατακυλίνδω, -κυλίω: *roll down* גָּלַגַּל Jer 51. 25 [cf. ἀπο-]
- καταλείπω: *bequeath* خَلَّفَ (cf. γεννάω: *beget*); *leave, forsake, abandon* הרפה Dt 31. 6 Jos 1. 5; *leave alone* הרפה IIR 4. 27 Job 7. 19
- κατάλειψις: *posterity* خَلْفٌ; cf. γόνος: *offspring*; progeny (W)
- καταλευκόω: *whiten* הִלְבִּיךָ Jes 1. 18 Joel 1. 7 Ps 51. 9
- καταλέω: *grind* מָתְלַעַה Joel 1. 6 Prv 30. 14 Job 29. 17 מִלְתָּעָה Ps 58. 7
- καταμαντεύομαι: *foretell against or about one* הִנְשִׂיא Ez 12. 10; cf. ἀναφέρω
- καταμεγαλαυχέομαι: *strengthd. for μεγαλαυχέομαι, exalt oneself against* הגדיל Ps 35. 26
- καταμεθύσκω: *make drunk, intoxicate* (W) שָׁכַר Jer 51. 7 הַשְׁכִּיר Dt 32. 42 Jer 51. 57
- καταμελέω: *give no heed to, neglect* הִתְעַלַּם Jes 58. 7 Ps 55. 2
- καταμύω, Ep. καμμύω: *close the eyes* עָצַם Jes 33. 15 עָצַם Ib 29. 10 קָמָה IS 4. 15 IR 14. 4
- κατανείφω, -νίφω: *snow all over, cover with snow*; metaph., *sprinkle as with snow* הִגִּיף Ps 68. 10
- κατανίζω (pres. -νίπτω): *wash well* כָּבַס Gn 49. 11 Ex 19. 10 Mal 3. 2; *wash out, purge* כָּבַס Jer 4. 14 Ps 51. 4, 9
- κατανικάω, strengthd. for νικάω: *conquer, vanquish*; generally, *overpower* נָגַח Ps 44. 6
- κατανίπτης: *washer*; at Athens, *he who washed the peplos of Athena* כּוּבַס Jes 36. 2
- κατανοτίζω: *bedew* מוּגַג Ps 65. 11 הִתְמוּגַג Am 9. 13 (?) نَدَى
- καταντίον, Adv.: *facing one* קָדַם Ps 139. 5 קָדַם Dan 2. 6, 9, 10 قُدَّام [cf. κατέναντα, -τίον]
- κατανύσσω: *stab, gouge* נָקַר Nu 16. 14 Jud 16. 21 [cf. ἐξορύσσω]

- καταξέω: *carve* חָקַק Nu 21. 18; in Pass., חָקַח IR 6. 35 Ez 8. 10 הוֹחַק Job 19. 23; cf. ἐπιγράφω
- καταξηραίνω: *dry up* הֶחְרִיב IIR 19. 24 Jes 50. 2; Pass., חָרַב Jud 16. 7
- καταξίω: in bad sense, *degrade* הוִיל Thr 1. 8
- καταξυράω: *shave close* גָּלַח Gn 41. 14 Lev 14. 9 Nu 6. 9 גָּלַח Jud 16. 17, 22 Jer 41. 5 הֶתְגַּלַּח Lev 13. 33 Nu 6. 19 הֶקְרִיחַ Ez 27. 31 חָרַח Ib 29. 18; cf. ξυρίζω
- καταπαλταφέτης: *artilleryman* קָלַע IIR 3. 25
- καταπάτης, -πέλτης: (πάλλω) *engine of war for hurling bolts, catapult* קָלַע IS 17. 50; cf. σφενδόνη
- καταπάσσω: *sprinkle, strew over* הִזָּה 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 הֶדְבִיק 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* הִפִּיחַ Ez 21. 36
- καταποικίλλω: *deck with various colours or in diverse modes, mottle*; Pass., שָׂבַץ Ex 28. 20; *embroider (W)* שָׂבַץ Ib 28. 39
- καταπονέω: *subdue after a long struggle; handle roughly, crush, damage; maltreat, oppress* עָנָה Gn 15. 13, 16. 6, 31. 50 Ex 1. 11, 22. 21 Nu 24. 24 Dt 26. 6 Jes 60. 14; esp. in Pass., עָנָה Jes 53. 4 Ps 119. 71 הִתְעַנָּה Gn 16. 9
- καταπρίω: *saw up, saw asunder, cut into pieces* הִגִּיר Jer 18. 21 Ez 35. 5 Ps 63. 11; cf. πρίω/ברא/שור/נשר Jos 17. 15, 18 ICh 20. 3
- κατάπυγος, ον: = καταπύγων, ὅ, ἡ, *given to unnatural lust* קָדַשׁ Dt 23. 18 IIR 23. 7 קָדַשׁה Gn 38. 21 Dt 23. 18 Hos 4. 14
- καταπυγούνη: *unnatural lust* קָדַשׁ IR 14. 24, 22. 47
- καταπύγων: *the middle finger (used in an obscene gesture)* אָצְבַּע Jes 58. 9
- καταπύθω: *putrefy* הִבֵּשׁ Ex 5. 21, 16. 24 Eccl 10. 1 הִבֵּעַ Ib. עָפְןָּ; Pass., *become putrefied* הִתְבַּשַׁשׁ ICh 19. 6 תִּעַפְּןָּ
- κατάραμα: *curse* מָאָרָה Mal 3. 9 Prv 3. 33, 28. 27
- καταράομαι: *call down curses upon, curse, execrate* הָאָלָה IR 8. 31 אָרַר Gn 5. 29 נָאָר 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., נָאָר Mal 3. 9 קָלַל Job 24. 18 מָאָרַר Nu 5. 18 יוֹאָרַר Nu 22. 6 [cf. ἐπι-]

- καταράσσω, -πτω, καταρράσσω, -πτω: *dash down, break in pieces* רָצַץ Ps 74. 14 Job 20. 19 ICh 16. 10 רָצַץ Jud 10. 8 הִרְיִץ Jud 9. 53
- καταρραίνω: *besprinkle, sprinkle* יָרָה Ps 139. 3 זָרַק [cf. κατασπείρω]
- καταρρακτήρ, -της (from καταρράσσω), or καταράκτης (from καταράσσω): as Subst., *waterfall, cataract* شلال
- 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 قَلَص
- καταρχή: *beginning* תְּחִלָּה Gn 13. 3 IIS 21. 9, 10 תְּחִלַּת Hos 1. 2 [cf. γένεσις]
- κατάρχω: *begin* הִחֵל Gn 6. 1 הוֹחֵל 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* יָדָה Ps 36. 12; *shake the head* in token of contempt הִנִּיד Jer 18. 16; cf. κατακινέω
- κατασκευάζω: *furnish, equip fully; prepare, make ready for* נָכַן Ex 19. 11 הִתְכַּוֵּן Nu 21. 27 הִכִּין IR 5. 32 Ps 78. 8 הוֹכִין Prv 21. 31 Esr 7. 10; *construct, build* נִבְּנָה Jud 16. 26 כוֹנֵן Hab 2. 12 הִכִּין IR 6. 19 ICh 33. 16, 35. 20 הוֹכִין Ez 40. 43 Zach 5. 11; generally, *prepare, arrange, establish* הִכִּין 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* נִבְּנָה IIS 7. 16 כוֹנֵן Ib 7. 13 Hab 2. 12 הִכִּין IS 13. 13 IIS 5. 12 IR 2. 24 Ps 103. 19 ICh 12. 1 הוֹכִין Jes 16. 5; *prepare for the purpose* הִכִּין Esr 7. 10 ICh 28. 2; *prepare oneself or make ready for doing* נִכְּוֵן Ez 38. 7 הִתְכַּוֵּן Ps 59. 5 הִכִּין Esr 7. 10
- κατασκευάσμα: *work of art, esp. building, structure* מְכוֹן Ex 15. 17 IR 8. 13, 49 Jes 4. 5 Ps 104. 5 מְכוֹנָה Esr 3. 3 מְכוֹנָה Zach 5. 11; in pl., *engines of war; contrivance* מְכוֹנָה IR 7. 27, 28
- κατασκηνάω: = -νόω, *take up one's quarters, encamp* שָׁכַן Gn 14. 13, 35. 22 Nu 24. 2 Mich 4. 10 Ps 120. 5; generally, *rest* שָׁכַן Ex 24. 16, 40. 35 Jos 22. 19 IIS 7. 10; *settle, of birds* שָׁכַן Jes 13. 21 Ez 17. 23 Ps 55. 7; cf. σκήνη/משכן
- 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 Prv 15. 7, 20. 8, 26; Pass., *to be spread abroad, dispersed* זָרָה Jes 30. 24; *besprinkle* יָרָה Ps 139. 3 זָרָה Jes 1. 6 Job 18. 15

- κατασπένδω: *pour as a drink-offering* נָסַף ICh 11. 18 הָסִיף Gn 35. 14 Nu 28. 7 IIS 23. 16 [cf. ICh 11. 18] Jer 7. 18, 44. 17 Ps 16. 4; Pass., הָסִף Ex 25. 29, 37. 16
- κατασπεύδω: *urge, hasten on* בָּהֵל IICh 35. 21 הָבֵיל Esth 8. 14 הִבְהִיל IICh 26. 20; *make haste, hasten* בָּהֵל Eccl 5. 1, 7. 9 הִבְהִיל Esth 6. 14
- καταστέφω: *deck with garlands, crown, wreath* הִכְתִּיר Ps 142. 8; *encircle* כִּתֵּר Jud 20. 43 Ps 22. 13
- καταστολίζω: *clothe, dress* (Pass.) הָתַל Ez 16. 4 הָתַלְתַּל Ib.
- κατασώχω: *rub in pieces, pound* דָּכָא Ps 51. 10 Prv 22. 22 Job 19. 2 Thr 3. 34 דָּכָא Job 22. 9 הִדְכָא Job 5. 4 הִדְקָא Ex 30. 36 IIS 22. 43 IIR 23. 6, 15 Mich 4. 13 IICh 15. 16, 34. 4, 7 הִדְקָא Jes 28. 28; cf. δαΐζω
- καταταχέω: *accelerate* הָחִישׁ Jud 20. 37 Jes 5. 19, 60. 22; *escape by superior speed* הָחִישׁ Ps 55. 9
- κατατείνω: *rack, torture; overwork* הָטָה Am 5. 12 Mal 3. 5; *tend; strive earnestly* הָטָה Ex 23. 2; *stretch* הָטָה Jer 6. 12; *stretch, extend downwards* הָטָה Gn 24. 14 Ps 88. 3, 116. 2; v. p. 188
- κατατέμνω: *cut in pieces, cut up* גָּתַח Lev 1. 6, 12 Jud 19. 29, 20. 6 IS 11. 7 הָתַם Ez 24. 10
- κατατεύχω: *make, construct* עָצַב Job 10. 8
- κατατήκω, -τάκω: *melt* הִנִּיחַ Ez 22. 20 הִנְתִּיף Ez 22. 20 הִתִּיף Ib. הִתֵּךְ Ib 22. 22
- κατατίθημι: *place, put, lay down* הִנִּיחַ Lev 16. 23 Nu 17. 19, 19. 9 Dt 26. 4 Ez 5. 13, 37. 1; *deposit* מִן־הִתִּיחַ (נַחַת) Esr 6. 1 תָּחַת Ib 6. 5 אָחַת Ib 5. 15; *deposit in the tomb, bury* הִנִּיחַ IR 13. 30; *sow seed* שָׂם IS 2. 20; *lay down, make a road* נָתַן Ps 18. 33 הִתִּיר IIS 22. 33 [cf. Ps 18. 33]; *dish up, serve* שָׂם Gn 43. 31 IS 9. 24 הִוָּשַׁם Gn 24. 33; *lay down in a place; of the dead, bury* הִנִּיחַ IR 13. 31 הִוָּשַׁם Gn 50. 26; *make a testamentary disposition* צָוָה Gn 49. 29, 33, 50. 16; v. p. 148
- κατατιλάω: *make dirt over* עָלַל Job 16. 15, κατὰ τῆς κεφαλῆς κατατετιλάσθαι, Artemidorus Daldianus 2. 26 [cf. κυλίνδω]; Pass., הִתְעַלַּל IS 31. 4
- κατατίλλω: *pull to pieces* טָלַא Jos 9. 5
- κατατρίβω: *of clothes, wear out*—hence metaph., οἱ τὰ βῆματα κατατριφότες, i.e. *constant frequenters* of the tribune, Isocrates, *Epistolae* 8. 7; cf. וְעָלַ בְּמוֹתַי יְדַרְכְּנִי Hab 3. 19—הִדְרִיף Job 28. 8; *of persons, wear out, exhaust* הִדְרִיף Jud 20. 43
- κατατρίζω, strengthd. for τρίζω: *grind* طَرَّ; *gnash* חָרַק Ps 35. 16 Job 16. 9 حَرَّقَ; cf. βρύκω, τρίζω

- κατατρέχω: *wear out, exhaust* הִטְרִיחַ Job 37. 11 יָגַע Jos 7. 3 Eccl 10. 15 הוּגַע Jes 43. 23, 24 (τρέχωσις/יְגִיעָה/טָרַח Dt 1. 12 Jes 1. 14 Eccl 12. 12 *exhaustion, distress*)
- κατατρέγω: *eat up, esp. fruits and vegetables* כָּרַסִּים Ps 80. 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* הִתְדַּבֵּק Jud 19. 22 דָּץ (κατα-פעל-) (הֵת-פעל-)
- καταυάζω: *shine upon, illuminate* הִגִּיה IIS 22. 29; intr., *shine brightly* הִגִּיה Jes 13. 10
- καταυλέω: *play on the flute* חָלַל IR 1. 40
- καταυλίζομαι: *to be under shelter of a hall, house, tent* אָהַל Jes 13. 20 [cf. *vñn mèn καταυλίσθητε*, Euripides *Rhesus* 518, Now to your tents (W) לְאֹהֲלֵיךָ יִשְׂרָאֵל IR 12. 16]; cf. *αυλίζομαι*
- καταφαρμακεύω: *dose with drugs; anoint with drugs or charms* רָקַח ICh 16. 14 [cf. *הַרְקַח*/encharmed 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* הִעִיז Jer 4. 6, 6. 1
- καταφθέγγω: *sound loudly* הִהֲגָה Jes 8. 19
- καταφθείρω: *destroy* נָתַץ Dt 12. 3 ICh 33. 3 נָתַץ Jud 6. 28 הִתַּץ Lev 11. 35; cf. *κατάγνυμι*
- καταφθίω: *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; = *καταφθινύθω*
- καταφλέγω: *burn up, consume, burn down* (W) בָּלַע Nu 4. 20 Ps 21. 10 בָּלַה Jes 10. 18 Ez 22. 31 Zach 5. 4 שָׁלַח Jud 1. 8 IIR 8. 12 Ps 74. 7; v. *έκ-, έκπυρόω*
- καταχέω, -εύω: *pour, shower down* זָקַק 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 הַצִּיק IIR 4. 5 הוּצַק Lev 21. 10 נָתַף Ex 9. 33 صَبَّ سَكَب سفك; metaph., יָצַק Jes 44. 3 הוּצַק Ps 45. 3 נָתַף Jer 42. 18 Job 3. 24 Dan 9. 11 נָתַף Jer 42. 18 Nah 1. 6; *cause to flow* הִשְׁכִּיב Job 38. 37; *to have metal melted* זָקַק Mal 3. 3 זָקַק Ps 12. 7 ICh 28. 18 יָצַק Ex 25. 12, 26. 37 IR 7. 46 יָצוּק Job 28. 2 ICh 4. 3 הַצִּיק Jos 7. 23 הוּצַק IR 7. 23 Job 37. 18 נָתַף Ez 22. 21, 24. 11 הִתִּיף IIR 22. 9 Ez 22. 20 Job 10. 10 הִנְתִּיף Ez 22. 20 הִתַּף Ib 22. 22 [cf. *τήκω, έν-, έπι-, κατα-*]
- καταψεύδομαι: *tell lies against, speak false of, accuse falsely* כָּזַב Job 34. 6 הִכְזִיב 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 וְכַחַשׁ Dt 33. 29 הִתְכַחֵשׁ IIS 22. 45; Pass., *to be wrong, in error* כָּחַשׁ Lev 5. 21, 22; cf. ψεύδομαι: *give a false account of*; v. ἐπικεύθω

καταψήχω: *rub down, pound in a mortar* כָּתַשׁ Prv 27. 22 כָּתַת IIR 18. 4 Jes 2. 4 ICh 34. 7 כָּתַת Ib 15. 6 הִכַּת Nu 14. 45 הִכַּת Jer 46. 5 Mich 1. 7 דָּץ [cf. σάχω, ψώ-, κατα-; ἰγδίον, -ισμα, -ίζω]

καταψύχω: *cool, chill* הִקֵּר Jer 6. 7

κατεγγυεύω: *give security* תָּקַע Prv 6. 1, 11. 15; cf. πῆγγυμι

κατέναντα, -τίον: Adv. *over against, opposite* נִגַּד Ex 19. 2 Jos 3. 16, 5. 13,

8. 33 Job 10. 17 נִגְדָה Ps 116. 14 כָּנָגַד Gn 2. 18 קָדְמָה Ez 39. 11 נִדְמָה

κατεργάζομαι, ἐργάζομαι, φεργάδδομαι: *work, labour, esp. of husbandry*

יָעַל 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 ill* חָרַשׁ IS 23. 9; *perform*

rites עָבַד Ex 13. 5 Nu 18. 6 פָּלַח Dan 3. 12; *prevail upon* הִקְעִיב

ICh 34. 33; *till the land* חָרַשׁ Am 9. 13 פָּלַח Ps 141. 7 [cf. πολέω]

פָּלַח Prv 7. 23 פָּלַח; cf. ἀροτριάω, ὀπηδέω

κατερημόω: *strip entirely off* הִעָרָה 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* הִחְזִיק 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* הִצַּג

Ex 10. 24 (cf. ἐξαιρέω); *restrain oneself from* הִזִּיר Nu 6. 3; *cling to*

הִחְזִיק Jer 4. 1, 56. 2, 4 Jer 8. 5 Prv 3. 18, 7. 13 Job 2. 3, 27. 6;

possess, occupy, esp. of rulers הִחְזִיק IIR 15. 19 Dan 11. 21; *hold fast,*

have one in their power הִחְזִיק Jer 6. 24, 49. 24 Mich 4. 9; *occupy in*

right of conquest הִחְזִיק Dan 11. 7; *follow close upon* הִחְזִיק Neh 3. 4;

cf. חָזַק Jer 20. 7 ἔχω: *take advantage of*

κατηλογέω: *make of small account* כָּרַךְ IR 21. 10, 13; cf. εὐλογέω

κατικετεύω, καθ-: strengthd. for ἰκετεύω (פָּנַע Gn 23. 8 Ruth 1. 16)

entreat earnestly הִפְנִיעַ Jer 36. 25

κατισχυρεύομαι: *strengthen oneself* הִתְחַזַּק Gn 48. 2 Nu 13. 20 IS 4. 9

IIS 10. 12 IR 20. 22 Dan 10. 19 ICh 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 ICh 29. 34, 35. 2

הִחְזִיק IIR 15. 19 Ez 27. 9, 30. 25 Dan 11. 1

κατοικίζω: *settle, establish* הושיב IIR 17. 6, 24 Jer 32. 37 Ez 26. 20
 שכן Nu 14. 30 Jer 7. 3, 7 השכין Gn 3. 24 Ez 32. 4; *colonise, people
 a place, Pass.*, הושב Jes 5. 8, 44. 26; *bring home and re-establish there,
 restore to one's country* הושיב Ez 36. 11

κατοικισμός: (in pl.) = κατοίκους, *habitation* מושב 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* הושב Gn 23. 4 Ex 12. 45
 Lev 22. 10, 25. 40, 45, 47 IR 17. 1; cf. οἰκέτης, οἰκητής

κατοιμάζω: *bewail, lament* ההים Ps 55. 3

κατορθόω: *metaph., keep straight, set straight* אשר Jes 3. 12, 9. 15
 אשר Ib. אשר Prv 3. 6, 4. 25, 15. 21 הושר Jes 45. 2 הושר Ps 5. 9;
*Pass., succeed, prosper; intr. as in Pass., go on prospering, succeed, opp.
 πταίνειν (כשל) נגף, stumble, trip, fall* הרשיע Prv 12. 2; of success in
 war הרשיע IS 14. 47; v. pp. 633-4

κατωθέω: *push down; Pass.*, דחה Ps 36. 13

κάτωμος: *low in the shoulder or forequarter* כתף Ex 28. 12 Dt 33. 12
 Jes 46. 7 Ez 24. 4, 34. 21 Job 31. 22 [cf. ἔπωμῖς: poet., *shoulder*
 שכם Gn 9. 23, 21. 14 Jes 10. 27 Job 31. 22]

μεθερμηνεύω: *translate* عرب Esr 4. 7 [spurious
 homology; cf. μεταγράφω]

μεθίημι, imp. 3 pl. μέθιεν Od. 21. 377, Ep. μεθίεσκεν: *let loose, let go*
 what is bound, stretched or held back נטש IS 4. 2; *release a
 prisoner, set one free to do as he will, dismiss, a wife, dismiss (W)*
 פטר ICh 23. 8; *Pass., let loose (as if from a leash)* נטש Jes 33. 23;
give up, abandon נטש Jud 6. 13 Jer 12. 7 Prv 17. 14; of liquids,
let flow, let drop נטש Jud 5. 4 Joel 4. 18 Job 29. 22 Cant 5. 5, 13
 נטש Hos 12. 15 הטיף Am 9. 13 Mich 2. 11 פטר Prv 17. 14; of
 words, *utter* הטיף Ez 2. 12 Am 7. 16; *throw aside, give up* נטש IS
 10. 2; *abandon, neglect* נטש Jud 6. 13 IS 17. 28 Prv 1. 8; *permit*
 נטש Gn 31. 28 נתן Nu 21. 23; v. ἀντεῖπον

μειγνυμι or μίγνυμι, also μ(ε)γνύω: *mix, strictly of liquids* מהל Jes 1.
 22 [cf. μικτός] מסך Ps 102. 10 משך Ps 28. 3; generally, *join,
 bring together, in various ways*: משך Cant 1. 4; in hostile sense, *join
 battle hand to hand* משך Jud 20. 37; *come to; mix in fight* משך Ib
 4. 7; in Hom. and Hes. most freq. of the sexes, *have intercourse
 with, both of the man and the woman* מִזֶּג Cant 7. 3 [cf. μίξις]

μεταβαίνω: *pass over* סבב IR 2. 15 Ez 42. 19; *pass from one state to
 another, make a transition; pass to another place or state* סבב Nu 36. 7

μεταβιβάζω: *causal of μεταβαίνω, carry over, transfer* סבב IR 2. 15

- הִסֵּב IIR 16. 18 Jer 21. 4; *lead in a different direction, change the course or form* נִסַּב Nu 34. 4 סָבַב Ps 114. 3, 5 סָבַב IIS 14. 20 הִסֵּב IR 18. 37 Jer 21. 4 Ez 7. 22 Esr 6. 22 ICh 35. 22; *go after, follow a pursuit eagerly* סִוּבַּב Jer 31. 22 (21)
- μεταγυγνώσκω: *change one's mind, repent* הִתְוֹדָה Dan 9. 4 Esr 10. 1 Neh 9. 3; c. acc. rei, *change one's mind about, repent of* הִתְוֹדָה Lev 5. 5, 16. 21, 26. 40 Dan 9. 20 Neh 1. 6 [γυγνώσκω 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 הִתְוֹדָה, for הִתְוֹדַע—like הִקְצִיעַ/הִקְצָה in Lev 14. 41]
- μεταγράφω: *copy, transcribe; rewrite, alter or correct what one has written; translate* מְתַרְגֵּם Esr 4. 7
- μεταίρω, πεδ-: *lift up and remove, shift* הֵעִיר Joel 4. 7
- μεταίχμιος, πεδ-: *between two armies; but usu. Subst. -ov, space between two armies* בְּנִים IS 17. 23
- μετακινέω: *change, alter* שָׁנָא IIR 25. 29 Ps 34. 1; Pass. יֵעָם Thr 4. 1 שָׁנָה Eccl 8. 1 הִשְׁתַּנְּהָה IR 14. 2
- μετακομιζω: *transport; Med., cause to be carried over* הִשְׁתַּבֵּק Dan 2. 44
- μεταλλάσσω, -πτω: *change, alter* חָלַף Gn 41. 14 הִחְלִיף Ib 31. 7, 35. 2; *exchange, interchange* הִחְלִיף Lev 27. 10 Jes 9. 9; *substitute* הִחְלִיף Ib.
- μετανοέω: *change one's mind or purpose, change one's opinion and think that it is not; repent* הִנְחָם Gn 6. 6 Ex 13. 17 IS 15. 29 Jer 15. 6 הִתְנַחַם Nu 23. 19; cf. ἐπι-
- μεταξύ, μετοξύ: prop. *in the midst* קִצָּה Gn 47. 2 Ez 33. 2 קִצּוֹת Jud 18. 2 IR 12. 31 חוּף Gn 19. 29, 23. 10 Ex 3. 2, 12. 31 Nu 3. 12, 4. 2 Dt 4. 15; *in the middle of* בְּתוֹךְ/תּוֹךְ Gn 15. 10 Nu 35. 5 Jos 8. 22 בְּתוֹךְ/תּוֹךְ Gn 1. 6 Ex 2. 5 Nu 2. 17 Ez 11. 23; v. ἐντός
- μεταφέρω: *carry across, transfer, divert, shift* טָלַטַל Jes 22. 17 הֵטִיל Jer 16. 13 Jon 1. 4 הֵשִׂיא IIS 17. 13 הֵעֲבִיר Gn 47. 21 Jos 7. 7 Ps 136. 14 Esth 8. 2 ICh 35. 24; v. p. 148
- μετέρχομαι, πεδ-: *come or go among* הִתְהַלֵּךְ IS 12. 2, 25. 15, 30. 31; *go to another place, migrate, change one's abode* הִתְהַלֵּךְ Ps 105. 13; *follow, come after* הִתְהַלֵּךְ IS 25. 27; in hostile sense, *pursue, prosecute* הִמְרִיץ Job 16. 3; *punish, seek to avenge, visit a crime upon* נִמְרָץ IR 2. 8 Job 6. 25
- μετέχω: *partake of, share in, to be in the secret, partake of something in common with another* הִמְתִּיק Ps 55. 15

- μέτοικος: *occupant of the same house with another* שָׁכַן 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 جَبْهَةٌ عَيْنَ 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 ICh 24. 20; *Med.,*
offend against, commit an offence against התעַבַר Prv 14. 16, 20. 2,
 26. 17; *pass over, omit* עָבַר Dt 26. 13 Am 7. 8 Mich 7. 18 Prv 19.
 11 העביר IIS 12. 13, 24. 10
- παραγγελεύς: *informer, accuser* רָכִיל Lev 19. 16 Jer 9. 3 Prv 11. 13
 παράγγελμα: *message transmitted by beacons, mobilization* רָגַל 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
 רָדַת 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 פָּקְדוֹן Lev 5. 21, 23; *of persons entrusted to guardians,*
ward פָּקְדָה Jer 52. 11; *of persons under the protection of the state,*
sacred trust פָּקְדוֹן Gn 41. 36 [cf. κατατίθημι/הִפָּקְדוֹן Lev 5. 23]
- πάραλος, ον: (ἄλς) *by or near the sea; ἡ πάραλος γῆ the coast-land of*
Attica פְּלִשְׁתַּת Ex 15. 14 Joel 4. 4 Ps 87. 4 [(—ρ, γ/ש); cf. Πελασγίη];
 hence *of II. the people of the coast-land* פְּלִשְׁתִּים Gn 10. 14, 21. 32
 פְּלִשְׁתִּי IS 17. 8, 21. 10 IIS 21. 17 [cf. Πελασγός]
- παράλυσις: *disabling of the nerves, paralysis* פְּלִצְיוֹת Jes 21. 4 Job 21. 6
- παραμυθέομαι: *encourage, exhort* נִאֲץ IIS 12. 14 חָצַּח חֵטְ; *console, comfort*
 נָחַם IIS 13. 39 הִנְחָם Gn 24. 67 Jer 31. 15 (14) Ps 77. 3 נָחַם Jes
 49. 13 Jer 31. 13 (12) Ruth 2. 13 Thr 1. 2 נָחַם Jes 54. 11, 66. 13
 הִתְנַחַח Gn 37. 35; cf. ἀτίζω/נִאֲץ/נִאֲץ *not to heed; slight*, p. 137
- παραμύθημα: *consolation* נָחַם Hos 13. 14 נְחָמָה Ps 119. 50 נְחִיִּים Jes 57. 18
- παραμυθητής: *consoler* מְנַחֵם IIS 10. 3 Nah 3. 7 Thr 1. 2
- παραμυθητικός: *consolatory, a letter of consolation* נְחִימִי Zach 1. 13
- παραμυθία: *encouragement, exhortation; consolation* תְּנַחֲחִים Jer 16. 7 Ps 94.
 19 נְחָמָה Ps 119. 50 [cf. παραμύθημα]

- παρανομέω: *transgress the law, act unlawfully; commit a crime or outrage*
 חַגַּר Jer 3. 1, 9, 23. 11 Ps 106. 38 הִתְנַיֵּף Nu 35. 33 Jer 3. 2; cf.
 ἄνομος/חֲנִיף/חֲנִיף; ἀνόμημα/חֲנִיף; ἀνομία/חֲנִיף
- παρπατάω: *deceive, cajole* הִתְלַח Gn 31. 7 Ex 8. 25 Jud 16. 10 Jer 9. 4
 Job 13. 9 הִתְלַח Jes 44. 20 [cf. ἐξ-; מִהִתְלַח Ib 30. 10: ἀπάτημα,
beguilement, deceit, stratagem]
- παρπηρέω: *with evil design, lie in wait for, watch one's opportunity* נִטַּר
 Lev 19. 18 Jer 3. 5 Ps 103. 9; cf. τηρέω
- παρέχω: *furnish, supply, provide* נָהַל 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.)* עֲלִימָה Ps 90. 8
- παροράω: *look past, i.e. overlook* הִעֲלִים Lev 20. 4 IS 12. 3 Jes 1. 15;
 Pass., נִעְלַם IR 10. 3; *disregard, neglect* הִתְעַלַּם Dt 22. 1 Jes 58. 7
 Ps 55. 2; cf. καταμελέω (spurious; at best, secondary)
- παροργίζω: *provoke to anger* הִרְגִּיז IS 28. 15; cf. ὀργίζω
- παρωτίς: *lock of hair or curl by the ear* פֶּאהַ Lev 19. 27 Jer 9. 25
- περιβάλλω: *throw round or over oneself, put on; Pass., have a thing put
 round one* כָּרַבַּל ICh 15. 27 (כ/ב)
- περίβλημα: *garment, robe* מְרִבַּד Prv 31. 22 (-π, λ/ד)
- περιβολή: *covering, garment, dress* כָּרַבְלָא Dan 3. 21 סְרָבַל Ib., Ib 3. 27
- περιδέριαιον: *necklace* קְלָדֵה (π/ק, ρ/ל) כְּרִדָּן (כ/ק); cf. δέριαιον/צוּרִין
- περιέχω: *surround so as to guard* הִקִּיף IICh 23. 7; *beleaguer* הִקִּיף
 IIR 6. 14
- περίζωμα, -ωσµα: *girdle worn round the loins* מִהַגֶּרֶת Jes 3. 24; *apron* מִשְׁרָן
- 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. ζώνη/אָזֶן/אָזֶן/חַגֶּרֶת
- περικόπτω: *trim off* קָצַף IIR 16. 17, 18. 16, 24. 13; cf. ἀναξύω
- περιοχή: *generally, compass, extent; aggregate* פְּרִשָּׁה Esth 4. 7, 10. 2
- περιρραντήριον: *utensil for besprinkling, esp. whisk for sprinkling water
 at sacrifices, or vessel for lustral water* מְזִרָה Jer 15. 7 מְזִרָה Ex 27. 3
 Nu 7. 13 Zach 9. 15; = ῥαντήριον; v. καταρραίνω
- περιφέρω: *carry round, carry about with one* עָרָה Jes 22. 6; cf. φορέω
- προάγγελος: *announcing beforehand; Subst., harbinger* מְלָאָךְ 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 مَلَكٌ رَّسُولٌ [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/צִהְרִים

προαγωγός: *leading on*; Subst., *pander*, *pimp*, *procurer* (W) قَوَّاد cf. قاد/ήγεομαι, قائد/ήγεμών

προαιρέω: *prefer* בָּבַר 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: προβεβηκώς ἡμερῶν, π. τῶν ἡμερῶν, π. ταῖς ἡμέραις) IS 17. 12

προβολή: *advanced body* of cavalry פְּרָבָר ICh 26. 18 פְּרָנָר IIR 23. 11

πρόγονος: (γίγνομαι) *forefather*, *ancestor*; freq. in pl. זָקֵן 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*) פְּרָשְׁדָן Jud 3. 22 (spurious); προστάς, άδος: *vestibule*, *porch*, *portico*

προίξ, προικός: *gift*, *present* בְּרִכָּה Gn 33. 11 IS 30. 26 IIR 5. 15; after Hom., *marriage-portion*, *dowry* בְּרִכָּה Jos 15. 19

προκάλυμμα: *veil*, *curtain* פְּרָכַת Ex 26. 31, 33 [cf. παρα-, πυργώτις]

προκαλύπτω: *put as a screen*; *cover over*; Med., *veil* הִתְעַלְהָ Gn 38. 14; cf. κάλυψις/כִּסְפֶּת

προκόμιον: *frontal tuft*, of human beings פְּרָע Nu 6. 5

προλαβή: *hilt* לָהֶב Jud 3. 22

προλαλέω: *converse first*; *state*, *announce before* מִלֵּל Gn 21. 7; cf. ἀπο-, ὑπερ-

προλείπω: *forsake*, *abandon* הִרְפָּה Dt 31. 6 Cant 3. 4; v. κατα-

πρόμος: (πρό) *foremost man*; later, generally, *chief* (מַג) רַב Jer 39. 3 (רַב (-סַרִּיס) Ib. (רַב (-שְׁקָה) IIR 18. 17; cf. βραβεύς

πρόρρησις: *prediction*, *prognosis* אִמְרָה Ps 119. 38; *previous instruction* or *warning* אִמְרָה Ib 119. 67; αἱ π. *public notices*, as *proclamation*, *instruction*, *order*, *public command* (W) בְּרָאשׁ ICh 16. 7 רְשִׁיוֹן Esr 3. 7

προσαγγελία: *bringing of tidings*, *message* בְּשׂוּרָה IIS 18. 25, 27

προσαγγέλλω: *announce*, *bring tidings* בְּשִׂרַר IS 4. 17 IIS 1. 20 IR 1. 42;

- = προσάγω, *announce, report; denounce* רָגַל IIS 19. 28 [cf. Ib 16. 1-4; παρ-]
- προσάγω: *introduce, present* (W) הִצִּיג Gn 43. 9; *introduce at court* הִצִּיג Ib 47. 2 [cf. εἰς-]; *bring or draw to oneself, attach to oneself, bring over to one's side; draw to oneself, embrace* נָעַם IIS 1. 26; *bring or draw to oneself, attach to oneself, bring over to one's side, recruit* (W) הִצְבִּיא Jer 52. 25; cf. κατ-
- προσαγωγεύς, -γός: *tale bearer*, hence 'agent provocateur' of tyrants רָכִיל 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
- προσαίρειομαι: *choose and associate with, take for one's companion or ally* נָעַר Gn 37. 2; cf. συννέδζω
- προσαυλέω: *perform on the flute* הָלַל IR 1. 40 [cf. ἐπ-]
- προσβάλλω: *strike against, make an attack or assault upon, attack, charge* הִתְגַּלַּל Gn 43. 18 הִתְנַפַּל Ib.; *throw oneself upon another's protection* הִתְנַפַּל Dt 9. 18, 25 Esr 10. 1 [cf. ἀντιβολέω]
- πρόσβασις: (προσβαίνω) *means of approach, access, esp. uphill* מְבוֹא Jud 1. 24 IIS 3. 25 ICh 23. 15
- προσβολή: *attack, fit of disease* בְּהֵלָה 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 ICh 10. 7; *admit* רָצָה Lev 26. 41; *undertake* רָצָה Ps 50. 18; *take a liability upon oneself, guarantee* חָכָה Jes 30. 18; *await, expect* רָצָה Job 14. 6 [cf. Ib 7. 2] חָכָה Jes 30. 18 חָכָה Job 3. 21; *wait for* חָכָה Jes 8. 17 Hab 2. 3 Ps 33. 20; *wait* חָכָה IIR 7. 9, 9. 3
- προσδοκάω, -έω: *expect, whether in hope or fear* קָוָה Jes 5. 2, 4, 59. 9, 11, 64. 2 Jer 13. 16 Job 3. 9, 30. 26 Thr 2. 16 تَوَقَّع; *expect, look for a thing* קָוָה Gn 49. 18 Jer 8. 15 Job 7. 2 [cf. Ib 14. 6]; *expect, wait for a person* קָוָה Jes 40. 31, 49. 23 [cf. Jer 17. 13 Ps 71. 5] Ps 37. 9 Thr 3. 25 קָוָה Jes 8. 17, 25. 9, 60. 9 Mich 5. 6 Ps 25. 5, 21 Job 17. 13; cf. ἐπιζέω (spurious)
- προσδόκημα: *expectation* מְקִוָּה Jer 14. 8, 17. 13 Esr 10. 2 ICh 29. 15
- προσδοκία: *expectation, whether in hope or fear* תְּקִוָּה Jer 29. 11 Hos 2. 17 Ps 71. 5 Prv 19. 18 Job 6. 8, 8. 13, 11. 18, 14. 19 Thr 3. 29
- προσεγγίζω: *bring near* הִגִּישׁ Gn 27. 25, 48. 10 Ex 21. 6; intr., *approach* הִגִּישׁ IS 14. 18; cf. συ-
- προσεννέπω: *command* דִּבֶּר Gn 49. 28 Ex 16. 23, 19. 8 Nu 23. 2 הִבִּיעַ Ps 19. 3

- προσερίζω, ποτερίσδω: *strive with or against* הַתְּחַרְרָה Jer 12. 5, 22. 15
Ps 37. 1 Prv 24. 19; *provoke to anger* הַתְּחַרְרָה Ps 37. 7, 8; cf. συν-
προσέρχομαι, ποτέ-: *come or go to* הַתְּהַלֵּךְ Jud 21. 24; in hostile sense,
attack חָרַץ IIS 5. 24; cf. ῥύζω
- προσῆκω, ποθή-, ποθά-: freq. in Part. as Adj., *προσῆκων, befitting, proper, meet, becoming* (W); τὰ π. *what is fit, seemly* אַרְיֵן Esr 4. 14
πρόσθεν, -θα, and in Poets -θε: of Place or Space, *before, in front* קִדְמָה
Jes 9. 11 Ps 139. 5 قُدَّامَ; 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 قَدَمًا قَدَمًا
- προσκαθέζομαι: *sit down before a town, besiege* שָׁטַט Ez 16. 57, 28. 24,
26; *watch carefully* שׁוֹטֵט Zach 4. 10
- προσκαίω: *set on fire* הַשִּׁיק Jes 44. 15 Ez 39. 9; metaph., *to be in love with* חֶשֶׁק Gn 34. 8 Dt 7. 7, 10. 15 [spurious(?); cf. ἀγαπάζω]
- πρόσκειμαι: generally *to remain in place; to be attached or devoted to* חֶשֶׁק Gn 34. 8; *devote oneself to the service of a god* חֶשֶׁק Ps 91. 14 [spurious(?); cf. ἀγαπάζω, προσκαίω]
- προσκόπτω: *stumble or strike against* נִגַּף Ps 91. 12 Prv 3. 23 הַתְּנַגֵּף Jer 13. 16; cf. πταίω; ἔπι-/ἐπι-, p. 209
- προσκυλίω: *roll to, roll up; metaph., in Pass., wallow in* הַתְּגִלֵּל 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 אֶבְרָךְ Gn 41. 43 כָּרַע IIR 1. 13 Esth 3. 2, 5 رَكَع برك; v. p. 116
- προσλαλέω: *talk to or with* מָלַל Gn 21. 7 Job 8. 2, 33. 3 Ps 106. 2 [cf. προ-]
- προσλαμβάνω: *borrow* לוֹה Dt 28. 12 Jes 24. 2 Ps 37. 21 Prv 22. 7 Neh 5. 4; *lend a hand, help, assist* לוֹה Eccl 8. 15 הִלוּהּ Ps 37. 26, 112. 5; *co-operate with* גָּלוּהּ Ps 83. 9
- πρόσδοδος, πόδοδος, πόσοδος: *solemn procession to a temple with singing and music* תּוֹדָה 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* הַתְּרַגֵּז IIR 19. 27; cf. παρ-
πρόσοψις: *appearance, aspect, mien* הַתְּפָאֶרֶת Jes 44. 13 [cf. ὄρασις; προσοράω, fut. -όψομαι; φάντασις]
- προσπαλαίω: *wrestle or struggle with* נִבַּל Mich 7. 6

- προστάς, -άδος: *vestibule, porch, portico* פֶּרֶשְׁדִּין Jud 3. 22 [cf. Dim.,
προστάδιον; προθύρωμα]
- προστάσσω, -ττω: *place or post at a place*; Pass., נָחַת IIR 6. 9
- προστίθημι, ποτι-: *impose, inflict* נָתַן IR 12. 4 שׁוּם Ex 1. 11 Esth 10. 1;
add יִסַּף Lev 22. 14 Dt 19. 9 Jer 45. 3 IICh 9. 6 נוֹסֵף Ex 1. 10 Jer 36.
32 הוֹסִיף IR 10. 7 IIR 20. 6 Ps 71. 14 Neh 13. 18 IICh 28. 13
סָפָה Nu 32. 14 Dt 29. 18 Jes 29. 1, 30. 1 Jer 7. 21 הִקְפָּה Dt 32. 23;
continue or repeat an action יִסַּף Gn 8. 12, 38. 26 הוֹסִיף Gn 8. 10,
21 Ex 9. 34 IIR 24. 7; *continue* יִסַּף Nu 11. 25 IS 27. 4 הוֹסִיף Jos 7.
12 Hos 9. 15
- προστρέχω: *run to or towards, run up* הִרִיץ IS 17. 17; *join or side with*
הִרִיץ Ps 68. 32
- προσφάγιον: (φαγεῖν) = ὄψον: (ὄψω) *cooked or otherwise prepared food,*
a made dish, eaten with bread and wine; cf. פֶּת־בֶּגֶד 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 Esr 1. 4
- προσφθονέω: *oppose through envy, regard with envy* קָנָא Gn 26. 14 Jes 11.
13 Ez 31. 9
- προσφόρημα: = προσφορά III. 2 (*food, victuals* מִשָּׂא IICh 17. 11 מִשָּׂאת
Gn 43. 34 IIS 11. 8 Am 5. 11)
- πρόσχωρος: *neighbour* נָרַ Ex 3. 22 גַּר
- πρόσωπον: *face, countenance, Hom., always in pl., even of a single*
person אִפְּיִם Gn 3. 19, 19. 1 פְּנִיִם Gn 32. 31; *one's look, countenance*
פְּנִיִם Gn 4. 6, 31. 2; *person (pl.)* פְּנִיִם Lev 19. 15; *bodily presence*
פְּנִיִם 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' סָנֵן Jer 51. 23, 28, 57
Ez 23. 6, 12, 23 Esr 9. 2 Neh 2. 16, 5. 17 סִבֵּן Jes 22. 15; =
συγγενεύς, σύγγονος; cf. ζωγάνης, LXX
- συγγίγνομαι, συγγίν-: *have sexual intercourse with* הִסִּיג Mich 6. 14
- συγγιγνώσκω: *to be a party to a thing, join in a plot with* הִתְחַבֵּם 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* חָלַף Cant 5. 14 הִתְעַלֵּף Gn 38. 14;
cf. ἐπι-, προ-

- συγκάμπτω: *bend down* סגד Jes 44. 15, 17, 19, 46. 6 سجد; συγκεκαμμένῳ τῷ σκέλει of a person mounting a horse ירד מן ה' 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* התערב 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* התערב Prv 14. 10, 24. 21; cf. φύρω
- συγκλείς, κλείτος, ἥ (i.e. συγκλής, κλήτος), Thessalian for σύγκλητος: *called together, summoned*; οἱ σ. *invited guests*; σ. ἐκκλησία at Athens, an assembly *specially summoned* קהל Dt 7. 6 Mal 3. 17
- συγκλεισις, -λησις, ξύγκλησις: (συγκλείω) *a locking up, safe storage* קלח Eccl 2. 8 ICh 29. 3
- συγκλείω, -κληῖω, ξυγκλήω: *shut or coop up, hem in, enclose* הסגיר Lev 13. 4; *shut close, close, close the doors* סגר Jos 6. 1 Jes 24. 10, 22 Jer 13. 19 Eccl 12. 4 השכיל Prv 16. 23 [cf. Ib 17. 28]; *close up the ranks, the part that was not closed up, of a gap in the line*, סגר Gn 2. 21 IR 11. 27; *connect closely together*; Pass., *linked, compacted* סגיר IR 10. 21 [cf. κλείω (A)]; השכיל is a debatable homologue]
- σὺγκλινος: *sharing one's couch, = συγκλίτης: one who lies with one* שגל Ps 45. 10 Dan 5. 2 Neh 2. 6; *companion at table*; pl., *comrades at table*, perh. a group of ἔφηβοι שכביר Jes 49. 20
- συγκλίνω: *lay together* שגל Dt 28. 30; Pass., *lie with*; of the woman שגל Jes 13. 16 Zach 14. 2 שגל Jer 3. 2; *inflect similarly* שקל Gn 48. 14
- συγκοιμάομαι: Pass., *sleep with, lie with* נשכב Q Jes 13. 16 Zach 14. 2 שכב Q Jer 3. 2
- συγκομιδή: of harvest, *gathering in*; in Pass. sense, *being gathered together, crowding* קבצא Ez 22. 20 קבוצ Jes 57. 13
- συγκομιζω: *bring together, collect* קבץ Dt 30. 3, 4 Jes 11. 12 Jer 31. 8 (7), 10 (9), 49. 5 Ez 16. 37 Mich 4. 12 קבץ Ez 38. 8 השמיע IR 15. 22 Jer 50. 29, 51. 27; Pass., *help in burying or cremating* קבץ Hos 9. 6
- συγκόπτω: *chop up* פתח Jes 2. 4 Joel 4. 10; *thrash soundly* הכה Ex 5. 14 Dt 25. 3 IR 20. 37; cf. κατα-
- συγκρύπτω: *cover up or completely, conceal* הפש Prv 28. 12 התחפש IS 28. 8 IR 22. 30; cf. ἐπι-
- συγκυλλίομαι: *sworp* התגלל Gn 43. 18; = *συγκυλινδέομαι (roll about or wallow together)* התגלל IIS 20. 12; cf. προσ-, προσβάλλω

- συμβαίνω: of events, *come to pass, fall out, happen*; τὸ συμβεβηκός *chance event, contingency* נִסְכָּה ICh 10. 15 סְכָה IR 12. 15
- συμβάλλω: *jumble up together*; generally, *join, unite* הַתְּבוּלָה Hos 7. 8
- συμβιβάζω: *teach, instruct* סוֹכֵב Dt 32. 10
- συμμετρέω: *to be commensurate with* הַתְּמִיד IR 17. 21
- συμπληθύω: *multiply* הַתְּמִילָה Job 16. 10
- συμπυρόω: *burn up* הַעֲבִיר Dt 18. 10 Ez 16. 21, 20. 31; cf. ἐκ-
- συμφέρω: *bring together, gather, collect* אָסַף Gn 6. 21 Ex 3. 16 Nu 11. 16, 21. 16 Dt 11. 14; *confer benefit, be useful or profitable* שָׁפַר Ps 16. 6; literally, *to be carried along with, follow beyond the grave* נָאֶסַף Gn 25. 8 Nu 27. 13 Dt 32. 50 Jud 2. 10
- συμφλάω: (φλάω, -άζω) *crush in pieces* הַתְּפִלֵּץ Job 9. 6
- συμφλέγω: *burn up, burn to cinders* הַתְּלִיקָה Ex 9. 24 Ez 1. 4
- συμφορά, -ρή: *mishap, misfortune, calamity* (W) שָׁבַר Jes 1. 28 Jer 4. 6, 20 Prv 16. 18 Thr 2. 13, 3. 47; rarely in good sense, *good luck, happy issue* שָׁפַר Gn 49. 21; cf. συμφέρω
- συμφονία: *harmonious union of many voices or sounds, concert; band, orchestra* סוּמְפִנְיָה Dan 3. 5, 15 סִיפְנִיָה Ib 3. 10
- συμψεύδομαι: *tell a lie together* נִכְחַשׁ Dt 33. 29 הַתְּכַחֵשׁ IIS 22. 45 [cf. ἐπι-, κατα-]
- συναγείρω: *gather together, assemble*; Pass., *gather together, come together, assemble* הַתְּגַרֵּר Jer 30. 23
- συνάγνυμι: *break to pieces, shiver* הַתְּבַקֵּעַ Jos 9. 13 Mich 1. 4
- συνάγω, ξυ-: *bring together, gather together* נִוְעַק Jos 8. 16 Jud 6. 34, 35 הַזְּוִיעַק Jud 4. 10, 13 IIS 20. 4, 5 הַעִיזוּ Ex 9. 19 Jes 10. 31 Jer 4. 6 נִצְעַק Jud 7. 23, 24, 10. 17 IS 13. 4 הַצְּעִיק IS 10. 17
- συναλλαγή: *intercourse, esp. for purposes of conciliation; conciliation, reconciliation, making of peace* صُلْح
- συνάλλαγμα: generally, in pl., *dealings, transactions* שְׁלוּחָה Jes 16. 8
- συναντάω, -τιάζω, -τίζω: *meet face to face, of two persons; meet with, encounter* נִוְעַד Am 3. 3; *meet together, assemble* נִוְעַד Nu 10. 3, 4 IR 8. 5 Neh 6. 2, 10; *meet in battle* נִוְעַד Jos 11. 5
- συνάντησις: *meeting* מוֹעֵד Ex 27. 21 Job 30. 23
- συνάπτω: *join together, link, join, associate* הַתְּחַבֵּר ICh 20. 35, 37 הַתְּחַבֵּר IS 26. 19 (συν-/μετα-/פעל-)
- συναράσσω: intr., *dash together, of enemies*, הַתְּרַצֵּץ Gn 25. 22
- σύνδεσμος: *that which binds together, bond of union, fastening*; metaph., *bond of union* מְסַרְתָּ Ez 20. 37 [cf. δέσμα]; = σύνδεσις (*binding together*; πρὸς τὴν τῆς κονίας so as to bind the mortar or stucco) שִׁיד

- Dt 27. 2, 4 Jes 33. 12 Am 2. 1 שֵׁד Dt 32. 17 Ps 106. 37 *شیيد*; *conspiracy*
 טוד Gn 49. 6 Ps 64. 3; cf. *σύνδοδος*
συνδέω: bind or tie together; bind them together, side by side; generally,
 bind together, unite שֵׁד Dt 27. 2, 4 אָסר Jes 22. 3
συνεγγίζω: draw near התְּנַגֵּשׁ Jes 45. 20; cf. *προσ-*
συνεγείρω: revive התְּעוֹרֵר Jes 51. 17
συνεδρεύω, -*ριάζω*, -*ριάομαι*: sit in council, hold a council טוד Job 29. 4
συνέδριον: council טוד Jer 23. 18 Ez 13. 9
συνερίζω: contend together התְּתַרְחֵר Jer 12. 5, 22. 15; cf. *προσ-*
συνέρχομαι, fut. -*ελεύσομαι*; aor. 2 *συνῆλθον*, pf. *συνελήλυθα*: to go to-
 gether, or in company התְּהַלֵּךְ Gn 6. 9 IS 25. 15; of sexual inter-
 course, σ. τῷ ἀνδρὶ התְּעַלֵּל 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
 בינה Jes 11. 2, 29. 14, 24 תְּבוּנָה Ex 31. 3 Dt 32. 28(?); cf. *πινυτή*
συνετός: (*συνήμι*) intelligent, sagacious, wise נְבוֹן Gn 41. 33 Dt 1. 13;
 τὸ σ. = *σύνεσις*(?); cf. *πινυτός*
συνῆδομαι: rejoice together; rejoice at a thing התְּעַדֵן Nch 9. 25 [cf.
 ἡδονή]
συνθεάομαι: view or see together; examine together השְׁתַּעֵרָה Jes 41. 23; take
 in at a glance השְׁתַּאֲרָה Gn 24. 21
συνθήκη: = *θήκη* (case, chest) صُنْدُوق
σύνθημα: agreement, covenant مِيثَاق
συνθραύω: break in pieces, shiver שָׁבַר Ex 9. 25, 34. 1 IR 19. 11 IIR
 11. 18 Jer 43. 13, 52. 17 Thr 2. 9 ICh 34. 4 [cf. *κατα-*]
συνήμι, ξυν-: come together התְּבוֹנֵן Jer 9. 16; take notice of התְּבוֹנֵן Job
 11. 11; observe הִבִּין Prv 7. 7 Dan 8. 5 התְּבוֹנֵן IR 3. 21 Jes 14. 16,
 52. 15 Ps 37. 10 Job 30. 20, 31. 1, 37. 14, 38. 18; understand יָבִין
 IR 3. 9 Jes 6. 10, 40. 14 Dan 1. 17 התְּבוֹנֵן Ps 107. 43, 119. 100
 Job 26. 14; (Subst.) intelligent מְבִין Prv 17. 10; cf. *σύνεσις*
συνισόομαι: to be or be made identical נִשְׁתָּוָה Prv 27. 15
συνίστημι, -*τάνω*, -*τάω*: combine, associate, unite נוֹסַד Ps 2. 2 הוֹסַד Ib
 31. 14; organize חִשְׁדָּה; 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 הִנָּסַד Ex 9. 18;
 league themselves with one side or the other הִתְיַצַּב Ps 2. 2 [cf. *ἐφ-*]
συνναέζω: join in youthful wantonness נָעַר Gn 37. 2 [cf. *νεανιεύομαι*, -*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 שולמית Cant 7. 1 שונמית IR 1. 3, 15, 2. 17 שנמית Ib 2. 21, 22 [cf. εἰρήνη]*
- σύνοδος: assembly, meeting, especially for deliberation סוד Ps 89. 8, 111. 1; pl., of political clubs نادى; also of private meetings or gatherings for discussion סוד Jer 6. 11, 15. 17; or conspiracies סוד Gn 49. 6 Ps 83. 4 Prv 11. 13; = συνουσία, sexual intercourse שדה Eccl 2. 8; of things, coming together, constriction, κνάσαι σύνοδοι θαλάσσας, of the Straits of the Bosphorus, Euripides, Iphigenia Taurica, 393; coming together resulting from juxtaposition; meeting, junction אָשד 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 תורה Lev 7. 12-13 Jos 7. 19 [cf. πρόσσος]*
- συνοικέω: dwell or live together; live with התגורר IR 17. 20; live with in wedlock, of the man, השב Esr 10. 18 Neh 13. 23 [cf. καθίζω]*
- σύνοικος, σύνφοικος: dwelling in the same house with שכן Ex 3. 22; of persons living in the same city or country, fellow-inhabitants שכן Ib 12. 4 Prv 27. 10 Ruth 4. 17; cf. μέτ-*
- συνόμνυμι, -ύω: pledge one's oath to a thing, promise by oath נשבע Gn 24. 7, 50. 24 Lev 5. 22 Jer 4. 2 [cf. ὄμνυμι]*
- συνοξύνω: bring to a point שָׁנַן Ps 64. 4, 140. 4 سَنَّ; cf. ἐφυμένω*
- σύνοξυς: pointed שָׁנֹן Prv 25. 18 سَنِينَ مَسْنُونٍ*
- συνωνέομαι: buy up זמם Prv 31. 16 זָבַן Dan 2. 8*
- συνωρίς, ἴδος: (συνήροπος) pair of horses (with or without a chariot or carriage); of mules צמד IS 14. 14 IIR 5. 17; generally, a pair or couple of anything צמד Jud 19. 10 IS 11. 7 IR 19. 19 Jes 21. 7; of things, manacles for the hands and for the feet צמיד Gn 24. 22 سوار اسوار Nu 31. 50 IIS 1. 10 צעדה Jes 3. 20 سوار اسوار*
- συρράπτω: sew or stitch together, sew up (W) תפר Ez 13. 18*
- συρρήγγυμι: break to pieces התרוצע Jes 24. 19*
- συσκοτάζω: make dark, συσκοτάσω τὰ ἄστρα αὐτοῦ (LXX Ez 32. 7) הקדיר Ez 32. 8 [cf. ἐπι-]; intr., grow quite dark, ὁ οὐρανὸς συνεσκοτάσαε νεφέλαις (LXX) התקדר IR 18. 45; συσκοταζόομαι: Pass., become quite dark התקדר Ib.; cf. ἐπισκοτέω*
- σύστασις: (συνίσταμαι) conflict صَدَمَة; knot of men assembled حَزَب; political union, more general than ἐταιρεία or σύνοδος, حَزَب عَصَبَة; 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 *מעמד* Ib.; *accumulation of sediments* *שקרים* Ps 75. 9

ὑπεράνω: *above* *מעל* Gn 1. 7, 7. 17 Ez 41. 17, 20 (*אנ/מ*)

ὑπεράνωθεν: *from above, above* *ממעל* Gn 22. 9 IR 8. 23 Jes 45. 8 Job 3. 4 (*ὑπερ/על*, *אנ/מ*, *נ/מ*)

ὑπερβαίνεω: *praise above measure* *שבח* Ps 117. 1 Eccl 4. 2; cf. *ἐπαινέω* 'Υπερίων: *Hyperion, in Hom. the Sun-god; he always joins* 'Υπερίων 'Hέλιος or 'Hέλιος 'Υπερίων *עָלִיּוֹן אֵל* Gn 14. 18–22 Ps 78. 35; 'Υπερίων stands alone for 'Hλιος *עליון* Nu 24. 16; some derive it from *ὑπὲρ ἰών, he that walks on high*; others simply bring 'Υπερίων from *ὑπέρ, the God above* *עליון* Dt 32. 8 Ps 7. 18, 91. 1 Thr 3. 38

ὑπερλαλέω: *speak too much* *מלל* Job 8. 2 [cf. *ἐπι-, προσ-*]

ὑπερμεγέθης, -*άθης*: = *ὑπέρμεγας (immensely great), monstrous (W)* *فطیع* (*π/ف*, *γ/ع*, *θ/ظ*—metathesis) *مريع* (*π/م*, *ρ/ن*, *γ/ع*)

ὑπεροράω, fut. -*όφομαι*: *overlook, take no notice of, remit* *עבר* Mich 7. 18 *העביר* IIS 12. 13, 24. 10 *غفر*; *despise, disdain* *בוז* Jes 37. 22 Prv 30. 17 Cant 8. 7

ὑπεροψία: *contempt, disdain* *בוז* Gn 38. 23 Ps 123. 3, 4 *בוזה* Neh 3. 36

ὑπερπεράω: *pass beyond* *העביר* Jer 46. 17

ὑπερυσφόω: *exalt exceedingly* *הגביה* Ez 21. 31

ὑπερφυής: *overgrown, enormous; monstrous, extraordinary* *רפא* Gn 14. 5 Dt 2. 11 ICh 20. 6, 8 *רפה* IIS 21. 20, 22; cf. *εὐ-*

ὑπερῶν: *the upper part of the house, where the women resided* *אפריון* Cant 3. 9 (in LXX, *φορεῖον*: *litter, sedan-chair*); *upper chamber or story* *עליה* IIR 1. 2 Ps 104. 3, 13 *עליון* Ib 91. 9

ὑπηρεσία: (*ἐρέτης*) *service* *שרת* Nu 4. 12; = *ὑπηρετεία*; cf. *θεραπεία*

ὑπηρεσίον: *cushion on a rower's bench* *כביר* IS 19. 13; *riding-pad or saddle-cloth* *بردعه*

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 IIC 8. 14, 31. 2; = *-εύω*; cf. *θεραπεύω* (secondary)

ὑπηρέτης, -*έτας*: *underling, servant, attendant, subordinate; servitor in the cult of Mithras* *מטרף* Am 6. 10 *משרת* Nu 11. 28 IIS 13. 17, 18

ὑπονοέω: *suspect* קָנָא Nu 5. 14 חָמַן; cf. διαφθονέω

ὑπονοητής: *suspicious person* ظَنِّينَ ظَنُّونَ

ὑπόνοια: (ὑπονοέω) *suspicion, conjecture, guess*, (pl.), in bad sense, קָנָא

Nu 5. 14 קָנָאָה 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) אֲפֻסִים Prv 25. 11

ὑπόνομος: as Subst., *underground passage, mine* מְכַמֵּן Dan 11. 43

ὑποπρό, or ὑπὸ πρό: *just before* קִבֵּל IIR 15. 10; Thessalian ὑππρό, of Time, *before* قَبْلَ

ὑποσκελίζω: *trip up one's heels, upset*; כָּשַׁל Lev 26. 37 Jes 8. 15; Pass., שָׁלַח Dt 25. 18 נִכְשַׁל Dan 11. 19; cf. πταίω; σφάλω, v. pp. 155, 643-4

ὑποσκελισμα: *fall given by tripping up*; -μός: *tripping up* כְּשָׁלוֹן Prv 16. 18 מְכַשֹּׁל Jes 8. 14 מְכַשֵּׁל Lev 19. 14; cf. πταίσμα

ὑποτίθημι: *advise, counsel, admonish* הִשָּׂה Job 11. 6; *put down as a deposit or stake, pawn, pledge, mortgage* נָשָׂה Jes 24. 2 עֲבַט Dt 15. 6; of the mortgagee, *lend money on pledge* בִּי נָשָׂה Jes 24. 2 Neh 5. 7 בִּי נָשָׂה Ib 5. 10, 11 נָשָׂה IIR 4. 1 Jes 50. 1 הִצְבִּיט Dt 15. 6, 8 בִּי נָשָׂה Ps 89. 23 בִּי הִשָּׂה Dt 24. 10; *hazard, risk* עֲבַט 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. ὄπλον

ὑποφθονέω: *feel secret envy at* קָנָא Prv 23. 17

ὑπόψαμμος: like ὕψαμμος, *having sand under or on it, sandy* יְשִׁמוֹן Nu 21. 20 Jes 43. 20 יְשִׁמוֹן Ps 107. 4 יְשִׁמוֹן Dt 32. 10 יְשִׁמוֹן 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 פָּף 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 anything 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 פֹּטַס Gn 10. 6 Ez 27. 10 פֹּטַי Gn 41. 45 (פֹּרַי) Ib 37. 36 [cf. Ἀγυπτος [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. ἀγαπάζω/אהב/חשק/חפץ/אהב/חשק/חפץ/אהב. Note incidentally the parallel interchange between the gutturals ה and ח; and that between ק and ك, which vindicates the Ashkenazi pronunciation of ק.

- ἀγαπάζω, 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 ἐπάω (ערב) Ez 16. 37 ראה Ob 12. 1 (أغرم) אהב Gn 27. 9 desire; Lev 19. 18, 34 to be fond of אהוב Neh 13. 26 Pass., to be regarded with affection; cf. ἀγαπητός נאהב IIS 1. 23 אה Dt 12. 20 Jes 26. 9 Ps 132. 13, 14; v. p. 136 התאוה Nu 11. 4 חפץ 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. κούφιζω חשק Gn 34. 8 to be fond of; cf. ἐκσώζω קבל Prv 19. 20 ICh 12. 18 (19) welcome, receive gratefully; cf. κομίζω حب عشق قبض قبل هوى ود ἀγγρίζω גרע Dt 4. 2 diminish gradually, subtract, deduct; (atavisism) cf. ὑφαίρειν עורר Zach 9. 13 rouse to fight, incite, rouse to anger העיר Jes 13. 17 החריד Lev 26. 6 حرّض rouse to anger, challenge, provoke, irritate; cf. ἐρεθίζω سرق purloin, steal, filch ἀγιάζω, ἀγιάζω קדש Nu 17. 2, 3 hallow, make sacred, esp. by burning a sacrifice; sanctify (W); cf. κηδάζω נקדש Pass., Ex 29. 43 Jes 5. 16 התקדש Ez 38. 23 הקדיש 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 הקדיש Nu 3. 13 Dt 15. 19 Jos 20. 7 Jud 17. 3 IIS 8. 11 Neh 12. 47 ICh 26. 26 قدس; cf. καθ- ἀγατίζω עלז Hab 3. 18 take delight in**

- עלץ IS 2. 1
 גיל Joel 2. 23
 התעלס Prv 7. 18
 נעלס Job 39. 13 only in Med.
 and Pass., *adorn oneself with*
 a thing, *take delight in*
 ἀγλαΐζειν θάλλει צלה IS 10. 6
 Jer 12. 1, 22. 30 Ez 17. 9, 10
 הצליח Gn 24. 21 Jud 18. 5
 Ps 1. 3 ICh 7. 11 *sprout,*
grow, thrive, esp. of fruit trees;
 of persons, *thrive, flourish,*
be prosperous; cf. φλογίζω
 ἀγνίζω וקה Job 10. 14 *wash off,*
cleanse away, esp. by water;
cleanse, purify; cf. νίζω
 Pass., וקה Jer 2. 35
 התקדש IIS 11. 4 ICh 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-
 שקק Joel 2. 9
 جادل جاهد خاصم اختصم تشارج كد
 نازع ناظر تنافس ناقش
 עצב IR 1. 6 העציב Ps 78. 40
 أغاظ أغضب
 exert oneself
 ἀσροίζω, ἀ- (= ἀγελίσει) 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 ICh 13. 20, 20. 37
 חרד IS 13. 7, 16. 4
 דגל Cant 5. 10 *collect round*
 one جيش حشد حشر حصد
 αινίζομαι, αινίζω = αινέω, Poet.
 and Ion. Verb, very rare in
 good Att. Prose, *ἐπαυέω*
 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
 ICh 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
 הגוה Ex 15. 2
 התענג Jes 57. 4
 ענה Jes 27. 2 Ps 88. 1
 שבח 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
 נועד 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*;
 גועץ Jes 40. 14 trans. in causal sense
 ἀκουτίζω *השמיע* IIR 7. 6 *make*
to hear; cf. συγκομιζω ἀποπλάζω, ἀποπλανάω *עפל*
 ἀναγκάζω *אנס* Esth 1. 8 *force,*
compel, constrain, esp. by
argument Hab 2. 4 *lead away from,*
stray away from; lead astray,
make to digress, wander away
from, wander from the truth
 ἀναγνωρίζω *הכיר* Gn 27. 23 ἀποσώζω *בצע* Jes 38. 12 Job
recognize 6. 9 *save or preserve from,*
preserve; cf. διαπράσσω
 ἀναστενάζω, -αχίζω, -άχω, -ω *משה* Ex 2. 10
 אבק Jer 51. 52 *groan forth,*
lament; groan oft and loudly,
wail aloud; bemoan, bewail
aloud; groan aloud [cf. στένω]
 נאבק Ez 9. 4; cf. נאנח Thr 1. 4,
 21 גחן Jer 22. 23
 ἀναχάζομαι, δια- *נסוג* Jes 50. 5
 Ps 35. 4 *draw back, give way,*
retire [cf. χάζομαι]
 נשוג IIS 1. 22
 גור Jes 1. 4
 ἀναχάζω *הסיג* Dt 19. 14 *make*
to recoil, force back [cf. χάζω]
 הסג Jes 59. 14 (*v. συγγίγνομαι*)
 השיג Job 24. 2
 ἀνθίζω, -θέω *חנט* Cant 2. 13
colour, dye, stain
 נוס Dt 34. 7 *blossom, bloom,*
of the youthful beard; cf.
 χνοάζω, νωτίζω
 ἀνιάζω *אנה* Jes 19. 8 *ענה* Ps
 90. 15 Ep. Verb *grieve,*
distress, like ἀνιάω
 ענה Ps 116. 10 intr., *to be*
grieved or distressed
 ἀνωλόυζω *היליל* Jes 15. 3 Jer
 47. 2 Ez 21. 17 Zach 11. 2
cry aloud, shout aloud, bewail
loudly; cf. ὀλολύζω

חבז *اختطف سرق سلب ضبط اغتصب*
 قبض نهب .
 ἀσπάζομαι, ἀσπακάζομαι *אסף*
 Ps 27. 10 *welcome kindly*
 דבק Gn 2. 24, 34. 3 IR 11. 2

- Ps 63. 9 Ruth 1. 14 *cling fondly, follow eagerly, cleave to*; cf. διώκω
- נשק Gn 27. 27 Ps 85. 11 Ruth 1. 9, 14 *باس take leave of*; from the mode of salutation in use, *kiss, embrace*; cf. τοξάζομαι, σκευάζω, κυνέω
- נשק Gn 29. 13, 31. 28
- αυγάζω *גנה* Jes 9. 1 Job 18. 5 *appear bright, shine*
- ἐν- *הגיה* IIS 22. 29 *illumine, shine*; cf. δι-
- הזהיר Dan 12. 3
- αυλλίζομαι *אהל* Gn 13. 12 *take one's abode, lodge, live in a place*; cf. ἐπ-
- ἐν- *אהל* Jes 13. 20 *take up one's quarters during the night*
- לון Ps 55. 8 Ruth 1. 16, 3. 13
- ἀφαγνίζω *קדש* Ex 19. 10 IR 8. 64 *purify, consecrate*; cf. ἀγίζω
- קדש* Ez 48. 11
- הקדיש* Nu 3. 13 Jud 17. 3
- ἀφανίζω *אפס* Gn 47. 15 Jes 16. 4 Ps 77. 9 *disappear*
- פנה* Jer 6. 4 Cant 6. 1
- פסס* Ps 12. 2
- נשמד* Jer 48. 8 Prv 14. 11 *destroy*
- השמיד* Dt 2. 22 Mich 5. 13 *make away with, do away with, remove, destroy*
- βαδίζω *פשע* Jes 27. 4 *walk, march*; generally, *go, proceed*
- פשע* Am 4. 4; cf. *עדה* Job 28. 8
- βάζω *בדא* IR 12. 33 Poet. Verb, *speak, say*; cf. *φαρίζω, ψεύδω*
- בטה* Prv 12. 18
- בטא* Lev 5. 4
- בשר* Ps 40. 10
- הביע* Ps 94. 4, 119. 171; cf. *πηγάζω*; p. 138
- βαλανίζω *בלס* Am 7. 14 *shake acorns from the oak*; hence, as prov. answer to beggars
- βαπτίζω, *κατα- טבל* Lev 4. 6 Job 9. 31 *غطس dip*; cf. *δύω, κατα- νטבל* Jos 3. 15
- טבע* IS 17. 49 Ps 69. 3, 15 *drown, to be submerged*; *δύω*
- טבע* Ex 15. 4; cf. *καταποντίζω*
- הטבע* Jer 38. 22; *καταδύω*
- βασανίζω* *בחן* Jer 17. 10 Zach 13. 9 *فحص put to the test; test, cross-question (W)*
- נבחן* Gn 42. 15, 16
- נסה* Gn 22. 1 Eccl 7. 23
- γεμίζω* *עמס* Neh 13. 15 *load, freight (v. p. 360)*
- עמש* Neh 4. 11
- העמיס* IR 12. 11
- حشا حشى حمل شحن صبر عبي عمر*
- שער* Dt 32. 17 *gain knowledge of, become acquainted with, discover; recognise (W)*
- שער* Prv 23. 7 *شعر*; cf. *ἀνα- δαίζω*, freq. in Pass. *דוש* Dt 25. 4 Jud 8. 7 Jes 28. 28, 41. 15 Hab 3. 12 ICh 21. 20 *cleave asunder, slay, pierce through, rend, destroy utterly, divide*
- נדרש* Jes 25. 10 *cleave asunder, divide*
- הודש* Jes 28. 27
- δακνάζω = *δάκνω* *נשך* Am 5. 19 Mich 3. 5 *عض شك bite, of dogs; sting*; cf. *δaveίζω, ὀδακτάζω, τοκίζω*
- נשך* Hab 2. 7 in Pass., of *vexation*

- נִשְׁפָּט Nu 21. 6 Jer 8. 17 *judgment, decide*; cf. δεσπόζω, σόζω
 שֹׁרֵף Gn 3. 15 *שפט* Jes 43. 26; cf. ἐκ-
 δαμάζω דמה Hos 4. 5 *over-* διχάζω גור IR 3. 25 חצה
power; of maidens, make Gn 32. 8 قسم *divide in two*;
subject to a husband; subdue, cf. σχιζω
conquer
 נדרמה Hos 4. 6, 10. 15 Pass., δοκάζω חכה IIR 7. 9 *wait for*;
to be subject to another cf. προσεύχομαι, ἐξ-, p. 477
 טמא Gn 34. 5 דָּסַס *force,* ἐγγίζω גוש Gn 45. 4 IIR 4. 27
seduce *approach, to be on the point of*
 δαείζω, δαρίζω נשא בו Jes 24. 2 גוש Gn 33. 7
 נשה בו Jer 15. 10 تَدِينُ أَدَانَ *bring near,*
have lent to one, borrow *bring up to*
 נשה ב' Dt 24. 10-11 נשא Jes הגיש Lev 2. 8
 24. 2 Jer 15. 10 دَايِنُ أَدَانَ *bring up to*
put out money at usury, lend הגיש IIS 3. 34
 השה ב' Dt 15. 2 *הגיש* IS 26. 8 *put*
 שאל Ex 3. 22, 12. 35 *borrow* *into one's hands*
 השאל Ex 12. 36 *lend* הסגיר Ps 31. 9
 δεκάζω שחד Ez 16. 33 *bribe,* סקר Jes 19. 4
corrupt *ἐκθαμνίζω נתע Job 4. 10 root*
 δεσπόζω שפט Jud 16. 31 Ruth *out, extirpate (Pass.);* cf. σείω
 1. 1 *to be lord or master, lord* נתש Jer 45. 4; v. p. 167
it over; cf. δικάζω *נתש* Am 9. 15
 διαχωρίζω גרש IICh 20. 11 *התש* Ez 19. 12
separate; cf. ὀρίζω *ἐκνίζω, ἐκνίπτω כבס Jes 7. 3*
 Pass., διαχωρισθεῖσα גרושה *wash clean, purify* نَطَّفَ
 Lev 21. 14 *divorced* כבס Gn 49. 11 Ex 19. 10 Jer
 4. 14 Ps 51. 4
 δικάζω גור Job 22. 28 *قضى* *Pass.,* כָּבַס Lev 13. 58
decree, ordain; cf. διχάζω *تنظف*
 גגור Esth 2. 1 *decree as punishment* *ἐκσώζω חשף Gn 22. 12 save*
 Thr 3. 54 Ez 37. 11 *condemn* *for oneself*
 דין Jes 3. 13 Jer 5. 28 *judge,* חשק Jes 38. 17 *preserve from*
give judgment *danger, keep safe*; cf. ἀγαπάζω
 חקק Jes 10. 1 *judge, decide,* *ἐκφράζω ספר Jes 43. 26 Ps 44.*
determine; cf. ῥήγγυμι *2, 50. 16 tell over, recount,*
 חקק Prv 8. 15 *describe*
 שפט IS 24. 13 *judge, sit in* *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
 נוהל 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
 שבר Ruth 1. 13
 اصطر اعتبر أمل توقع
 ἐνθουσιάζω שגע 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*
 נִחְקֵר 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) (ὄρος) חריץ IS 17. 18)
press out the whey from cheese
 ἐπαλαίζω התהלל Jer 9. 23
pride oneself on a thing, glory
- exult; ἀγλαίζω: glorify הלל*
 ἐπικαινίζω התחדש Ps 103. 5
renew, restore (Pass.)
 ἐπικρύπτω התנכר IR 14. 5
 Prv 20. 11 freq. in Med.,
disguise; dissemble (W)
 ἐπισκευάζω בדק IICh 34. 10
make afresh, repair, restore
 פּסג Ps 48. 14
 جهز أعاد أعد
 ἐπισκιαζω, -άω הסף Ps 91. 4
throw shade upon, overshadow
for protection
 הציל IIS 20. 6 *darken, obscure;*
cf. σφύζω
 הצל Ez 31. 3
 ἐπισχιζω, προ- בתק 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 התעשק Gn
 26. 20; cf. συν-, ἐπασκέω
 לקח/נקח Prv 31. 16 *חרש*
till the land; cf. ἀροτριάω
 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*
 ἐπειζω, -θω החריד Lev 26. 6
rouse to anger, rouse to fight,
provoke, irritate
 ἐπιζω חרד IS 14. 15 *strive,*
wrangle, quarrel, contend, rival
 נחרה 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* فتنش
 فحص, mostly in compd. عتق-,
 q.v.
 חקר Jer 31. 37(36) *reveal* أنشى
 كشف
 חקר Job 13. 9 *unmask* فضح
 هتك; *visit, try, afflict*
 הציק Dt 28. 53 Jud 14. 17
 Jes 29. 2, 7 ضايق
 ἐυνάζω צנה Dt 22. 24 *put to bed,*
go to bed, of sexual inter-
course
 ענן Jes 57. 3; cf. οἰωνίζομαι
 קנן Ez 31. 6 *roost*
 קנן Jer 22. 23
 ἡσυχάζω חשה Eccl 3. 7 *keep*
quiet, be at rest, impose silence,
leave unspoken
 החשה Jes 42. 14
 הסכית Dt 27. 9
 שקט Jes 62. 1
 השקית Jer 49. 23
 שתק Jon 1. 11, 12 Ps 107. 30
 Prv 26. 20
 سكت سكن استكن هجع هدأ
- θαυμάζω שמם IR 9. 8 Jer 18. 16
wonder, marvel
 נשם Jer 4. 9
 שומם Esr 9. 3
 השמים Ez 3. 15
 השם Job 21. 5
 השתומם Dan 8. 27
 תמה Gn 43. 33
 התפמה Hab 1. 5
 اندهش استصوب
 θερίζω קצר Jer 12. 13 *do*
summer work, mow, reap
 θεσπίζω כשף IICh 33. 6 *to*
declare by oracle, prophesy,
divine, foretell
 θοάζω (A), -άσσω דאה Jer 49.
 22 *move quickly, rush, dart*
 דרץ Job 41. 14
 דוש Jer 50. 11; cf. δαίζω
 חדר Hab 1. 8
 טוש Job 9. 26
 פוש Jer 50. 11 Hab 1. 8
 צעה Jes 63. 1
 קוץ Jes 18. 6
 θυσιάζω זבח Ex 20. 24 *sacrifice;*
cf. θύω, σφάζω
 זבח IR 3. 3
 ἵζω ישב IR 1. 46, 48 Jer 36. 15
mostly in poets and late
Prose, the Att. Prose form
being καθίζω, intrs., sit, sit
down; הושיב IR 2. 24, 21.
9-10 Ps 143. 3 causal, make
to sit, seat, place; cf. οἰκίζω
καγαλιζομαι, καγαλάω צהל
 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 טָהַר Nu 31. 23 טָהַר
 Nu 8. 6-7 Ez 36. 33 Mal 3. 3
 طهر *cleanse, purify*
 טָהַר Ez 22. 24 הִטְהַר Nu
 8. 7 Jos 22. 17 Jes 66. 17
 הִטְהַר, הַתְּחַטֵּא Lev 14. 49 Nu
 31. 23
 καθέξομαι יָשַׁב Ps 29. 10 *preside*
 IIS 7. 18 ICh 17. 16 *sit as*
suppliants; cf. יָזַע
 καθίζω, κατ- סָבַב IS 16. 11 *sit,*
recline at meals
 הוֹשִׁיב Gn 47. 6 IR 2. 24, 21.
 10 IIR 17. 26 *causal, make*
to sit, seat, place; settle [cf.
οἰκίζω]
 הוֹשִׁיב Neh 13. 27 (LXX, but
 cf. συνοικέω)
 καινίζω, ἐγ- קָדַשׁ IS 11. 14 in
 Poets, esp. *use for the first*
time, handsel; cf. ἐπι-
 חָנַף Dt 20. 5 حَنَفَ
 καινίζω הכפישׁ Thr 3. 16
smoke, blacken with smoke
 הִחְפִּיר Prv 19. 26
 חָפַר Jes 24. 23 Ps 34. 6
metaph., to be black with smoke
 הִחְפִּיר Jes 33. 9 Prv 13. 5
 καρπίζω (B) נָחַרף Lev 19. 20
enfranchise a slave by touching
him with the rod
 καταβαπτίζω טָבַל Gn 37. 31
 Lev 4. 6 Nu 19. 18 *dip*
 נָטַבַל Jos 3. 15
 שָׁטַף 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. δύω
 טָבַע Ex 15. 4
 הִטְבַּע Jer 38. 22; cf. βαπτίζω
 κατασκευάζω הכין IS 13. 13
 Zeph 1. 7 Ps 103. 19 Esth
 6. 4 ICh 29. 19 ICh 27. 6
 generally *prepare, arrange,*
establish; cf. σκευάζω
 הוֹכִן Jes 16. 5 Ez 40. 43 Prv
 21. 31
 κατακέζω קָדַשׁ IS 21. 6 Jes 65. 5
 Hag 2. 12 *befoul [cf. ἀγίζω]*
 καχάζω, καγχάζω צָחַק Gn 18.
 12 *laugh aloud, jeer, mock*
 צָחַק Gn 19. 14; cf. ἀγωνίζομαι
 שָׁחַק Thr 1. 7
 שָׁחַק IIS 6. 21
 השחיק ICh 30. 10
 ضحك فحسح فحسده
 καχλάζω, κοχ- צָהַל 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. ἀφαγνίζω
 הקדישׁ ICh 29. 19
 התקדשׁ IIS 11. 4 Jes 66. 17
 ICh 29. 5 *purify oneself*
 κλάζω חָרָץ Ex 11. 7 Jos 10. 21
of dogs, bark, bay (ρύζω,
κραυγάζω)
 צָרַח Zeph 1. 14 صَاح صَرَخ
of men, shout, shout aloud,
scream; cf. κράζω
 הצריח Jes 42. 13
 שָׁרַק Jes 5. 26 Zach 10. 8
 κλύζω נוֹלַל Am 5. 24 (ρέω)
wash away, wash, rinse out

- הַחֲלִיץ Jes 58. 11
 גַּלַּל Jos 5. 9 (*ἀφαιρέω*)
 רָחַץ 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
 רָחַץ Ez 16. 4 Prv 30. 12
 הַתְּרַחֵץ Job 9. 30
 κνεφάζω נִכְנַף Jes 30. 20 *cloud over, obscure*
 κνίζω הַקְּנִיא Dt 32. 16, 21 usu. metaph., of love, *chafe, tease, provoke, provoke to jealousy*
 קִנָּא Dt 32. 21
 κολάζω חָלַשׁ Ex 17. 13 Jes 14. 12 *get person punished*
 קָלַל Job 40. 4 *suffer injury*
 קָלַל Jes 65. 20 Pass., *to be punished*; cf. καταράομαι
 κομίζω זָמַר Lev 25. 3 *gather in, reap; reap fruit*
 צוֹפִיָּה 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
 שָׁמַע Gn 16. 11, 21. 17 *attend, give heed to*; cf. σῦγ-, κλύω
 سمع ائتد
 κουφίζω חָפַץ Job 40. 17 *lift up, raise*; cf. ἀγαπάζω
 קָלַל Gn 16. 4 IS 2. 30 Hab 1. 8 חָפַץ *to be light*
 נָקַל IIR 3. 18
 נָקַלָּה Dt 25. 3
 הִקַּל Jes 23. 9 Jon 1. 5 ICh 10. 4 حَفَّفَ *lighten, make light* (v. p. 353)
 κράζω צָרַח Zeph 1. 14 صَاح صَرَخ generally, *scream, shriek, cry, bawl, shout*; cf. κραγάζω
 הַצְרִיחַ Jes 42. 13
 שָׁרַק Jes 5. 26 Zach 10. 8
 קָרָא Gn 19. 5 Ps 81. 8 *to call to*
 חָרַץ Ex 11. 7 Jos 10. 21 of dogs, *bay*
 κρασίζομαι, κρατ- רָעָה Job 1. 14 Cant 2. 16 *consume green fodder* (?); cf. τρώγω
 κραγάζω (a derivative of κράζω)
 זָעַק Ez 11. 13 *cry aloud, shout*
 הוֹצִיעַ Job 35. 9; cf. συνάγω
 צָעַק Jer 22. 20; cf. συνάγω
 צָרַח Zeph 1. 14 صَاح صَرَخ
 הַצְרִיחַ Jes 42. 13
 שָׁוַע Ps 31. 23
 שָׁרַק Jes 5. 26
 קָרָא Gn 19. 5 Ps 81. 8 *to call to*
 חָרַץ Ex 11. 7 of dogs, *bay*
 κτιζω יָסַד Jes 54. 11 Ps 89. 12 Job 38. 4 Esr 3. 12 of a city, *found, build*
 יָסַד Jos 6. 26 Jes 14. 32 Zach 4. 9
 יָסַד IR 6. 37 *found*
 Cant 5. 15 *set up*
 הוֹסַד Esr 3. 11 *build*
 נוֹסַד Jes 44. 28 Pass., *to be founded*
 יָסַד Hab 1. 12 *establish, set up*
 יָסַד Ps 8. 3 Esth 1. 8 ICh 9. 22 *establish, bring about*
 קָדַשׁ Neh 3. 1 *found, set up*; cf. ἀγίζω
 κυδάζω גָּדַף IIR 19. 22 نَضَح *revile, abuse*
 ληΐζομαι לָיַץ Ps 1. 1 لَصَّن تَلَصَّص *plunder, despoil, rob*

- μύζω (B), μυζάω מצה Jes 51. 17
 Ps 75. 9 *suck*
 מצץ Jes 66. 11
 νεανίζω, νεανεύομαι נער Gn 37.
 2 *act like a hot-headed youth,*
wilfully or wantonly, swagger
 νεφελίζω נפל Gn 4. 6 *wrap in*
clouds
 הפיל Jes 26. 19
 אפל Am 5. 20
 νίζω (νίπτω)
 נקה Nu 5. 19, 28, 31 *generally,*
purge, cleanse; cf. άγνίζω
 נקה Job 10. 14; cf. άπο-
 עשה IIS 19. 25 *wash the hands*
or feet; commonly used of
washing part of the person,
while λούομαι is used of
bathing, πλύνω (בלל Ps 92. 11
بَلَّ) of washing clothes, etc.;
but νίζω is sts. used of
things; Att. Prose writers use
the word only in compds., v.
άπο-, έναπο-, εκ-νίζω; cf.
όνυχιζω غسل تظف تقى
 νομίζω חמס Job 21. 27 *use*
customarily, practise, use
 חשב Gn 38. 15, 50. 20 *con-*
sider as, consider (W)
 חשב Ps 119. 59 (cf. πεμπάζω)
 נחשב Jes 2. 22 Job 18. 3, 41. 21
 Pass., *to be deemed, reputed,*
considered
 התחשב Nu 23. 9
 νοσάζω, -σίζω אנש IIS 12. 15
to be ill
 נגע Job 6. 7
 נגע Gn 12. 17 *causal, produce*
sickness
 נגע Ps 73. 5
- ננה IIS 12. 15 Jes 19. 22
 νοσφίζω נפץ Jer 51. 21-3 *set*
apart, separate
 νωτίζω נוט Jud 9. 21 *turn one's*
back, turn one's back and flee
(cf. άπο-, φύζω, χροάζω)
 נצה Job 39. 13 *cover the*
back
 ξυρίζω = ξυρέω גלה Lev 13. 33,
 14. 8 Dt 21. 12 *shave*
 גלה Jud 16. 17; cf. καταξυράω
 קרה Mich 1. 16
 נקרה Jer 16. 6
 הקריה Ez 27. 31
 הקרה Ez 29. 18
 התגלה Lev 13. 33 Nu 6. 19
shave oneself or have oneself
shaved جلع حلق حلق جلع
 οδακτάζω, -τίζω נשף Am 5. 19
bite; cf. δακνάζω
 נשף Jer 8. 17
 οικίζω, -ίω הושב Ez 36. 33
people with new settlers; cf.
יזו
 IIR 17. 6, 24 *settle, plant as*
a colonist or inhabitant; trans-
plant
 השכין Gn 3. 24
 οἰωνίζομαι עין, עון 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. επαυ-
γάζω); עונן Lev 19. 26
 ענן Jes 2. 6; cf. εὐνάζω
 οκλάζω כרע Gn 49. 9 Jud 5. 27
 IS 4. 19 Job 4. 4, 39. 3 *ر كح*
sink down, crouch down with
bent hams; bend their hind-
or fore-legs; cf. χροίζω

- ὄλολυζω, -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. הִזְכִּיר ICh 16. 4;
cf. ἀγάλλω, αἰνίζομαι
- ὁμοιάζω דמה Ez 31. 8 Cant 2. 9
compare, liken
- נדמה Ps 49. 13
- דמה Cant 1. 9; cf. ἐξ-
עמם Ez 31. 8; cf. θαμβέω
- נמשל Ps 49. 13
- ὀνομάζω ושא 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
- ὀπλιζω 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 הרגיו IS 28. 15 make
angry, provoke to anger, irritate
- רגע Jes 51. 15 Job 26. 12
- רגז IIS 19. 1 grow angry, be
wroth
- רגש Ps 2. 1
- התרגז IIR 19. 27; -ζόμενος
ברגש Ps 55. 15 in a passion
- ὀρίζω, ἀφ-, δι-, ἐξ- גבל Dt 19. 14
divide or separate from as a
border or boundary
- גור IR 3. 25 part, divide; cf.
δικάζω, διχάζω
- נגור Jes 53. 8 ICh 26. 21
banish from; cf. ἐξ-
- נגרו 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
- ירש 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
- הפריד Dt 32. 8 Ruth 1. 17
- התפרד Job 41. 9 separate
- פרס Jes 58. 7 part, divide
- הפריס Lev 11. 3
- פרק Gn 27. 40 Ps 136. 24 فرق
فرق separate; cf. ῥέζω (A)
- פִּרַק Zach 11. 16 part, divide
- נפרש Ez 17. 21
- פִּרַשׁ Ps 68. 15 Thr 1. 17
- פרש Lev 24. 12 ordain, deter-
mine, lay down
- פרש Nu 15. 34
- הפריש Prv 23. 32 part, divide
(spurious, cf. φαρμάσω)
- הדה طرد Jud 14. 9 separate
- נבדל 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
- הגביל 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
- גִּרַשׁ Gn 3. 24 ἀφ- exclude,
banish; cf. διαχωρίζω
- גִּרַשׁ Ex 12. 39
- הוריש Nu 21. 32 Dt 11. 23 Jud
11. 23 ἀφ- exclude, banish
- פִּרַד Hos 4. 14 ἀφ- grant
a special gift; cf. ῥέζω (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 **בצע** 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. *ἀποσφύζω*
עָטַף Thr 2. 11
הִתְעַטַּף Thr 2. 12
עָצַב IR 1. 6
וַעֲצַב Eccl 10. 9
עָצַב Jes 63. 10
הִתְעַצַּב Gn 6. 6
פָּצַע Cant 5. 7
ὀψίζω **בָּשַׁשׁ** Ex 32. 1 *do, go or come late*; cf. *ἐπαισχύνομαι*
בוֹשׁ Jud 3. 25; cf. *ὀψέ*
παρᾰσκευάζω **עָרַף** Prv 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 **מָלַק** Lev 1. 15 *cut off with an axe, esp. behead*
πηγάζω **חָפוּ** Job 40. 23 *spring, gush forth*
נָבַע Prv 18. 4; cf. *βάζω*
פָּחוּ Gn 49. 4
πιέζω **אָמַץ** Ps 80. 16 *press tight*
וּזַר Jes 1. 6, 59. 5 Job 39. 15
press tight, squeeze, press, weigh
down
מָחַץ Dt 33. 11 Jud 5. 26
מָחַק Jud 5. 26
מָעַף IS 26. 7
מָעַף Ez 23. 3 *squeeze, compress*
עָשָׂה Ez 23. 3
עָשָׂה Ps 139. 15
פָּצַפֵּץ Job 16. 12
עָשַׁק Ez 22. 29
עָשָׁק Jes 23. 12
עָסָה Mal 3. 21 *squeeze, press, weigh down*
עָשַׁק Job 40. 23 *of a river, to be exhausted from the heat of the sun*
πλάζω (B), *-άσσω* **לוֹשׁ** Gn 18. 6
knead bread
ποινίζομαι **עֹנַשׁ** Ex 21. 22 *exact a penalty*
וַעֲנַשׁ Prv 22. 3
פָּקַד Jer 9. 24 Am 3. 14
ποκίζω, -κά- **גָּזוּ** Gn 31. 19, 38.
 12-13 **جَزَّ قَصَّ قَصَقَصَ** *shear wool, shear sheep*
 = *πέκω* (*shear*) **גָּזוּ** Jer 7. 29
 Job 1. 10; cf. *πεκτέω* (*πέκω*)
shear, clip, shear hair (W)
προσχίζω **בָּחַק** Ez 16. 40 *split in front*; cf. *ἐπι-*
πτερυγίζω **הֶאֱבִיר** Job 39. 26
flutter with the wings, like young birds trying to fly; flap the wings, like a cock crowing
πυκάζω **כָּתַר** Jud 20. 43 Ps 22.
 13 *surround*
הִכְתִּיר Ps 142. 8 Prv 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*
 ρέζω (A) פָּרַד Hos 4. 14 in special sense, *perform sacrifices, offer a hecatomb to the gods*; cf. ἀφορίζω
 ρέζω (B) קרע Jer 4. 30 = βάπτω, *dye*; cf. χροίζω
 פרס לו Jer 16. 7; cf. פרש, προτείνω
 רחץ Ex 2. 5 IIR 5. 10 Ez 23. 40 = βάπτω, *dip, dye*; cf. βρέχω
 רקם Ex 35. 35
 רקם Ps 139. 15
 רύζω, ράζω חרץ Jos 10. 21 *growl, snarl, like an angry dog*; cf. ἀράζω, κλάζω
 σαλπίζω תקע Nu 10. 3 *sound the trumpet*
 σεβάζομαι, σέβομαι צבא Ex 38. 8 IS 2. 22 *worship, honour, mostly of the gods; of suppliants*
 נצב Ps 82. 1, 119. 89 *Pass., to be revered*; cf. καθιστάνω
 σιγάω הסכית Dt 27. 9 *bid one be silent, silence him*; cf. ἡσυχάζω
 σκελιζω, ὑπο- נכשל Dan 11. 14, 19 *trip up one's heels*; *Pass.*
 כשל Jes 8. 15
 σκεπάζω, ἐπι- חבש Ex 29. 9 Ez 16. 10 Job 40. 13 *cover*; cf. σκευάζω, ζεύγνυμι
 נחפה Ps 68. 14
 חפה ICh 3. 5
 צפה IR 6. 15, 20
 צפה Prv 26. 23
 חפר Dt 33. 12 *shelter, protect*
 حفظ خفاً أخفى
 σκευάζω חבש Gn 22. 3 Jud 19. 10 Ez 16. 10 *dress up; Pass., accoutred*; cf. κατα-; σκευάζω
 נכון Ez 38. 7 ICh 35. 10 generally, *make ready, arrange*
 הכין Ez 38. 7 Ps 147. 8 ICh 2. 8, 35. 14 *provide, procure*
 נשק Gn 41. 40 جهز *provide, procure; furnish, supply; collect*; cf. ἀσπάζομαι
 خان خدع غش *cheat*
 σκιαζω חסה Jes 30. 2 *to be in the shadow*
 סכף Ex 40. 3 Job 40. 22 *cover, shade*
 שכף Ex 33. 22
 שיכף Job 10. 11
 צלל Neh 13. 19 ظلل *over-shadow, darken, shade*
 σκοπιάζω חפר Jos 2. 2 Job 39. 29 *spy from a high place or watch-tower; generally, spy, watch, even on a plain, spy out, watch*
 חפש Prv 2. 4
 חפש IS 23. 23
 צפה Prv 15. 3; cf. σποδίζω
 צפה Jes 21. 6 Nah 2. 2; cf. ἐπι-
 הצִיץ Cant 2. 9
 שוף Job 20. 9; cf. ζοφώω
 נשקה Jud 5. 28
 השקיה Ps 14. 2
 σκοτάζω חשך Ez 30. 18 *grow dark*

- חֶשֶׁךְ Ps 69. 24 Thr 4. 8
 החֶשֶׁךְ Ps 105. 28; cf. σκοτίζω
 קָדַר Mich 3. 6
 התְּקַדֵּר IR 18. 45 Pass., to be
 darkened; cf. συσκοτάζω
 σκοτίζω החֶשֶׁךְ Am 8. 9 make
 dark; cf. σκοτάζω
 הקִדְרִיר Ez 32. 7
 σκύζομαι זַעַף IICh 26. 19 سخط
 to be angry with, to be wroth
 σοφίζομαι חֶשֶׁב Gn 50. 20 Ex
 26. 1, 35. 35 IS 18. 25 devise
 cleverly or skilfully; cf. νομίζω
 צוֹפִיָּה Prv 31. 27; cf. κομίζω
 σοφίζω חֶשֶׁב Ex 26. 1 make
 wise, instruct; Pass., to become
 or be clever or skilled in a thing;
 cf. νομίζω
 השְׂכִיל Ps 32. 8 Dan 1. 4, 9.
 22
 σπατίζω מִצָּץ Jes 66. 11 مصّ
 suck; cf. μύζω
 σπίζω (A) = πιπρίζω צִפְצִף
 Jes 10. 14 pipe, chirp, of the
 shrill note of small birds
 פָּצַח Jes 54. 1 Ps 98. 4
 σπίζω (B) פָּשָׁה Lev 13. 23
 extend
 σποδίζω צָבַט Ruth 2. 14 roast
 or bake in ashes; צָפִית
 צִפָּה Jes 21. 5; cf. σκοπιάζω
 שָׁפַת Ps 22. 16 شوى
 στάζω דוּה Lev 15. 33 drop,
 let fall or shed drop by drop,
 drip
 זֹב Ex 3. 8 Lev 15. 25 Jes 48.
 21
 גָּדָה Lev 12. 2
 נוּה Lev 6. 20
 הוּה Lev 4. 6 Nu 8. 7
 נֹטַף Jud 5. 4 Joel 4. 18 Cant
 5. 5
 הִטִּיף Am 9. 13
 στενάζω, στεναχέω, στεναχίζω,
 στενάχω, στοναχέω, στονα-
 χίζω נֹאנַח Ez 9. 4 Thr 1. 4,
 21 sigh deeply, generally,
 sigh, groan [cf. ἀνα-]
 גָּחַן Jer 22. 23
 אָנַק Jer 51. 52
 נֹאנַק Ez 9. 4
 στολίζω, κατα- קָתַל Ez 16. 4
 dress
 הֶחֱתִיל Ez 16. 4
 קָלָה Thr 4. 2
 συγκομίζω קָבַץ Joel 2. 16 جمع
 جمع bring together, collect
 round
 קָבַץ Gn 49. 2 Ez 39. 17
 קָבַץ Hos 9. 6 Mich 1. 7, 4. 6,
 12
 קָבַץ Ez 38. 8
 התְּקַבֵּץ Jos 9. 2
 השְׁמִיעַ IR 15. 22 Jer 4. 16
 حشد; cf. ἀκουτίζω
 συνεγγίζω התְּנַשֵּׁק Jes 45. 20
 draw near
 συνεργάζομαι התְּעַשֵּׂק Gn 26. 20
 work with, co-operate; cf. ἐπ-
 σπρίζω הֶצְצַר IICh 5. 13 play
 the σῦργιξ (shepherd's pipe),
 pipe; whistle (W)
 שָׂרַק Thr 2. 16 make any
 whistling or hissing sound, hiss
 συσκοτάζω התְּקַדֵּר IR 18. 45
 grow quite dark
 συχνάζω הִסְכִּין Nu 22. 30
 frequent, do or come frequently
 σφαγιάζομαι, σφαγιάζω, σφάζω,
 σφάττω זָבַח Dt 12. 15, 21

- IR 1. 9, 19 **זָבַח** *slay, slaughter, sacrifice, properly by cutting the throat; cf. θυσιάζω*
טבח Thr 2. 21 **ضَحَى**
שָׁחַט Jer 39. 6 Ez 23. 39
σχιζώ **חָצַה** Jud 7. 16 **جَزَأَ قَسَمَ**
divide, divide into; cf. διχάζω
נָטַשׁ Jes 33. 23 *split, tear, cut out*
נָתַק Jud 16. 9 Jes 5. 27, 33. 20
 Jer 10. 20
נָתַע Job 4. 10 *part, separate, shatter; cf. σείω*
נָתַץ Jer 1. 10 *shatter*
נָתַץ Jer 4. 26; *v. p.* 166
נָתַץ ICh 31. 1
נָתַץ Jud 6. 28; *v. p.* 88
הִתְצַץ Lev 11. 35
קָסַט Ez 17. 9 *cut out; cf. ἐπικόπτω*
קָצַץ Dt 25. 12
קָצַץ Ex 39. 3 Jud 1. 6
נָתַק Ez 17. 9, 23. 34
שָׁסַע Dt 14. 6 **شَقَّ قَسَمَ**
split, cleave, divide
שָׁסַע Lev 1. 17
שָׁסַף IS 15. 33
נָתַק Lev 22. 24 (*σχιστός*)
נָתַק Jud 16. 9 Jer 2. 20 Nah
 1. 13; *cf. ἐξωθέω*
נָתַק Jud 20. 32 *separate*
הִתִּיק Jos 8. 6 Jer 12. 3
הִנָּתַק Jud 20. 31 (*v. p.* 371)
σώζω **גָּוַה** Ps 71. 6 *keep safe, preserve*
זָכַר Gn 40. 14, 23 Ex 20. 8
 Jer 2. 2 Thr 2. 1 *keep in mind, remember*
זָכַר Nu 10. 9
הוֹכִיר Jes 63. 7; *cf. προαιρέω*
חָתַם Job 14. 17 *keep secret*
סָתַם Dan 8. 26
נִשָּׁע Nu 10. 9 *to be saved*
נָצַל Mich 4. 10
הוֹשִׁיעַ Ex 2. 17 Jud 2. 18
save, rescue from
שִׁיב Dan 3. 15
שָׁפַט IIS 18. 31; *cf. δικάζω*
הִצִּיל Ex 12. 27 IS 17. 37 Hos
 2. 11 *save, preserve, rescue from; cf. ἐπισκιάζω*
נָצַר Ez 6. 12 *keep safe, preserve (σωστός)*
נָסַתַר Prv 27. 12
צוּר Ps 139. 5
ταχίζω, ταχύνω **חָוַשׁ** IS 20. 38
make swift
הַחִישׁ Jes 5. 19; *cf. ἐπιταχύνω*
עוֹשׂוּ Joel 4. 11
τειλίζω **טוּחַ** Ez 13. 12 *build a wall, build*
נִטּוּחַ Lev 14. 43
τεχνάζω, -άομαι **תִּכַן** Prv 24. 12
contrive cunningly that, contrive or execute cunningly
תִּכַן Ps 75. 4
תִּקַן Eccl 1. 15
תִּקַן Eccl 12. 9
נִתְכַן IS 2. 3 *Pass., cunningly devised*
τοκίζω **נִשָּׂא** Dt 23. 20 *lend on interest; cf. δανείζω*
הִשִּׁיךְ Dt 23. 21
τοξάζομαι **נִשָּׂא** ICh 12. 2 *shoot with a bow; cf. ἀσπάζομαι*
ὕπαγκαλίζω **חָבַק** IIR 4. 16
clasp in the arms, embrace
חָבַק Gn 29. 13 Cant 2. 6
φατίζω **בִּדָא** IR 12. 33 *generally, say; cf. βάζω*

- 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
הוקד Jer 15. 14
להב Hos 7. 6 الهب التهب
להט Ps 104. 4
להט Mal 3. 19
לחם Dt 32. 24 (φλογιστός)
התלקח Ex 9. 24 Pass., blaze
up; to be inflamed; blaze
צלח Am 5. 6 burn, blaze;
metaph., kindle, inflame; cf.
ἀγλαΐζει, θάλλω, ὀρθρόω
קדח Dt 32. 22 Jes 50. 11
שלה Jud 1. 8 set on fire; cf.
ἀποστέλλω
φράζω (ἐκ-) נפרץ IS 3. 1 show,
make known; declare, explain
פרש Lev 24. 12 شرح صرح
פרש Nu 15. 34; cf. ὀρίζω
פרש Esr 4. 18
פֶּשֶׁר Dan 5. 16
פֶּשֶׁר Dan 5. 12 فسر
פֶּתֶר Gn 40. 8; v. p. 554
φύζω, late Ion. for φεύγω נוט
Gn 14. 10 Nu 35. 25 IS 4.
10, 31. 1 IIS 13. 29 Jes 30.
16 Zach 14. 5 IICh 14. 11
flee, take flight; cf. νωτίζω
עזו Jes 30. 2
עזו Ps 52. 9
פוג Hab 1. 4
פוח Cant 2. 17
פוך Nu 10. 35 IS 11. 11
נוט Gn 19. 20 Nu 35. 6 Jud 4.
17 IR 2. 28-9 have recourse
to, take refuge in
נוט Gn 39. 12 Jes 35. 10
c. acc. rei flee and escape
נער Gn 37. 2 shun or shrink
from; cf. νεανίζω
χάζομαι (ἀνα-) נזר Jes 1. 4 Ez
14. 5 Poet. and mainly
Ez.; give way, draw or shrink
back, recoil
הנזר Ez 14. 7
נסוג Jer 38. 22
נשוג IIS 1. 22 أحجم اعتزل
كش نكص انتكص
חָאָזָה, ἀνα- הסיג Dt 19. 14
cause to retire, force to retire
from; make to recoil, force back
הסג Jes 59. 14
השיג Job 24. 2; cf. ἐπιτιγγάνω
שכל שכל IS 15. 33 bereave or
deprive of
השכיל Jer 50. 9 أكل
חָאָזָה, -τέω חשח Dan 3. 16
crave, need, want تاق احتاج
اشتاق إلى اشتمى
חַיְמֵרָזָה סער Jes 54. 11 suffer
grievously
חַיְמֵרָזָה, -μαίνω סער Jon 1.
11 IIR 6. 11 to be
stormy; cf. סער διασπείρω
χλευάζω קלס Ez 16. 31 scoff,
jeer at, treat scornfully; v. ἐπι-
חשל IIR 2. 23 خسل
سخر / بمن هزأ / بمن هزى / بمن
تهزأ / تهزأ استهزأ ؛
χιοάζω, χιοάω חנט Cant 2. 13
prop. of youths, get the first
down; of fruit, with the bloom
on it; cf. ἀνθίζω
נוט Dt 34. 7; cf. νωτίζω

- χορτάζω דָּשַׁן Prv 11. 25, 13. 4
feast
 דָּשַׁן Dt 31. 20 *fatten, prop. of*
cattle
 דָּשַׁן Ps 20. 4
 דָּשַׁן Jes 34. 7
 הִדְשַׁן Jes 34. 6
 דָּשַׁן Ps 23. 5 *fill full of*
 דָּשַׁן Prv 11. 25, 13. 4 *Pass.,*
eat their fill
 χροήζω (χρη) חסר Dt 2. 7 *want,*
lack, have need of
 חָרַץ IR 20. 40 *desire, long for,*
crave; desire, ask for; will,
choose; cf. ἀράζω
 أراد رغب في
 χροήζω, χράω (B) קסם Ez 22. 28
warn or direct by oracle; consult
a god or oracle; deliver an oracle,
foretell
 קרא Nu 24. 1 Jon 1. 2, 3. 2
 χρηστηριάζω חרש Jud 14. 18
consult an oracle; cf. ἐργάζομαι,
χρονίζω
 חרש Job 11. 3, 41. 4; *cf.*
χρονίζω
 χροῖζω, χρωζω כרע Job 31. 10
lie with, of a woman; taint,
defile; cf. ὀκλάζω, προσκυνέω
 נכר Jer 19. 4 *taint, defile*
 קרן Ex 34. 29 *tinge, stain;*
colour, stain
 קרע Jer 4. 30; *cf. ῥέζω (B)*
 הרביץ Jes 54. 11
 صبغ *stain, paint*
 χρονίζω ἄחר Gn 32. 5, 34. 19
take time, tarry, linger, delay
 חרש Ps 50. 3; *cf. ἐργάζομαι*
 החריש IIS 19. 11 *تأخر*
 χρωρίζω, ἐκ-גרש Ex 34. 11 *cut*
off, separate
 גָּרַשׁ Ex 11. 1, 23. 28
 גָּרַשׁ Ex 12. 39; *cf. δια-*
 ψαλίζω قص قرض *clip with scissors*
 ψηφίζω חצה Ps 55. 24 *count,*
reckon; cf. διχάζω
 חצץ Job 21. 21
 חשב IIS 19. 20 Jes 13. 17
 נחשב IIR 22. 7 Ps 88. 5
 חשב Lev 25. 27, 50, 52, 27.
 18, 23 IIR 12. 16
 התחשב Nu 23. 9
 פקד Ex 20. 5 Nu 4. 23 IR
 20. 15 ICh 21. 6
 أحصى
 חששן שטן Ps 109. 4 *خشخش*
 وسوس وشوش *whisper, whisper*
what one dares not speak out,
whisper slanders
 ὠθείζω, ὠθέω בעט ἀπ- Dt 32.
 15 IS 2. 29 *thrust away,*
push back; drive away; spurn,
shake off
 הדיח ἐξ- Jes 4. 4 Jer 51. 34
thrust out, expel, eject, banish
 נדח Dt 30. 4
 דחה Ps 35. 5, 118. 13, 140. 5
push, push on
 דחה κατ- Ps 36. 13 *push*
down, Pass.
 דחף Esth 3. 15 *rush*
 נדחף Esth 6. 12 ICh 26. 20
 חטב Prv 7. 16 *stuff*
 הדף Dt 6. 19 *thrust out, banish*
 הדיח Dt 13. 14 *thrust away,*
drive away
 נדף Ps 1. 4
 נדף Jes 41. 2
 הדח Jes 13. 14 *banish*

XIII. CLASSIFIED HOMOLOGIES

LI. A series of kindred homologies show the comprehensive character of Hebrew-Greek involvement.

ANATOMY

- אֵז אֹז Dt 29. 3 Prv 26. 17 Job 13. 1 *ear; handle*, esp. of pitchers
 אֵשׁוּן γοῖσος/στελλάνδρα Dt 32. 10: = μέλαν (*iris* of the eye); = ἡ
 κόρη (*pupil* of the eye) قُرَّةُ الْعَيْنِ إِنْسان الْعَيْنِ
 אֵף ἀναπνοή, ἀμπ- Dt 33. 10 Jes 2. 22 Prv 11. 22 Cant 7. 5, 9
breathing organ, of the nose and mouth أَنْفُ
 ,, ὤψ Gn 19. 1 *eye, face, countenance* אֵינָהּ Dan 3. 19
 אֶפְסָס πούς Ez 47. 3; *v.i.* טַעַם
 אֶצְבָּע κατατύγων Jes 58. 9 *the middle finger* (used in an obscene
 gesture [also in Egypt])
 אֶצִּיל μασχάλη, in pl.; Jes 41. 9 *corner*; אֶצִּילָהּ Jer 38. 12 *arm-pit*; cf.
 Lat. *axilla* (—μ)
 אֶתְלָהּ μέγας Ex 29. 20 μεγαδάκτυλος *big toe*; ὁ μέγας δάκτυλος, *the*
thumb
 אֶתְנָהּ ἐντός/ὑπτίος/ψύθιος Gn 30. 2 Nu 5. 22 Prv 13. 25 Eccl 11. 5
 τὰ ἐ. *the inner parts* of the body; ὑ. μέρη, in animals, *the under*
parts, i.e. *the belly*; = ἀραιά (sc. γαστήρ) *belly*
 אֶתְלָהּ φάρυγξ Jer 51. 44 بَلْعَمٌ بَلْعَوْمٌ; *v.i.* מַלְקוּחַ
 אֶתְרָהּ μηρός, *v.i.* יָרֵךְ Gn 30. 3 Jud 16. 19 IIR 4. 20
 אֶתְשָׁת אἰδοῖον, 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.* מְבוּשׁ
 אֶבֶב ὑπτίος Ps 129. 3 *laid on one's back*; *on one's back*
 אֶבֶר ,, Jes 38. 17, 50. 6, 51. 23
 אֶבְרָהּ γυῖον Gn 47. 18 Jud 14. 8 IS 31. 10, 12 Ez 1. 11 *the whole body*
 אֶבֶר ,, ICh 10. 12
 אֶבֶר ,, Gn 3. 14
 אֶבֶר רάκיס Job 40. 17 = κλάδος (*branch* of a blood vessel)
 אֶבֶרֶת γογγύλος, κεφαλή Ex 16. 16 Nu 1. 2 Jud 9. 53 IIR 9. 35 =
 στρογγύλος, *round*; *head*; *per head*, *each person*
 אֶבֶר γαυλός Jos 15. 19 Eccl 12. 6 *water-bucket*, *machine for raising*
water [an obvious allusion to the head of a fair-haired person]

- גָּרוֹן *λάρυγξ, φάρυγξ* Jes 58. 1 Jer 2. 25 Ez 16. 11 Ps 115. 7 *larynx*
 or *upper part of the windpipe*; but in Poets confused with *φάρυγξ*
 (*gullet*); *throat*; used of the *windpipe*; of the *pharynx*; both of
pharynx and *windpipe*
- דָּם *αἷμα*, v. p. 356
- יָקַן *γένειον, πώγων* IS 17. 35 IIS 10. 5 Ps 133. 2 *beard; a lion's mane;*
beard
- ,, *γνάθος/σιαγών* Lev 13. 29 Ez 5. 1 *jaw, cheek; jaw-bone, jaw, cheek*
- יָרַע *χείρ* Dt 7. 19 *hand and arm, arm* (vowel/consonant metath.)
- חָבַל *ἀγκαλῖς* Jer 38. 12 in pl., *arms*; cf. *בָּקַח/ἀγκαλίζομαι, ὑπ-*
- חָזָה *στῆθος* Ex 29. 26 *breast*, of both sexes, being the front part of
 the *θώραξ*, divided into two *μαστοί* (—*στ*); of animals *صَدْر*
- חֵיה, הֵיה/הוה *γυῖον* Job 6. 2, 33. 18; v.s. *גויה*
- חָלַב *γάλας* Gn 18. 8 Ex 3. 8 poet. for *γάλα, milk* (*γ/ח, γ/ב*)
- חָלַב *ἄλειφα, -αρ, ἀλοιφή* Lev 3. 16, 17 *fat* used in funeral sacrifices;
hog's lard, grease; λίπος: prop. animal fat, lard, tallow
- חֲזָצִים *γλουτός* Gn 35. 11 Jer 30. 6 Job 38. 3 *buttock*; dual *τῶ γλουτῶ*
- חֲחָרִים, Q of *עפלים*, q.v., *ἔδρα, seat, breach, fundament*; of birds and
 animals, *rumph*; *יֹזע* Ez 44. 18 *נשה* Gn 32. 33 *ἰσχίον: haunches*
- יָד *γυῖον* Gn 48. 17 IIR 9. 23 *the hand*; *γυῖα ποδῶν the feet*; v.s. *גויה*
- ,, *αὐγή* IR 7. 33 Ps 77. 3 *eye*; in pl., *rays, beams*
- יָרַךְ *μηρός* Gn 24. 9, 32. 33 Ex 1. 5 Ps 45. 4 *thigh*; *ἄρθρον, v.i. רגל*
- יָתַר *ἔτερος* Ex 29. 13, 22 Lev 9. 10 *δ ἑ. one's neighbour*
- כָּבֵד *ἦπαρ* Ez 21. 26 Prv 7. 23 *liver*; as the seat of the passions,
anger, fear, etc.; gen. *ἦπατος* (like *אֵזַן/ὠτός*)
- כַּבּוּד ,, Gn 49. 6 Ps 16. 9, 30. 13. 57. 9, 108. 2, 149. 5 Prv 25. 27
- כְּלִיָּה *κοιλία* 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
- כַּף *ὑπτίος* 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; *ῥ. τὰς χεῖρας ἀνατείνειν lift the upturned hands* in
 prayers; cf. Ex 9. 29 Ps 63. 5; v.s. *גב*
- ,, *κεφαλή* Jud 8. 6, 15 *head*; v.s. *גלגלת*
- כָּרַע *ἀκρόπους* Ex 12. 9 Lev 11. 21 *extremity of the leg, i.e. foot*; pl.,
trotters
- כָּרַשׁ *χορδή* Jer 51. 34 *guts, tripe*
- כָּתֵף *κάτωμος* Nu 7. 9 Ez 34. 21 Job 31. 22 *low in the shoulder*
 or *fore quarters*; v.i. *שכם*

- לָב** 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
לֶבֶב „ Gn 20. 5 Jud 19. 8, 9; gen. κόλπου
לְחִי γνάθος Jud 15. 15–17 Jes 50. 6 *jaw; cheek*, in pl.
לֶחַי „ Dt 34. 7
לַע λάρυγξ Prv 23. 2; *v.s.* גרון
לְשׁוֹן 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. πλίνθος
מְבוּשׁ מְבוּשִׁים αἰδοῖον, ἰα Dt 25. 11 *private parts*, in pl. τὰ α.; *v.s.* בשת
מְדוֹת μῆδος (B) Ps 133. 2 Ep. Noun, only in pl., μῆδεα, μέζεα, *genitals*
מְלִקוּחַ φάρυγξ Ps 22. 16; *v.s.* גרון
מְעֵיִם τὰ ἐντός/μοχοῖ Gn 15. 4, 25. 23 IIS 20. 10 Cant 5. 4, 14 the *inner parts* of the body, the *intestines* (W)
מְעוֹר μόριον Hab 2. 15 in pl., esp. *parts* or *genitals*, male or female: ἀνδρεία μόρια, τὰ γεννητικὰ μ.; less freq. in sg.; *v.i.* ערוה
מְעַר „ IR 7. 36 μ. ἀνδρός מְעַר-אִישׁ; Nah 3. 5 μ. γυναικεῖον
מְצַח μέτωπον Ex 28. 38 *brow, forehead*
מְתְּלֵעָה καταλέω Joel 1. 6 Prv 30. 14 *grind*
מְתָן μέσος, -ον, μέσσος, μέττος Ex 28. 42 Ez 47. 4 Am 8. 10 τὸ μέσον *centre; the middle, the waist*
עוֹר χροά, 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.)
עֵין 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.
עֶפְלַיִם ὄπλον Dt 28. 27 IS 5. 6 *v.i.* שָׁגוּר; πυλῖς, Dim. of πύλη, pl. a disease of the anus, prob. *multiple fistula*; *v.s.* טַחְרִים
עֶפְפָּה ὄπιον Jer 9. 17 Prv 4. 25, 6. 4 *eyebrow*
עֶצֶם 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*; עֶקֶב/ἀκρόπους: *extremity of leg*
עֶרוּה μόριον Lev 20. 17; *v.s.* מְעַר
עֶרְלָה κουρά Gn 17. 14, 34. 14 Jos 5. 3 IS 18. 25 *cut-off end*
עֶרְף ῥάχετρον = ῥάχis Ex 23. 27, 32. 9 *the beginning of the spine*

- עַרְקָא *ράκίς* Job 30. 17; *v.s.* גִּיד
 עֲשָׂתָּרַת *γαστήρ/ύστέρα* Dt 7. 13 *womb*; cf. ἀστήρ
 פֶּאֶה *φόβη* Jer 9. 25 *lock or curl of hair*
 פֶּדֶר *πρᾶπιδες* Lev 1. 8, 12 *midriff, diaphragm*; *v.i.* פֶּרֶשׁ
 פֶּה *ἀναπνοή* Ex 4. 10, 11 Ps 115. 5 פֶּה Dan 4. 28 *فم, فم*; *v.s.* אָף
 פֶּחַח *ἐπιγούνης* Job 40. 17 *part above the knee, great muscle of the thigh*;
gen. ἶδος
 פֶּעַם *πούς* Jes 37. 25 Ps 57. 7, 58. 11 Cant 7. 2 *foot*
 פֶּרֶשׁ *διάφραγμα* Ex 29. 14 Lev 4. 11 *midriff, diaphragm*
 פֶּתַח *φύσις* Jes 3. 17; *v.s.* בֶּשֶׂת
 צַד *στῆθος* Jes 60. 4, 66. 12; *v.s.* חוּה (סט/צ, θ/ד)
 ,, *τοιχος* 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 (τ/צ—as in γλουτός/ץ/ח—χ/θ/ד)
 צַוָּאר *δειρή* Gn 27. 40 Jes 8. 8 Cant 1. 10, 4. 4 *neck, throat, collar*
 צַלַּע *πλευρόν* Gn 2. 21, 22 Ex 26. 26, 27. 7 *rib*; *side*
 צִמָּה *κόμη* Jes 47. 2 Cant 4. 1 *hair of the head*
 קַבָּה, קָבָה *κῆπος* Nu 25. 8 *puenda muliebria*; *κόλπος = αἰδοῖον*
γυναικεῖον, esp. vagina
 קֶדְקֶד *γογγύλος, κεφαλή* Gn 49. 26 Dt 28. 35; *v.s.* כַּף, גִּלְגַּלַּת
 קֶצֶבָה *κομίσκη* Cant 5. 2, 11 Dim. of *κόμη*; *v.s.* צִמָּה
 קָרַב *κόλπος* Ex 29. 13 Lev 1. 13 Ps 103. 1; *v.s.* לֵב
 קָרָה *ἐκροή = ἔκροος* Dt 23. 11 *outflow, issue*
 קָרַן *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
 קַרְסֵל *ἀστράγαλος* IIS 22. 37 *ball of the ankle joint*; *v. p. xxviii*
 ראש *κράς* Gn 3. 15, 8. 5 Lev 13. 12 Nu 5. 18 Dt 3. 27 poet. form
of κάρα, head; peak, top; *gen. κέραδος*
 רַגְלֵי *ἄρθρον* Gn 41. 44 Jes 6. 2, 7. 20 generally, of *limbs, etc.*,
esp. in pl.; of the legs; τὰ ἄ. *genitals*
 רִיר *ρόος* IS 21. 14 *flux, discharge, of morbid humours*
 שָׁעַר *θρίξ* Lev 13. 10 Esr 9. 3 *hair*; Hom. only in pl., later in sing.
collectively
 שָׁעַר ,, Cant 4. 1
 שָׁעֲרָה *ἔθειρα* IS 14. 45 Job 4. 15 after Hom. in sing. and pl. of
the hair of the head
 שָׁפָה *ὑπήνη* Mal 2. 7 Ps 51. 17 *the upper lip*
 שָׁפָם ,, Lev 13. 45 IIS 19. 25 prop. *hair on the upper lip,*
moustache

- שָׁרַר *στέαρ* Prv 5. 11 *any animal fat*
 שָׁבַל *ἀγκαλῖς* Jes 47. 2; *v.s.* קָבַל
 שָׁנַר *κέλης/ράγη* Ex 13. 12 *rudenda muliebria; rima, γυναικεία φύσις*
 ,, *ὄπλον* Dt 7. 13 *membrum virile*
 שָׁד *τιθός* Gn 49. 25 Cant 4. 5 *נְדִי a woman's breast*
 שֹׁק *σκέλος* Ex 29. 22 Dt 28. 35 Cant 5. 15 *ساق leg from the hip*
downwards; leg of sacrificial victim
 שָׁכַם *ἄκρος ὤμος* Gn 9. 23, 49. 15 IS 9. 2 Job 31. 22 *tip of the*
shoulder; v.s. כַּתֵּף
 שָׁלִיחַ *χόριον* Dt 28. 57 *afterbirth*
 שָׁן *ὀδούς* Gn 49. 12 Ex 21. 24 IS 2. 13 *tooth; prong; ὄ. πέτρα peak,*
pike שֶׁן-הַסֵּלַע IS 14. 4 Job 39. 28; *gen.* ὄντος
 שָׁעַל *πούς, ψαλῖς* IR 20. 10; *v.s.* פָּעַם; *the arch of the foot*
 שָׁרַר *σύριγξ* Ez 16. 4 Cant 7. 3 *hole in the nave of a wheel; of ducts*
or channels in the body; שָׁר Prv 3. 8 שָׂרַר Mich 3. 2 שָׂרֶף: flesh
 תִּלְתַּל *οὐλός* Cant 5. 11 *crisp, close curling hair; crisp, woolly hair of*
the negro

FAMILY RELATIONSHIPS

- אָב, בִּי (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
 אָח *κάσις* Gn 4. 2, 42. 3, 4 *brother*
 אָחָה ,, Gn 12. 13, 20. 12 *sister*
 ,, *ἄκουτις* Cant 4. 9 ICh 7. 14-18 *wife*
 אִישׁ *ἀνὴρ* 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. ἄ. δικασταί אִישׁ אִישׁ;
πᾶς ἄ. every man, every one כָּל-אִישׁ; ἀνὴρ ἀνὴρ any one אִישׁ אִישׁ
 אִשְׁרָה ,, IIS 23. 21
 אִמָּה *μήτηρ* Gn 2. 24, 3. 20 Ex 2. 8 Dt 22. 6 Jud 5. 7 *mother; of*
animals, dam; of a mother-bird; in titles
 אִשָּׁה *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
 אִשָּׁה נִפְלָה *ἀμβλωθρίδιον* Ps 58. 9 *abortive child*

- מָגֶן ὄπλον Dt 33. 29 Jud 5. 8 Jes 22. 6 Ez 23. 24 ICh 5. 18 *the large shield* from which the men-at-arms took their name of οἱ ὄπλιται; cf. פָּלְתִי
- מְחֻנָּתָה περίζωμα Jes 3. 24 *girdle worn round the loins*
- מִטְחֹוֹה τόξωμα Gn 21. 16 *bow-shot*
- מְרָכָב πόρουμα IR 5. 6 *carriage, means of going* عَرَبَانَهُ عَرَبِيَّةَ
- מִרְכָּבָה ,, Jud 4. 15 IR 7. 33 Zach 6. 2, 3
- נֶדֶן θήκη ICh 21. 27 *sheath (of a sword)*; cf. גִּתּוֹן/τίθημι, גִּתּוֹן/θετός, דֶּסֶד/θετός (θ/ת, θ/ד)
- נְשָׂא τεύχος IIR 10. 2 Ez 39. 9 Ps 140. 8 Job 20. 24, 39. 21 *implements of war, armour, arms*; τόξον *bow*
- סָרִיוֹן θωρακείον, -κιον Jer 46. 4, 51. 3 *cuirass*
- עֲרָבָה ἄρμα, πόρουμα Ps 68. 5 *chariot, esp. war-chariot*; freq. in pl. for sg.; v.s. מִרְכָּבָה
- צָנָה αἰγίς IS 17. 7 Ps 91. 4 ICh 25. 5 *goatskin*; esp. the skin-shield of Zeus
- קָבַל ἐμβολή Ez 26. 9 *battering-ram*; קִיָּן/ζώνη IIS 21. 16, v. אֵין
- קִלְעֹוֹן κνώδων IS 13. 21; v.s. כִּידוּד
- קֶשֶׁת τόξον Gn 21. 16 IIR 13. 15 Jes 21. 15 *bow*
- רָכָב πόρουμα Jud 1. 19, 9. 53 IR 10. 26; v.s. מִרְכָּב
- שָׁלַח στολή, σπολά (στέλλω) Cant 4. 13 Neh 4. 11 ICh 23. 10, 32. 5 *equipment, fitting, armament*; garment, robe (pl.)
- שָׁלַט πέλητη IIR 11. 10 Jer 51. 11 (cf. Ps 127. 5) Cant 4. 4 *small light shield of leather without a rim*
- שָׂנְאֵן ἀπήνη Ps 68. 18 *war-chariot*
- שָׂרִיָּה, שָׂרִיוֹן θωράκιον IS 17. 5 Job 41. 18 Neh 4. 10 ICh 26. 14; v.s. סָרִיוֹן
- שָׂרֵן ,, IR 22. 34 Jes 59. 17
- תּוֹמָת τὰ τόξα Job 41. 21 *bow and arrows, arrows*

ARMED FORCES

- אָבִיר ἵππος Jud 5. 22 Jer 8. 16, 47. 3, 50. 11 *horse, mare, most freq. fem. in Poets*; as Collective Noun, *horse, cavalry*
- ,, ἄγός, βαγός IS 21. 8 Ps 68. 31 *leader, chief*; cf. ἄμβροτος
- גְּמַדִּים γυμνής (in pl., γυμνήτες), -ήτης Ez 27. 11 Subst., *light-armed foot-soldier*
- חֵיה λόχος IIS 23. 13 *ambush, i.e. place for lying in wait; ambushade; the men that form the ambush; any armed band, body of troops; company of 24 or 100 men*
- חֵיל στόλος Ex 14. 28 Nu 31. 14 Dt 3. 18 Jud 20. 44 IS 17. 20

- IIS 24. 2 IR 20. 25 IIR 6. 15 Ez 27. 11, 29. 19, 37. 10 Dan
11. 13 ICh 14. 7, 8 *army*
- חיל „ Nah 3. 8 Zach 9. 4 *sea-force, fleet* أسطول
חילים „ IR 15. 20 Jer 40. 7 Eccl 10. 10 Dan 11. 10 ICh 7. 5
ICh 16. 4 generally, *troop* (pl.)
- חיל ἵππος Jes 43. 17 خيل; v.s. אביר
חיל κέλης Jes 43. 17 *courser, riding-horse, horse*
- פלי „ Jes 18. 2 *fast-sailing yacht with one bank of oars*
- חֲזָז ἐκλεκτός, λεκτός Nu 31. 5 Dt 3. 18 Jos 4. 13 *picked out, select; chosen*
- חֲשׂוּר, אֲשׁוּר, לֹחֶס Jer 5. 26 Hos 13. 7 *ambush, place for lying in ambush; the men that form the ambush; v.s. חיה*
- קרי κόροι IIS 20. 23 IIR 11. 4 *boy, lad; in Il. of warriors; at Sparta, κόροι = ἵππεις* (in social and political sense, *knights*, forming an aristocracy in early Greek communities; a royal bodyguard)
- קִרְתֵי κούρητες IIS 8. 18, 15. 18 *young men, esp. young warriors*
- לחיה λόχος IIS 23. 11; v.s. חיה; מצב, מִצְבָּה, מִצְבָּה/σταθμός: *quarters, lodgings* for travellers Zach 9. 8 or soldiers IIS 23. 14 סוס ἵππος Ex 14. 9, 15. 1, 19 Dt 17. 16 Cant 1. 9 *horse; cavalry; v.s. אביר*
- קִרְנֵים τεθωρακισμένοι IS 29. 2 *cuirassiers; cf. τύραννος*
- פְּלָתֵי ὀπλίτης, ται IIS 8. 18, 20. 23 (ὄπλον) *heavy-armed foot-soldier; men in armour; ὀπλῆται* opp. ψιλοί
- פְּסִילִים ψιλοί Jud 3. 19, 26 *soldiers without heavy armour, light troops, such as archers and slingers; unarmed soldiers, bare-headed, without helmet; opp. ὀπλῆται*
- צָבָא σημεῖα, -εῖον Ex 12. 17, 51 Nu 1. 52 *standard, flag, ensign (W); a body of troops under one standard or flag*
- צי στόλος Jes 33. 21 *sea-force, fleet*
- צי, ציר „ Jes 18. 2, 57. 9 Jer 49. 14 Ez 30. 9 *expedition; mission*
- ראש κέρας IIS 16. 1 Job 1. 17 *wing of an army; ἀρχή*
- רבה ρίπτω Gn 49. 23 Ps 18. 15 *throw, cast forth, hurl*
- רמה „ Ex 15. 1 Jer 4. 29 رما

NUMERALS

- אֶחָד, אַחַת εἷς Gn 1. 5, 2. 21 Ep.: *one*
- אֶחָד „ Gn 48. 22 Ez 33. 30 أحد
- אֶחָד „ Gn 22. 13 Jes 66. 17
- אֶחָת „ Prv 17. 10

- חד *εἰς* Ez 33. 30 *one*
 אָן *εἰς, ἐν* Ez 18. 10 *one*
 שְׁנַיִם, שְׁתַּיִם, שְׁנַיִם *δύο* Gn 5. 18, 6. 19 *two*; gen. *δυσὸν*
 שְׁלוֹשָׁה, שְׁלוֹשׁ *τρεις* Gn 6. 10, 11. 13 *three*
 אַרְבָּע, אַרְבַּע *τέσσαρες*, gen. *ων* Gn 11. 13, 14. 9 *four*
 חָמֵשׁ, חָמֵשׁ *πέμπε, πέντε* Gn 5. 6, 18. 28 *five*; *π/τ*
 חֲמִישִׁית *πεμπάς, πεντάς* Gn 47. 24 *fifth part*; *π/τ*
 שֵׁשׁ, שֵׁשׁ *ἕξ, ἑξάς, ἑξάς* Gn 7. 6, 30. 20 *six*; Lat. *sex*
 שִׁשִּׁית, שִׁשִּׁית *ἕκτος* Ex 26. 9 Ez 8. 1 ICh 27. 9 *sixth*
 שִׁשִּׁית *ἕκτη* Ez 4. 11, 45. 13 *one sixth, liquid measure*
 שִׁבְעָה, שִׁבְעָה *ἑπτά* Gn 5. 7, 7. 2 *seven*; Lat. *septem*
 שְׁמוֹנֶה, שְׁמוֹנֶה *ὀκτώ, -τό, ὀπτώ* Gn 5. 4, 22. 23 *eight*; *κ/π*
 תְּשַׁע, תְּשַׁע *ἐννέα* Gn 5. 27 Nu 1. 23 *nine*
 עֶשְׂרִים, עֶשֶׂר *δέκα* Gn 5. 14, 18. 32 *ten*
 אַחַד-עָשָׂר, אַחַד עָשֶׂר *ἑνδεκα* Gn 37. 9 Jos 15. 51 *eleven*
 עֶשְׂרִים עָשָׂר *εἰς τε δέκα* Nu 7. 72 *eleven*
 עֶשְׂרִים-
 „ „ „ Ex 26. 7
 עֶשְׂרִים *εἴκοσι* Gn 18. 31 *twenty*
 מֵאָה *μία* Gn 6. 3 *one (hundred)*
 אֶלֶף *χιλιάς, -ιοι, χίλιοι, χέλλιοι, χείλιοι* Gn 20. 16 *a thousand*
 רַבּוֹ *μύριοι* Jon 4. 11 *ten thousand*
 רַבּוֹ „ Neh 7. 66, 71
 רַבְּבָה „ Gn 24. 60
 מְרַבְּבָה „ Cant 5. 10
 צָמַד *συνωρίς* Jud 19. 10 IS 11. 7, 14. 14 *pair of mules; a pair or couple of anything*
 שְׁבִיעַ *ἑπτάς, ἑβδομάς* Dt 16. 9 Dan 9. 27 *period of seven days; week*
 שִׁבְעָה „ „ Gn 29. 27; gen. *ἄδος*
 שִׁבְתָּה „ „ Lev 23. 15
 שְׁבִיעִית, שְׁבִיעִי *ἑβδομος* Gn 2. 2 Ex 16. 26, 29 Lev 23. 16
 חֲדָשׁ *τριάκας* 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*
 בְּחֲצִי הַלַּיְלָה *ἐν μέσῳ νυκτῶν* Ex 12. 29 *at midnight*
 חֲצוֹת לַיְלָה „ „ „ Ps 119. 62
 מֶחֶצֶה *μέσος, -ον* Nu 31. 36 *a half*
 מִחְצִית „ „ Ex 30. 13
 בְּקֶע *διχάς* Gn 24. 22 Ex 38. 26 *the half, the middle*
 כְּפָלִים *ἀπλός* Jes 40. 2: opp. *διπλός twofold*, and so, *single*
 שְׁלִישׁ *τριεύς* Jes 40. 12 *third part of a μέδιμος*

- שְׁלִישִׁי 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*
 עָשׂוֹר δεκάς Gn 24. 55 Ps 33. 2 *the number ten; = δεκάτη* Ex 12. 3
 עֲשִׂירִי, עֲשָׂרוֹן, דֵּקָאטוֹס δέκατος Ex 16. 36, 29. 40 Lev 27. 32 *tenth, tenth part;*
 מַעֲשֵׂר δεκάτευμα Gn 14. 20 Lev 27. 30, 32 *tenth, tithe*
 עֲשֵׂר 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); הָעֲשִׂירִי Dt 26. 12 Neh
10. 38; מַעֲשֵׂר -τευτής tithe-farmer

WORSHIP

- אָבָּ φάτις Gn 45. 8 Jud 18. 19 *oracle; of the interpreter of dreams*
 אַבְדָּה Αἰδωνεύς Prv 27. 20 *lengthd. poet. form of Αἰδης (the nether*
world, place of departed spirits الداهية العصلة), twice in Hom.,
Il. 5. 190, 20. 61
 אַבְדָּן „ Prv 15. 11
 אַבְרִיר ἄμβροτος Ps 78. 25 *poet. Adj. immortal, divine; cf. ἀγός*
 אַבְרִיר ἄβροτος Gn 49. 24 = ἄμβροτος
 אַבְרָטֶל κρατήρ Esr 1. 9 (κεράννυμι) *mixing vessel, esp. bowl, in which*
wine was mixed with water (prosthetic א)
 אָדֹן Ἄδωνις, Ἄδων Jer 22. 18, 34. 5 *Adonis (ἡθεός)*
 „ 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*
δυναστής: lord, master, ruler, of Zeus; ἄνδρες δ. the chief men in a
state IR 22. 17 (prosth. א)
 אָדָּנִי 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)
 אֹב ὀμφή 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.
 אַהִיָּה אֲשֶׁר אַהִיָּה (Zeús) ὅστις ποτ' ἐστίν Ex 3. 14 *Zeus whoever he be*
 אֵין Δάν Gn 41. 50 *Zeus*
 אֵין „ Gn 41. 45
 אֵין 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.

- אֹרִים *Αραί* Ex 28. 30 Nu 27. 21 IS 28. 6 *Αραί* personified as the goddess of destruction and revenge; the Erinyes (an avenging deity) say that *Αραί* is their own name
- אוֹת *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* אֵי
- אָזוּב *ῥύσσωπος* Ex 12. 22 Nu 19. 6, 18 *زُفَاء زُوفَى* *hyssof*
- אָטִי *ἀοιδός, χρησμοφδός* Jes 19. 3 (*ἀοιδή, ἀείδω*) *singer, minstrel; enchanter*; as Subst., *soothsayer, oracle-monger; v.i.* קִסֵּם
- אֵיל *ῥῖς* Gn 22. 13 *sheep*
- אֵל *θεός* Gn 1. 1, 16. 13 Dt 32. 15, 17 *God, the Deity*
- אֵל עֲלִיּוֹן *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*
- אֵלֵה *ἀράομαι* Jud 17. 2 Hos 10. 4 poet. Verb; *invoke, pray, pray for*; more freq. in bad sense, *imprecate, curse*
- הָאֵלֵה *ἐπαράομαι* IS 14. 24 IR 8. 31 *imprecate curses upon, curse solemnly*
- אֵלֵה *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; Αραί* personified as the goddess of destruction and revenge Zach 5: 3; *v.s.* אֹרִים
- אֵלֵה *ἐλαία, ἑλάδα* Hos 4. 13 *olive tree*
- אֵלֵה *v.i.* אֵלוֹן Jos 24. 26
- אֵלֵהִים *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: v.* אֵל
- אֵלוֹל *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*
- אֵלוֹן *v.s.* ἐλαία Gn 12. 6 Jud 9. 6
- אֵלוֹן *πελέα* Gn 35. 8 Hos 4. 13 *elm*
- אֵלִיל *εἶδωλον* Lev 26. 1 Zach 11. 17 Job 13. 4; *v.s.* אֵלוֹל
- אֵמוֹן *Ἄμμων* Jer 46. 25 *the Libyan Zeus*
- אֲנָשִׁים *πένθημα, -ητήρ* Ez 24. 17, 22 *lamentation, mourning (pl.); mourner*
- אֲפָדָה *ἐπωδή* Jes 30. 22 *song sung to or over*: hence, *enchantment, spell; charm for or against*
- אֲפֹד „ Ex 28. 15, 29. 5 Jud 17. 5 IS 23. 6, 9 Hos 3. 4

- אֲדָמָה, אֲפֹדָה ἐπέन्दυμα Ex 28. 8 *upper garment*; ἐπεन्दύτης: *robe or garment worn over another* IS 14. 3
- אֲרָה ἀράομαι Nu 22. 6; *v.s.* אֵלָה
- אֲרָר „ Gn 5. 29, 27. 29 Jud 5. 23; *v.s.* אֵלָה
- אֲרוּרָה ἀρατός Gn 3. 14, 27. 29 *prayed against, accursed*
- אֲשָׁפָה ἐστίαμα Ex 29. 18 Lev 3. 16 *banquet*
- אֲשִׁמָּא Ἀθήνη, -νᾶ IIR 17. 30 *Athene*
- אֲשִׁל ξύλον Gn 21. 33 IS 22. 6, 31. 13 *tree*
- אֲשִׁף θεόσπις, θεοπισστής Dan 1. 20 *filled with the words of God, inspired; prophet*
- אֲשַׁפֵּה, אֲשַׁפֵּת, אֲשַׁפֵּת, σποδός Thr 4. 5 Neh 2. 13, 3. 13; *v.i.* דָּשָׁן
- אֲשַׁרָה ἀσκηρά, ξύλον Jud 6. 25, 26 *kind of chestnut tree; v.s.* אֲשַׁל „ ἀστήρ IR 15. 13 IIR 21. 7, 23. 7 *star; v.i.* עֲשַׁתְרַת
- אֲבָא ἐπιβαίνω Ez 20. 29 *set foot on, tread, walk upon; get upon, mount on; go on to a place* اِنْتَبَر [go up into the pulpit]
- אֲבָד φάτις Jes 44. 25 Jer 50. 36 Job 11. 3; *v.s.* אֲבָב
- אֲבִיל εἶδωλον Jes 44. 19; *v.s.* אֲלוּל; אֲבִיל Δίος/Παιών Jes 26. 4 Ps 68. 5 *Zeus; Paean or Paeon, the physician of the gods*
- אֲבִית οἶκος Gn 28. 17, 33. 17 Ex 1. 1, 22. 7 IR 2. 33, 17. 17 Jes 56. 7 Prv 6. 31 Cant 8. 7 *house, not only of built houses, but of any dwelling-place; temple; household goods, substance; a reigning house; family*
- אֲבִל ἥλιος, ἀβέλιος, βέλα Jer 51. 44 *sun; as pr. n. Helios, the sun-god*
- אֲבִמָה βωμός IR 3. 4, 11. 7 IIR 23. 15 Ez 20. 29 (βαίνω) *raised platform; mostly altar with a base*
- אֲבִעַל Ἀπόλλων, ἥλιος Jud 2. 11, 13 *Apollo, Helios; v.s.* אֲבִל
- אֲבִעַלִים „ Jud 2. 11 IR 18. 18 ICh 17. 3; *v.i.* יָד
- אֲבִעַל πόσις Gn 20. 3 Ex 21. 22 Hos 2. 18 Joel 1. 8 *husband, spouse; esp. lawful husband; rare in Prose; cf. πάστας*
- אֲבִקָר βους Gn 18. 7, 26. 14 Ex 21. 37 Neh 10. 37 *bullock, bull, ox, or cow, in pl. cattle*
- אֲבִרִית φρήτα, ρήτός, -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*
- אֲבִרִית ἄμβροτος Jos 3. 11; *v.s.* אֲבִיר
- אֲבִשָׁה πόσις IIS 2. 8 Jer 11. 13 Hos 9. 10; *v.s.* אֲבִעַל
- אֲבִרָה ξηρός Lev 16. 22 *dry; as Subst., ἡ ξηρά (sc. γῆ), dry land*
- אֲבִלוּל εἶδωλον Dt 29. 16 Ez 6. 9, 14. 4, 5, 20. 7, 23. 37, 39; *v.s.* אֲלוּל
- אֲבִדָגֶן Ἀγών IS 5. 2 *divinity of the contest*

- דומה δῶμα Ps 94. 17, 115. 17 *house*; freq. of Pluto, δῶμ' Αἴδου
 اللهـمـاء
- דִּשֵׁן οὐθα: σποδός Lev 4. 12, 6. 3, 4 *wood-ashes, embers*; generally,
ashes; of the *ashes* of an altar; דִּשֵׁן σποδίζω: *burn to ashes* Ps 20. 4
- הֶבֶל 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.* אלול
- הדה ᾠδωνις, ὁ Ἄδωνις Jer 22. 18 *Adonis*; cf. הקסורים Eccl 4. 14 הקרמים
 ICh 22. 5
- היקל οἶκος IS 1. 9 Jes 6. 1 Hos 8. 14 Ps 11. 4, 45. 9 Prv 30. 28
 ICh 36. 7; *v.s.* בית
- זבח σφάζω, -ἀδδω, -άπτω ذبح Gn 31. 54 Dt 12. 15, 16. 6 IR 1. 9
 ICh 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* חֲטָא 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 ICh 33. 22 *sacrifice*
- זָבַח θύος Gn 46. 1 IS 1. 21 ICh 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. θοίνη
- זָבַח θυσία Hos 4. 19 prop. *burnt offering, sacrifice*, mostly pl.
- מִזְבֵּחַ θυμέλη, θυσιαστήριον Gn 8. 20 Jos 22. 10 IR 19. 10 IIR 11. 11
 Ez 6. 13 *sacrificial altar; altar*
- הזכיר καθαίρω Jes 66. 3 *purify* by fumigation; *v.i.* כפר
- זָמַר ἐφυσμέω 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
- זָמַר ὕμνος IIS 23. 1 Ps 119. 54 *hymn, ode, in praise* of gods or
 heroes; *strain; v.i.* מזמור
- זָמַר „ Dan 3. 5
- זָמְרָה „ Ex 15. 2 Jes 51. 3 Am 5. 23
- מִזְמוֹר ὑμνάριον Dim. of ὕμνος Ps 3. 1, 30. 1, 38. 1, 67. 1, 84. 1,
 87. 1, 92. 1, 100. 1; *v.s.* זָמַר
- זָמַר ὑμνητήρ, -ής Esr 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
- הזנה „ „ Ex 34. 16 Lev 19. 29 ICh 21. 11

- זנות** *συνουσία* Nu 14. 33 Jer 3. 9 Hos 4. 11 *habitual association; sexual intercourse; ζώνη: of sexual intercourse*
זנונים *συνουσίασμα, -μός* Gn 38. 24 IIR 9. 22 Hos 1. 2 = *συνουσία; v.s. זנות*
זנות *γυναικίσις, συνουσία* Ez 16. 15, 20, 33 *womanish behaviour; cf. זנות*
זרעת *χείρες* Dt 33. 27: pl. in theurgy, name for spiritual *powers*
זבת *ὄπτάνιον* ICh 9. 31 *oven; ὀπτητός: roasted*
זגג *ἀγω* Ex 5. 1 Nu 29. 12 Nah 2. 1 Ps 42. 5 *celebrate (more usu. ἀνάγειν); ἀ. θυσίαν, cf. IS 16. 2, 3, 20. 6, 29*
זג *ἀγών* Jud 21. 19 Hos 9. 5 ICh 5. 3 *gathering, assembly حجّ حجّة* [pilgrimage; cf. *ἀγωνίζομαι: contend with (W) حاحّ*]
זג *αἰγίς, αἶξ* Ps 118. 27 Dim. of *αἶξ (goat); goat, mostly fem.*
זדל *Ἄιδης* Jes 38. 11 *العَضَلَة; v.s. אבדה*
זדש *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*
זול *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*
זוח *ὄσσομαι* 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. *ὄψομαι (v. ὄψ)*; prop. *see, look; see in spirit or with the mind's eye*
זזה *ὀπτήρ* IIS 24. 11 IIR 17. 13 Am 7. 12 ICh 9. 29, 35. 15 (*ὄψ*) *one who looks or spies; one who has seen, esp. witness*
זזון *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 = *ὄψυς; v.i. זזות*
זזזה *מראה* Gn 15. 1 Nu 24. 4 Ez 13. 7; *v.i. מראה*
זזות *ὄψυς, ὄπτις* Jes 21. 2, 29. 11 *vision, apparition*
זזות *זזון* ICh 9. 29
זזין *זזון* IIS 7. 17 Joel 3. 1 Zach 13. 4 Job 33. 15
זזיר *τανύθριξ* Lev 11. 7 Jes 65. 4, 66. 17 *long-haired, shaggy, αἶξ (זז) (עזר)*, *δς a bristly swine* *خنزير* (—τ, —ν, in Heb.; only —τ, in Ar.)
זטא *ἀμαρτάνω* Ex 32. 31 IS 19. 4 IIS 24. 17 IR 8. 46 Job 33. 27 *do wrong, err, sin*
זזזז *ἐξ-* Jud 20. 16 IR 14. 16 *miss the mark, miss one's aim; cause to sin*

- חָטָא** 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* מִישָׁר Jes 26. 7)
- חַטָּאָה** ἀμαρτία Gn 20. 9 Ex 32. 21 *failure, fault, error of judgment, guilt, sin*
- חַטָּאת** „ Gn 4. 7 Nu 12. 11 Dt 19. 15
- חַטָּא** ἀμαρτάνων, ἕξι-, ὁ, Nu 32. 14 IR 1. 21 Am 9. 8 (ἀμαρτάνων) sinner (W)
- חַטָּא** καθαίρω, -αρίζω Lev 14. 52 Ez 45. 18 *cleanse, purify, purge, clear*
- חַטָּאה** חַטָּאת, חַטָּאת, καθαρισ Ex 29. 14 Nu 8. 7 Ps 40. 7 Prv 14. 34 *cleansing from guilt or defilement, purification*
- חַלִּיל** αὐλός IS 10. 5 Jes 30. 29 Jer 48. 36 *pipe, flute, clarionet*
- חַלֵּם** ὄραω, ὀράω Gn 28. 12 Jes 29. 8 Jer 23. 25 Joel 3. 1 Ps 126. 1 *see, look; see visions*
- חַלֹּם** 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*
- חַמָּן** γυμνός Jes 17. 8 Ez 6. 6 ICh 34. 4 *naked, unclad; cf. פָּסֵל*
- חַצְצָרָה** τίττυρος Nu 10. 2, 9, 10 Ps 98. 6 ICh 20. 28 *reed or pipe*
- חַחְצָצָר** τιτυριστής ICh 5. 13, 7. 6, 29. 28 *pipier*
- חָצֵר** οἶκος: v.s. בית Gn 25. 16 Jes 1. 12 Esth 1. 5 *قَصْر*
- חָצִיר** „ Jes 34. 13, 35. 7
- חָצֵר** ἔρκος Ex 27. 9 IIR 21. 5 Jes 42. 11 Jer 38. 6 Ez 40. 28, 31 Neh 3. 25 ICh 24. 21 *enclosure, courtyard; a net, toils for birds, mostly in pl.*
- חָרֹטֵם** χρηστήης Gn 41. 8 Ex 7. 11 Dan 1. 20 *one who gives or expounds oracles, prophet, soothsayer; v. קָסָם*
- חָרַשׁ** χειρῶναξ 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*
- חָרַשׁ** 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]*
- חָרַשׁ** χρησμός Jes 3. 3 (χράω (B)) *oracular response, oracle; χρηστήρ, -της: one who gives or expounds oracles, prophet, soothsayer [cf. Lat. haruspex]; v. חָרֹטֵם*
- חָרֶשֶׁת** χρηστήριον Jud 4. 2 *the seat of an oracle*
- חָרֶשֶׁת** „ IS 23. 15
- חָרַה** 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*
- חָרַה** „ Lev 13. 13, 14. 7, 48 Nu 8. 6 Mal 3. 3; v.s. חַטָּא

- הָשָׁהר καθαίρω Lev 14. 7, 14 Nu 8. 7 Jos 22. 17
 טָהַר ,, Ez 22. 24
 טָהוּר 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*
 טָהַר καθαρότης Ex 24. 10 Lev 12. 4 *purity, cleanliness, clearness*
 טָהַר קָטָהר κάθαρσις Lev 12. 4, 13. 7, 35; *v.s.* חָטָא
 יָד, יָי Άγυιεύς IS 4. 13, 18 a name of Apollo, as *guardian of the streets and highways*; cf. Jer 11. 13; *v.s.* בַּעֲלִים, בַּעַל
 יָדְעָנִי ἀοιδός Lev 20. 27 Dt 18. 11 IIR 21. 6 ICh 33. 6; *v.s.* אָטִי
 יָה *v.s.* בִּיה Jes 38. 11 Ps 77. 12, 89. 9, 115. 17
 יָהוּה Διός, Διῶν Gn 4. 1, 26, 6. 6, 12. 8 *Zeus*, gen. sg. and pl.
 יוֹבֵל κεφαλῆ 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*
 יָצָר יָצָר 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
 יָרַח 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, ministrations; body of servants or attendants*
 כִּיּוֹן εἰκών, ξόανον Am 5. 26 *image carved of wood, generally, image, statue, esp. of a god; likeness, image, whether picture or statue; bust*
 כּוּר φοῖνιξ Gn 4. 21 IS 10. 5 a musical instrument like a *guitar*, invented by the Phoenicians
 כָּפּוּר σκύφος Esr 1. 10 ICh 28. 17 *cup, can*, esp. used by peasants
 כָּפָר, כָּפָר, כָּפָר 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*

- כְּפֹר *καθαρισμός* Ex 29. 36, 30. 10 Lev 23. 27–8 Nu 5. 8, 29. 11 *cleansing, purification, from guilt; purificatory offering, atonement, expiation*: freq. in pl. [כְּפֹרִים here is the pl. of כְּפֹר]
- כֶּפֶר *ἀποικία, τὰ* (by haplogy for ἀπό-ποινα (*ποινή*), cf. ἀπετίλυτο *ποινήν* Il. 16. 398...) *ransom or fine paid, whether to recover one's freedom when taken prisoner, or to save one's life; atonement, compensation, penalty; ποιμή: 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, requital, 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^hoinā*, cf. Avestan *kaēna* ‘punishment’, ‘vengeance’, Lithuanian *kaina*, Slavonic *cěna* ‘price’, cognate with *τίνω, τεῖσαι*.) [כְּפֹרִים in Ex 30. 16 is the pl. of כֶּפֶר]*
- כָּפַר *ἀποτίνω, ἀπυτεῖω* Ex 30. 15–16 IIS 21. 3 *repay, pay for a thing; עוֹשׂ Ex 21. 22 Dt 22. 19 Prv 21. 11 ICh 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 כֶּפֶר, to express ‘repayment’ or ‘compensation’. But cognates—namely: *τίνω* and *ἀποτίνω*—do duty in that behalf (cf. *ידע/εἶδω/γινώσκω*). Moreover, mark the Aryan interchange of *π* with *q, k, and c, sup.*]
- כָּפַר *καταπραῦνω, -πρηϋνω* Gn 32. 21 Prv 16. 14 *soften; metaph., soften down, appease; soothe (W)*
- כַּפְרָת *καλύπτρα* Ex 25. 17, 21 ICh 28. 11 *cover, lid*
- כְּרוֹב *ἀρπίσθος* Ex 25. 18 IIS 22. 11 *phoenix; ἀρπη: unknown bird of prey, prob. shearwater, a sea-bird*
- כִּרְת *φρητάομαι* Gn 15. 18 *make a treaty or agreement with*
- כְּרִיתוֹת *ῥήτρα, φράτρα* Dt 24. 1 Jes 50. 1 *verbal agreement, bargain, covenant; compact, treaty*
- כְּשָׁדָה *Χαλδαῖος* Dan 2. 10 *astrologer*
- כְּשָׁדִי „ Dan 2. 10
- כְּשָׁדִי „ IIR 24. 2 *Chaldean*
- כְּסָדָה „ Esr 5. 12
- כְּשָׁדָה „ Dan 3. 8
- כְּשָׁף *θεσπίζω* Dt 18. 10 ICh 33. 6 *prophecy, divine, foretell*
- כְּשָׁף *v.s. אִשָּׁף* Jer 27. 9
- מְכָשֵׁף „ Ex 7. 11 Dan 2. 2

- כְּשֵׁף** *θέσπισμα* Jes 47. 9 Mich 5. 11 Nah 3. 4 mostly in pl., *oracles, oracular sayings*; **לְבִנָּה** *λιβανωτός* Ex 30. 34 *frankincense*, used to burn at sacrifices; **לְבִנָּה** *σελήνη, σελάνα* Cant 6. 10 *the moon*
לִי *λαϊκός* Ex 6. 25, 38. 21 Jud 17. 13 (*λαός*) *of or from the people, civilian*; as Subst., *layman*
מַאֲכַלֶּת *μάχαιρα* Gn 22. 6 Jud 19. 29 Prv 30. 14 *large knife or dirk, carving knife, sacrificial knife*
מְאָרָה *κατάραμα* Mal 3. 9 Prv 3. 33 *curse*
מַגֵּפָה *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*; **מוֹעֵד** *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 ICh 1. 3 *meeting*; **נוֹעַד** *ἀπαντώ*: *meet* Ex 25. 22; *face*, law-term, *meet in open court* **הוֹעִיד** 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*
מורא *v.s. חלום* Dt 4. 34, 26. 8
 „ *μέγας/Μόριος* Ps 76. 12 *great, mighty*, freq. epith. of gods, *ὁ μ. Ζεὺς*; epith. of Zeus as guardian of *μορῖαι* (olives that grow in the precincts of temples); *v.i. מריה*
מורָה „ Gn 12. 6 Dt 11. 30
מורה *μαχαίριον* Jud 13. 5 *surgeon's or barber's knife*; *v. מאכלת*
מִזְבֵּחַ *θυσιαστήριον* Gn 8. 20, 33. 20, 35. 1 Ex 30. 1 IIS 24. 18 *altar*
מִזְרָק *ῥαντήριον* 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*
מִקְבַּת *ὀπτάνιον v.s. חכת* Lev 2. 5 Ez 4. 3
מִקְוֵה *v.s. חוון* Gn 15. 1 Nu 24. 4
מחול *χόρευμα* Ps 149. 3 *choral dance*
מחלה „ Jud 21. 21
 „ *χορευτής* Cant 7. 1 *choral dancer*
מחללה „ Jud 21. 23
חִלְלָה „ Ps 87. 7
מִחְלַת *μάγadis* Ps 53. 1 *magadis*, an instrument with twenty strings arranged in octaves (*v.i. מעלות/αὐλήμα*)
מחנה *σκήνωμα* Gn 32. 3, 9, 50. 9 Ex 14. 19 Jud 7. 1 Ez 1. 24 ICh 9. 19 ICh 31. 2 mostly in pl.; = *σκηνή, σκανά*: *tent, booth*; pl. *camp; tabernacle*

- מִטָּה βάκτρον Gn 38. 18 Ex 4. 2 Nu 17. 17 Jes 10. 5 *stick, cudgel*
- מֵיִם מְרִיִם ἀλμαία+πικρός Nu 5. 18, 19 *sea-water, brine, pl.; pungent, bitter*; מֵיִם חַיִּים (ὑδωρ) ζῶν Ib 5. 17 *spring water*; cf. αἰών
- מִכָּה μαντείον 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 (πλησσω) *blow, stroke of axe or sword*; metaph., *blow, stroke of calamity, esp. in war*
- מְלָאָה 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 ἀνάθημα, -θημα Gn 4. 3, 32. 14, 43. 11 Lev 2. 1 Jud 3. 15 IS 10. 27, 26. 19; ἄνθημα (B): poet. for ἀ., *offering*
- מָסָף σκέπασμα, -μός Ex 26. 36, 27. 16, 35. 12, 15 IIS 17. 19 Jes 22. 8 *covering*
- מִסְכָּה σχῆμα Ez 28. 13 *outside show, pomp; dress, equipment*
- מַעַל ἁμαρτάνω Lev 5. 21 Nu 5. 12 Jos 22. 16 Ez 18. 24 Prv 16. 10 Esr 10. 10 ICh 26. 18 *do wrong, err, sin, go wrong; neglect*
- מַעַל ἁμαρτία Jos 22. 22 Esr 9. 2, 4 ICh 9. 1 ICh 33. 19 *error, guilt, sin*
- מַעְלָה αὐλιον ICh 32. 33 *chamber, cave, grotto*
- מַעְלוֹת αὐλημα Ps 121. 1 *piece of music for the flute*
- מַעֲנֵה εὐμενής Dt 33. 27 *well-disposed, kindly, epith. of gods; Εὐμενίδες (sc. θεαί), αἱ, strictly the gracious goddesses, euphem. of the Ἐρινύες or Furies*
- מַפְלֵצַת πλάσμα IR 15. 13 *anything formed or moulded, image, figure*
- מִקְרָא 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. קְרִיאָה
- מִרְאָה v.s. חלום 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
- מִרְדַּד v.s. 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*
- מִרְדַּד v.s. מַעַל Jos 22. 22
- מִרְדּוֹת „ „ IS 20. 30
- מִרְהָה v.s. 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 ἁμαρτάνω go quite astray from*

- מְרִי *v.s.* מעל Nu 17. 25 Dt 31. 27 Jes 30. 9 Ez 2. 5 Neh 9. 17
- מְרִיהַ מορῖα (A) Gn 22. 2 ICh 3. 1 mostly in pl. μορῖαι (with or without ἐλαῖαι), *the sacred olives in the Academy; generally, of olives that grew in the precincts of a temple*
- מְשֵׂא φόρμα 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.; v.s. מכה*
- מְשֵׂאה μαντεῖα Thr 2. 14 pl., *divinations; conjecture; oracle, prophecy, pl.*
- מְשֵׂאלη αἴτημα Ps 20. 6, 37. 4 *request, demand: cf. δέημα*
- מְשֵׁן *v.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
- נָאָר καταράομαι Ps 89. 40 Thr 2. 7 *call down curses upon, curse, execrate*
- נְבֵא πρόφημι Jer 20. 1 *say before*
- הַנְּבֵא „ Jer 11. 21, 26. 20, 28. 9 Ez 11. 4 Am 3. 8 Zach 13. 3
- הַתְּנֵבֵא „ ICh 18. 7
- הַתְּנֵבֵא 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. 6, 63. 7 Ps 20. 8; cf. ذَكَرَ (praise, glorification of God, when swaying men intone in chorus: ! اللهُ! اللهُ!); cf. הזכיר Jes 62. 6 ICh 16. 4*
- נְבוּאηַ προφητεῖα ICh 9. 29, 15. 8 *concrete, prophecy or oracular response*
- נְבִיאַ 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. חוזה, ראה*
- נְבִיאַהַ προφήτης Ex 15. 20 Jud 4. 4 IIR 22. 14 Neh 6. 14 *fem. of προφήτης, esp. of the Pythia*
- נְבֵל νάβλα, later ναῦλον IS 10. 5 Ps 71. 22 *a musical instrument of ten or twelve strings (Semitic word, cf. Hebr. nebel; Phoenician)*
- נִיחֻחַ καυστός or καυτός Gn 8. 21 Ex 29. 18 Lev 26. 31 Ez 6. 13 *burnt offering for the dead, whole-burnt-offering*
- נַחֲלֵה αὐλός Ps 5. 1 *pipe, flute, clarinet, pl.*
- נַחַשׁ ἐκγοητεύω, strengthd. for γοητεύω Gn 30. 27, 44. 5 Dt 18. 10 *play the wizard*
- נַחַשׁ γοήτευμα, -εῖα, -ευσίς Nu 23. 23 *spell, charm; witchcraft, jugglery, magic; sorcery*

- נחשִׁיתָן נחשׁ ἔχιδνα Gn 3. 1 Nu 21. 6, 7, 9 IIR 18. 4 *viper*, prob. of a *constrictor snake*; *Ἐχιδνα pr. n. of a monster
 נצח αἰδίδιος, αἰλζωος, -ως IS 15. 29 *everlasting*; *ever-living*, *everlasting*
 סך שקός, σακός Ps 10. 9, 27. 5, 76. 3 *pen, fold*, esp. for rearing lambs, kids, calves; *den*; *sacred enclosure*, *precinct*, *chapel*, *shrine*; the שקός was sacred to a hero, the ναός to a god, a distinction not observed; *sepulchre*, *burial place*, enclosed and consecrated
 שך „ „ Thr 2. 6
 סכה „ „ Gn 33. 17 Job 27. 18, 38. 40
 סכה סκιάς 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*)
 ספנות v.s. מסכה Am 5. 26
 סמל σμίλευμα Dt 4. 16 Ez 8. 3, 5 *piece of carved work*
 סנה סακηγή Dt 33. 16; v.s. מחנה
 ספר γραφή 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
 סרה Am 6. 10; v.i. שרת
 עבר 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*
 עגל 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*
 עגלה „ Gn 15. 9 Jud 14. 18 Jer 46. 20
 עדן v.s. חדל Gn 2. 8, 15 Jes 51. 3 Ez 28. 13, 31. 9, 36. 35 Joel 2. 3
 עזי, עזי, עזי μουσα, μωσα Ex 15. 2 ICh 30. 21 (cf. Ib 34. 12) *music*, *song*; *strain*
 עזאול ἀζάλιον Lev 16. 10 *aridity*; v.s. גורה
 עטף v.i. שאל Ps 102. 1
 עלה πυρώ 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*
 העלה ἐκ- Jud 6. 26 IS 6. 14 *burn to ashes*, *consume utterly*
 עלה πύρωσις Gn 22. 3 Ex 18. 12 IS 7. 9 Jes 40. 16 *destruction by fire*
 עלמות Ps 46. 1; v.s. מעלות
 עמר ἀμαλλα Dt 24. 19 Ruth 2. 15 *bundle of ears of corn*, *sheaf*
 ענשים πένθημα Am 2. 8 *lamentation*, *mourning* (pl.); v.s. אנשים

- ענן οἰωνίζομαι Jes 2. 6 *take omens from the flight and cries of birds; generally, divine from omens*
- עונן „ Lev 19. 26
- ענן οἰωνιστής Jes 57. 3 [cf. εὐνάζω] Jer 27. 9 *one who foretells from the flight and cries of birds*
- מְעוֹנֵן „ Jud 9. 37 Mich 5. 11
- ענן εὐνάζω Jes 57. 3 *go to bed, sleep; of sexual intercourse*
- ענה ἐπαινώ Jes 27. 2 Ps 88. 1 *applaud, praise, commend, esp. compliment publicly*
- ענה „ Nu 21. 17 Ps 147. 7
- ענות αἴνεσις, 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*
- עֲצָרָה ἄγερσις, 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*
- עֲצָרָה „ „ Lev 23. 36 Dt 16. 8 Jer 9. 1 Am 5. 21
- ערך ραχίζω, ρακχ- Ex 13. 13 Dt 21. 4 Jes 66. 3 *cut through the spine, esp. in sacrifices; v. ערך, p. 259*
- עֲשָׂרֶת (ὁ τῆς Ἀφροδίτας) ἀστὴρ Jud 10. 6 IR 11. 33 *the Planet Venus*
- עֵתִי αἴτις ἀνήρ/ἔτειος/ἡθάς 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. שאל*
- הִעֲתִיר παραιτέομαι Ex 8. 4 Job 22. 27 *beg of or from another, ask as a favour of him*
- פורן φερός 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)*
- פחד Φοῖβος Gn 31. 42, 53 *Phoebus, i.e. the Bright or Pure, an old epith. of Apollo*
- פְּלִיאִי Ἀπολλώνιος Jud 13. 18 *of or belonging to Apollo*
- הִתְפַּלֵּל ἀντιβολέω Gn 20. 7 IR 8. 33 Jes 44. 17 IICh 7. 14, 33. 13 *meet; meet as a suppliant, entreat, supplicate; v. פלל Ps 106. 30*
- פְּלִל 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*
- פֶּסַח πήδημα Ex 12. 11, 27 *leap, bound*
- פֶּסֶל ψιλός Ex 20. 4 Hos 11. 2 *smooth; without feathers, bald on the*

- head; of animals, *stripped of hair or feathers*; generally *bare, uncovered*
- פָּצַר Φοῖβος Nu 23. 28, 25. 5; *v.s.* פָּחַד
- פָּר βοῦς, ♂ 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
- פָּרְקַת πυργῶτις, τός Ex 26. 31, 40. 21 Nu 4. 5 *made like a tower, ἐμπετάσματα π.* curtain hangings *edged with a pattern like battlements*
- פָּצְבֹּאת 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
- צִבְאוֹת σέβασις Jer 3. 19 *reverence, pl.*
- צוֹם, צָם ἄκμηνος, -ον Jud 20. 26 IR 21. 27 Jer 14. 12 Zach 7. 5 Esr 8. 23 Neh 1. 4 *fasting*; c. gen., *fasting from food*
- צוֹם ἄκμη, -α IIS 12. 16 *fast* (Derivation uncertain)
- צוֹר Ζεὺς Nu 1. 5 Dt 32. 4, 18; *v.i.* שָׂדֵי
- „ 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
- צִיּוֹן εἰκόων/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.* קִיּוֹן
- צִיּוֹן κίων IIR 23. 17 Jer 31. 21 (20) Ez 39. 15 *pillar; columnar gravestone*
- 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*
- צֶלְמָא „ Dan 2. 31
- צֶלְמוֹן „ Jud 9. 48 IIS 23. 28
- צֶלְמָנָה „ Nu 33. 41 צֶלְמָנֶעַ Jud 8. 5
- צֶלְצָלִים κέλαδος Ps 150. 6 generally, *loud voice, din, clamour*; of *musical sound*
- צֶלְצָלִים κύμβαλον IIS 6. 5 *cymbal*, mostly pl. מְצַלְתִּים Neh 12. 27
- צִיצֵת θύσανος Nu 15. 38 *tassel*, mostly in pl., *fringe*; of the *tufts* of the golden fleece Ez 8. 3; = σίσυβος
- וְקָדַשׁ, 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
הקדיש „ Jes 29. 23
התקדש, 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
הקדיש „ 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
התקדש *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. κηδάζω*
קדש „ Ex 19. 14 Lev 16. 19 ICh 29. 5 *wash off, cleanse away,*
esp. by water; cleanse, purify; v.i. שְׁקַד/κηδάζω
קִדְשׁ *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*
קדוש „ 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
קִדְשׁ *ἀγίασμα* 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*
قُدْس
הקדש „ 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 *befoul*
„ *κηδάζω* 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*
הקדיש „ 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
התקדש „ Jos 7. 13
קדש *κίμαιδος* Dt 23. 18 IIR 23. 7 (*κιναιδιζω*) *catamite*
קדשה *Γαδειτάνα* Gn 38. 21, 22 Dt 23. 18 *woman from Cadiz*
(שְׁקַד/قُدْس/ἀγίασμα), *courtesan* [The Greeks, I submit, confused
קדשה (*woman from Cadiz*) with קדשה/ὀδάχα (*lecherous, lewd*
woman).]
קטר *θυμιάζω, -ιαρίζω, -ιάω* 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

- קָשַׁר *θυμίαμα* Jer 44. 21 *incense*
- קָטוּרָה „ Dt 33. 10
- קָטַרְתָּ „ Ex 30. 1, 7 Nu 7. 14 *incense*; usu. in pl., *fragrant stuffs* for burning
- קָטַר *ἐπιθυμίαω* Cant 3. 6 *offer incense*; Pass., *λίβανος ἐπιθυμιαθείς* (Dioscorides Medicus 1. 68) *perfumed with frankincense?*
- מִקְשָׁר *θυμιατήριον, -τρον* Ex 30. 1 *censer, vessel for fumigation*
- מִקְשָׁרָת „ Ez 8. 11 ICh 26. 19
- קָלַל *v.s. נָאָר* Gn 8. 21, 12. 3 Ex 22. 27
- קָלְלָה *v.s. אָלָה* Gn 27. 12 Dt 11. 26, 23. 6, 27. 13 IR 2. 8
- קָסַם *χρήζω* 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*
- קָסַם *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/μναντείον, sup.*
- קָסַם *χρηστής* IS 6. 2 Jer 27. 9 Mich 3. 7 Zach 10. 2 *one who gives or expounds oracles, prophet, soothsayer*
- קָצָרָה *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*; = *χρήζω*
- קָרְיָאָה *χρημα* Jon 3. 2 *oracle* *قُرْآن'*
- הַקָּרִיב *καθιερεύω* Ex 29. 3, 10 Nu 8. 9, 10 *sacrifice, offer*
- קָרְבַּן *ἱερείον* Lev 1. 2, 2. 1 Ez 40. 43 *victim, animal for sacrifice*
- רָאָה *ὄράω* 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 *ὄπ-* (נִבֵּט) and *φιδ-* (יִדַע) respectively]
- רָאָה *ὄρος* IS 9. 9 Jes 30. 10 ICh 9. 22 ICh 16. 7 *watcher, guardian*
- רָעָה „ 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
- רָבִיד *ράβδος* Ez 16. 11 *rod, wand, magic wand, staff of office, rod for chastisement*
- רִמָּשׁ *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. *רָפָאָל*
- רָצוֹן *χαριστήριον* Ex 28. 38 Lev 1. 3 Jes 56. 7 Mal 2. 13 *thank-offering*
- שָׁחַק *v.s. צָחַק* Jud 16. 25

- שָׁטַן ψιθυρίζω Zach 3. 1 Ps 38. 21, 109. 4, 20, 29 *whisper, whisper what one dares not speak out, whisper slanders*
- שָׁטָן ψίθυρος, ψιδόνες, ψυθῶνες Nu 22. 22 IS 29. 4 IIS 19. 23 IR 5. 18 Job 1. 8, 9 *whispering, slanderous, as epith. of Aphrodite (عَفْرِيْت)*; as Subst., = ψιθυριστής: *whisperer, slanderer; slanderous, back-biting*; Subst., *slanderer* شیطان
- שָׁטָנָה ψιθύρισμα, -μός Esr 4. 6 *whispering; whispering, slandering*
- שָׁטָן v.i. תָּם Ps 50. 23; cf. Ib 101. 6, 119. 1 Prv 11. 20
- הַשְּׁפִיךְ ἀποχράω Jes 2. 6 *deliver an oracle*; cf. πουνιάζειν παιδικοῖς χρῆσθαι, πούνιον γὰρ ὁ δακτύλιος Hesychius
- שָׂרָף ἐρπετόν Nu 21. 6, 8 Dt 8. 15 Jes 14. 29, 30. 6; v.s. רָמַשׁ
 ,, θεράπων, poet. -άψ, rare in sg. Jes 6. 2, 6 *henchman, attendant, worshipper, servant*; cf. רַפְּאֵל θ. (τοῦ) θεοῦ
- שָׂאל 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, 28 Thr 4. 4 Neh 13. 6 *ask, beg, ask for, demand; ask leave to depart; ask a person for a thing*; cf. δέω (B); שָׂאֵל αἰτητός Gn 46. 10 IS 9. 2 IIR 6. 5 ICh 4. 24, 6. 9 *asked for* [of God by his parents]; ἠτημένος IS 1. 28 IIR 6. 5 (αἰτέω, αἰτημι) *borrowed*; שָׂאלָה, שָׂאלָה αἰτησις IS 1. 17, 2. 20 IR 2. 20 Esth 5. 6, 7 *request, demand*; cf. δέησις; שָׂאל πείθομαι, 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*
- שָׂאֵל שָׂאֵלָה, שָׂאֵלָה Αἰδης Dt 32. 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. חָדַל
- שָׁבַת 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*; הִשְׁבִּיתָ κατα-, καππαύω Ex 5. 5 Dt 32. 26 IIR 23. 11 Ps 46. 10 Prv 18. 18 *put an end to, stop*; שָׁבַת κατάπαυσις Ex 20. 8, 10 Jes 58. 13 *stopping; rest, calm*
- שָׁבַט σκῆπτρον 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
- שָׁדִים σύνδεσμος, -εσις Dt 32. 17 Ps 106. 37 *that which binds together* [mortar, stucco, lime]

- שׂיד ,, Dt 27. 2 شيد
- שׂדים ,, Gn 14. 8, 10
- שׂדי Zeus 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
- שׂדין Ζῆν Job 19. 29 Zeus
- שׂוט σκῦτος IR 12. 11 Nah 3. 2 Prv 26. 3 *leather thong, whip*
- שׂחט σφάζω, -άπτω, -αγιάζομαι 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. זבח*
- שׂוחט σφαγεύς Jes 57. 5, 66. 3 *slayer, butcher; at a sacrifice*
- שׂחוט σφακτός Lev 14. 6 *slain, slaughtered*
- שׂחיתה σφαγή, -άξ ICh 30. 17 *slaughter*
- שׂחת Στύξ Ps 55. 24 Job 9. 31, 33. 28 *The Styx, i.e. the Hateful; a well of fatal coldness in Arcadia*
- שׂילו שׂלה, שׂלו, Δῆλος Jos 21. 2 Jud 21. 21 IS 3. 21 Jer 7. 12 Ps 78. 60 *Delos; גִּלְהָה* Jos 15. 51
- שׂלחן ξύλον Ex 25. 23 Jud 1. 7 IS 20. 34 IR 13. 20 Ps 128. 3 *table*
- שׂלמים τέλος Lev 9. 22 Nu 15. 8 Ez 46. 12 *fulfilment; payment (שׂלום)* Hos 9. 7 *שלומה* Ps 91. 8); pl., *services or offerings due to the gods*
- שׂלשים τρίγωνον IS 18. 6 *a musical instrument of triangular form with strings of equal thickness but unequal lengths*
- שׂם Zeus, Δήν, Ζήν ICh 13. 6; v.s. שׂדי
- שׂמיים ἄνω, ὄνω, σῆμα, σᾶμα Gn 1. 1, 8 *aloft, on high; in heaven, opp. earth; generally, on the upper side, i.e. on the north שׂמאל* Gn 13. 9, 14. 15 Jos 19. 27 IR 7. 39 شمّال; *constellation, mostly in pl., heavenly bodies* سمّاء
- שׂמשׂ 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 (זהב)*
- שׂופר שׂפר, κέρας Ex 19. 16 Jos 6. 4 IS 13. 3 IR 1. 34 Jes 58. 1 Hos 8. 1 Ps 47. 6 Job 39. 25 *the horn of an animal; horn for blowing; Ep. gen. κέραος (prob. fr. κεραφός)*
- שׂפת σποδίζω Ps 22. 16 *roast or bake in ashes*
- שׂפוח σποδός Neh 3. 13; v.s. אשׂפה
- שׂפוח σποδίτης IIS 17. 29 *baked in ashes*
- שׂקצן 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

- צָשָׂה 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
 צָשָׂה ἀπεχθαίρω, κατεχθραίνω 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*
 שְׂרַבִּיט v.s. רָבִיד Esth 4. 11, 8. 4
 שָׂרַת ἐκθεραπέυω 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 θεραπέυω: to be an attendant, do service to the gods, serve them; worship; take care of (secondary); ὑπηρέτω: to be a servant, do service; minister to, serve*
 שָׂרַת θεραπεία Nu 4. 12 ICh 24. 14 *service, attendance (secondary); ὑπηρέτεια: = ὑπηρεσία; generally, service*
 מְשָׂרַת ὑπηρέτης Nu 11. 28 IR 10. 5 Jes 61. 6 Joel 1. 9, 13 Esr 8. 17 ICh 22. 8 *servant, attendant*
 מְסָרַךְ ,, Am 6. 10
 תָּם v.s. תָּמִים Job 2. 3
 תְּמוּנָה σημεῖον Ex 20. 4 Dt 4. 16 Job 4. 16 *figure, image*
 תָּמִים τέλειος Gn 6. 9 Ex 12. 5 *perfect, of victim, without spot or blemish; of persons, accomplished, perfect in his kind*
 תְּמוּת ὁ θάνατος Ez 8. 14 *the death [i.e. that of Adonis]*
 תָּמִים 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
 תְּפִלָּה ἀντιβόλησις IR 8. 28 IIR 19. 4 Jes 56. 7 Thr 3. 44 *an entreaty, prayer; התפלל ἀντιβολέω IIS 7. 27 entreat*
 תְּפִלְצָה πλάσις Jer 49. 16 *fiction, invention*
 תְּפִתָּה ὄπτησις IIR 23. 10 Jer 19. 11, 12 *roasting, frying*
 תְּרַפִּים 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
 תְּשִׁבִי θεσπιστής IR 17. 1 *prophet; v.s. אָשָׁא*

This is how these phrases are dealt with by the Septuagint and the N.E.B.:

אחד העם—LXX: *τις ἐκ τοῦ γένους*; N.E.B.: *one of the people.*

אדרגוריא—LXX: *ἡγουμένους*; N.E.B.: *counsellors.*

איש איש—LXX: *ἄνθρωπος*; N.E.B.: *No man Lev 22. 4, any man whatever Ib 24. 15.*

כל-אדם—LXX: *πᾶς ἄνθρωπος*; N.E.B.: *No other man;*

כל-איש—LXX: *πᾶς ἄνθρωπος Lev 22. 3, πάντα ἄνδρα IIS 13. 9;*
N.E.B.: *Any man Lev 22. 3, everyone IIS 13. 9.*

כל-אנוש—LXX: *πάντα ἄνθρωπον*; N.E.B.: *every man.*

כל-בשר—LXX: *πᾶσα σάρξ*; N.E.B.: *all mankind, every human being.*

אדירי הצאן—LXX: *οἱ κριοὶ (כָּרִים) τῶν προβάτων*; N.E.B. *masters of the flock, flockmasters;*
עניי הצאן—LXX: *τῆν Χαναανίτων, οἱ Χανααναῖοι τὰ πρόβατα* (*עניי* being mistaken for *כנעניי*);
N.E.B.: *the dealers.*

I have been able to equate *עניי הצאן* with *אדירי הצאן*, only because I realized that in the former the homology was ordinary, with *ἀνήρ* in the nominative; while in the latter it was exceptional, with *ἀνήρ* in the genitive. Whether the appreciation of this equation preceded the discovery of the homology *δικάζω/גזר* (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 *אדרגוריא* 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* *إِسْتَرَقَّ أَرَقَّ*

ἀνδραποδισμός: *selling into slavery, slave-dealing* (W) *تجارة الرقيق*

ἀνδράποδον: *one taken in war and sold as a slave*, whether originally a slave or free, *captives*; 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* نَبَات الرَّجْلَة; 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, נִיֶּטֶר Jer 2. 22.

ἀνδρεία, -ητή: generally written ἀνδρία: *manliness* جَسَارَة; *hardihood* جَرَاءَة; = ἀνδρειότης

س exchanges with δ, as does ס in πηδάω/פסס; and ج exchanges with the spiritus lenis, as does ל in ἀμείβω/למל.

ἀνδρείος, -έος: *manly, masculine, courageous* جَسُور جَرِيء; *stubborn* حَرُونَ

ح exchanges with the spiritus lenis, as in ὄνος/حمار; and as does ח in ὄνος/חמור; while جَرِيء and حَرُونَ corroborate each other's homology, though Arabic scholars do not suspect their twin etymological relationship.

ἀνδρείω: *fill with courage* اِجْتَرَأْ

Note the corroborative force derived from the family connection between جَسَارَة and جَسُور; as indeed between جَرَاءَة, جَرِيء and اِجْتَرَأْ.

ἀνδριάς: *image of a man, statue* (of stone or wood); of female figures; of men, opp. ἀγάλματα of the gods; rarely of the gods אֲשֵׁרָה IR 16. 33 (cf. ἀστήρ); *statues* צִיר Jes 45. 16; mother's term of endearment אֲשֵׁרָה Gn 30. 13; cf. μάκαρ

ἀνδριάς (IR 16. 33); ἀστήρ (ὁ τᾶς Ἀφροδίτας), Ἀσάρτη (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, אֲשֵׁרָה or אֲשִׁרָה (IIR 17. 16); although ἀστήρ preserved its special name עֲשֶׂתֶרֶת (IR 11. 5). But I am by no means sure that עֲשֶׂתֶרֶת or בעלים (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 ἀνήρ (ἀνδρός), *manikin* قَزَم

The spiritus lenis exchanges with ق, as in ὀθόνη/قطن/أستون Prv 7. 16; as it does with ק in ὠνέομαι/קנה/Gen 33. 19.

ἀνδρίς: fem. of ἀνήρ אֲשֵׁה Gn 2. 22, 23 (cf. γυνή) إمرأه

ἀνδρογίγας: *giant-man* עֲמֶלֶק Ex 17. 8 عَمَلَق

Arabic led me to this homology.

ἀνδρόγυνος: *man-woman, hermaphrodite* خَنْثَى [cf. γυνή/أُنثَى]

This homology is most remarkable, for two important reasons. First, خَنْثَى seems to be a mere variant of أُنثَى, 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 שְׁחִי/טריακάς, áδος.

ἀνδροθία: *man-goddess*, i.e. Athena

I diffidently submit that, according to my Propositions, this compound is a variant—or the etymological origin—of Θρασώ and Θρασώ, the names of Athena, thus: ἀνδροθία → ἀνδροθέας → δροθεας → δραθεας → δρασεας → δρασως → θρασως → Θρασω → Θρασώ.

ἀνδρόδομος: = ἀνδρῶν (*men's apartment* in a house, *banqueting hall*)
 מִסְדָּרוֹן Jud 3. 23 (suff.-pref. metathesis, spiritus/ס)

ἄνθρωπος, ὁ, (prob. from ἀνήρ, 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 אִישׁ Gn 2. 24, 19. 8, 32. 7 Jes 2. 9 אָנוּשׁ Ps 8. 5, 9. 20 אָנוּשׁ Dan 7. 4 אָנוּשׁא Ib 2. 43 אָנוּשׁ-בֶּרֶךְ Ib 7. 13; opp. *gods*, אָנוּשׁ Job 13. 9, 33. 26 בֶּן-אָדָם Nu 23. 19 Ps 8. 5 בֶּן-אָנוּשׁ Ps 144. 3; Plato uses it both with and without the Art. to denote *man* generally, הָאָדָם Gn 6. 1-7 (*v. ἀνήρ*); in pl., *mankind* בְּנֵי-אָדָם IIS 7. 14 Jer 32. 19 Ps 49. 3 בְּנֵי-אִישׁ Ps 4. 3, 49. 3 בְּנֵי-אָנוּשׁא Dan 2. 38, 5. 21 ἄναδρος: = ἄνευ ἀνδρός (*husbandless, of virgins*) عَذْرَاء; = ἄνευ ἀνδρῶν *without men* אָדָם-לֹא Job 38. 26 לֹא-אִישׁ Ib.; *wanting in manhood, cowardly* אָדָם-לֹא Jes 31. 8 לֹא-אִישׁ Ib.

ἄνθρωπος is a compound of ἀνδρός ὄψ, בְּנֵי-אָדָם or בְּנֵי-אָדָם—by the all-pervading suffix-prefix phenomenon—בֶּן being the singular of בְּנֵים as בֶּן is of בָּנִים. A rival to homology with בֶּן-אָדָם is another phrase, φῶς ἀνήρ; but the contest is distinctly unequal, as will be apparent from a comparison between the intrinsic meaning of ἄνθρωπος and that of φῶς ἀνήρ:

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/ברא; and into מ, as in φάος/
 מאור, φανός/המגורה, φάρυγξ/חלקוה, φαρός (B)/מת.

HOMONYMS

אדָם/גַּיְהִ/דָּה: *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. אדמה Gn 4. 2, 47.
 20 Ex 20. 24 IS 4. 12 Ez 11. 17 Jon 4. 2 Neh 9. 25

אחד/εἷς/εἷς: *one* Gn 1. 5, 21. 15, 22. 2, 32. 23

איש/אֵישׁ: *one* IS 30. 2 Ez 46. 16; אֵישׁ אֵישׁ εἷς ἕκαστος *each one*
 Lev 20. 2 (cf. ἀνὴρ, *sup.*)

איש/ἕκαστος: *each* Gn 15. 10 Jud 16. 5 Ez 1. 9, 11, 12, 10. 22
 Job 41. 9, 42. 11; cf. אשה/ἑκάστη Ez 1. 9

אנש/δόναξ: *pole-reed*, *Arundo donax*, smaller than the κάλαμος Jes 8. 1

אנש/πένημα: *lamentation*, *mourning* (pl.) Ez 24. 17, 22 ובחי מתים
 Ps 106. 28 ענושִׁים Am 2. 8; (cf. אנש/אנש/אנש/אנש: *grief*;
 ὀδύνη Ἡρακλῆος *grief for him* Il.15. 25; more freq. in Od.,
 always in pl., Dt 26. 14 Hos 9. 4)

אש/ἔχω: *there is* IIS 14. 19 (cf. אש. אكو [Iraqi vernacular])

אש/ξύλον: *tree* (ξύλα) Zach 11. 2

אש/ὅπου: *where* Gn 21. 17

אש/ἔπουπερ: *wherever* Ruth 1. 16

אש/ὅσπερ, ἦπερ, ὅπερ: *the very man who* Gn 3. 12, 44. 17; *the*
very thing which Ex 16. 15, 23

אש/ὅστε: *who*, *which* Gn 1. 7, 11, 12, 21, 29, 30, 31, 2. 8, 3. 12, 6. 4

אש/ὅτι: *for that*, *because* IR 8. 33; cf. ἀντί, p. 168

אש/כִּפִּי אש: *since*, *seeing that* Mal 2. 9

אש/πόσθη: *membrum virile* Ex 28. 42 Lev 15. 2, 3, 7 Ez 16. 26,
 23. 20, 44. 7, 9

עיר/גַּיְהִ: freq. in Trag., *city* Gn 4. 17, 11. 4, 24. 10, 33. 18

עני/πένης: (πένομαι) *one who works for his living*, *day-labourer*, *poor*
 man Dt 24. 12, 14, 15

עני/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; אֵין; אֵין—
in such phrases as: בְּנֵי-חַת Gn 23. 3, בְּנֵי-יִשְׂרָאֵל Ib 32. 33,
בְּנֵי-עַמּוֹן, בְּנֵי גַסָּן, בְּנֵי-עֵבֶר Ib 10. 21, בְּנֵי-זָנַח
Ib 19. 38, בְּנֵי-שַׁעִיר Ib 29. 1, בְּנֵי-קָדֶם Ib 29. 1, בְּנֵי-עַמִּי
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; نَبَات أَب
(בֶּן-אֵין/ὁ ἐμὸς ὠδίνων) πόνος: of a child, *produced by* (my)
pangs or *throes* of childbirth Gn 35. 18

בֶּן-זָקֵן/ὀψίγονος: of a son, *late-born, born in one's old age*
Gn 37. 3

בֶּן-יִשְׂרָאֵל/(Ἀτρεί)δης: *son of* IS 25. 10

בֵּין/μέσος: μέσον, *midst* Gn 42. 23; διὰ μέσον, *between* Gn 15.
17 Ex 12. 6, 13. 9; بَيْنَ; ἐς μέσον, ἐς μ. ἀμφοτέρων (*between both of
two*), freq. in Hom. for ἐς μέσον μεταίχμιον (*between two armies*)
בֵּינֵם IS 17. 4, 23

בַּעַל/ἥλιος: as pr. n., *Helios, the sun-god* Jud 6. 25

בַּעַל/πάστας: (πάομαι) *owner*; |πάτωρ: (πάομαι) *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* בעל-מְזֻמוֹת
Prv 24. 8 (בַּעַל-תָּוָה) IS 28. 7 (בְּשָׁפִים) Nah 3. 4

בַּעַל/πόσις: *husband, spouse; lawful husband* Gn 20. 3 Hos 2. 18

בֵּר/παῖς: *child*, whether *son* or *daughter* Prv 31. 2

בֵּר/πυρός, σπυρός: *wheat* Gn 41. 35

בְּחֹמֶר/"Ομηρος: *Homer* Gn 34. 4; 'Ομηρίδης/בֶּן-חַמּוֹר Ib 34. 2

עַם/γαμέτης: *husband, spouse* IIS 11. 3 ICh 3. 5

עַם/γάμος: *unlawful wedlock* Gn 19. 38

עַם/γένος: *race* Lev 19. 18; *clan, family* IIR 4. 13 Ruth 1. 16

עַם/γονεύς: *begetter, father* Gn 19. 38

עַם/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. 28 IIR 13. 7; δῆμος: *people* Gn 34. 16; *commoner* IIS 22. 28; the *popular assembly* Gn 23. 7

עֲנֹשׁ/ποινίζομαι: *exact a penalty* Ex 21. 22 Dt 22. 19; cf. ἀποτίνω

עֲנִים/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 Thr 4. 16

עֲפָנִים/ἐνώπιον: *face to face, in person* Ex 33. 11 Dt 34. 10 IIR 14. 8 Job 2. 5

עֲפָנִים/ἐπάνω: (*ἄνω*) *above, on the upper side or part* אֶל-פָּנָי Lev 14. 53 עַל-פָּנָי Gn 1. 2; *before, in front of* אֶת-פָּנָי Ib 19. 13, 27 אֶל-פָּנָי Nu 17. 8 לְפָנָי Gn 6. 11 עַל-פָּנָי Ib 11. 28 פָּנִים IIS 10. 9; *in the presence of* אֶת פָּנָי Gn 27. 30; of Time, in *former times* פָּנִים Dt 2. 10; of Number, *above, more* אֶל-פָּנָי Ez 48. 21 עַל-פָּנָי Ib 48. 15, 21

עֲפָנִים/διαφανής: *translucent, transparent, limpid* (W) Prv 27. 19

עֲפָנִים/πνοαί (πνοή): *breath* Ex 33. 14-15 (cf. Jes 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. Jes 30. 33 נִשְׁמָה [Therefore, נִשְׁמָה and רֹחַ are synonyms; v. p. 297.]

עֲצִיר/θαιρός: *pivot of a door or gate* Prv 26. 14

עֲצִיר/θεωρός: *envoy sent to consult an oracle, to present an offering* Jes 57. 9 Prv 13. 17, 25. 13

עֲצִיר/κοίλον: *hollow, cavity*; esp. of *cavities* in the body, τὰ κ. IS 4. 19 Dan 10. 16

עֲצִיר/στόλος: *sea-force, fleet* Jes 18. 2

עֲצִיר/ὠδῖς: 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.

הַרְג 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 הַרְס (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 הַרְג or הַרְוֵס, and no Substantive to homologize with הַרְגָה; whereas other derivatives of הַרְס were provided for—*πόρθημα/הַרְס*, *πόρθησις/הַרְיסוֹת/הַרְיסוֹת*. But, in any case, הַרְוֵג seemed to be a strange word which rendered *two* phrases apparently meaningless, תַּחַת הַרְוֵגִים (Jes 10. 4) and לְבַשׁ ה' (Ib 14. 19). In the circumstances, the matter was set aside for review.

One day, as I was looking for an homologue for רַצַּח, I had the good fortune of spotting *ἐναρίζω* as the perfect homologue of הַרְג also, and *ἐναρα* as the ideal one of הַרְוֵגִים:

ἐναρίζω: *strip a slain foe of his arms (ἐναρα)*; hence *slay in fight*; generally, *slay* הַרְג 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. 6

ἐναρα, *τά*: (*ἐναίρω*) only pl., *arms and trappings of a slain foe* הַרְוֵגִים Jes 10. 4, 14. 19

Mark how the Hebrew derivative preserves the original ζ which was converted into ג.

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 (אבנים/εὐνή: *one's last bed, the grave; stones thrown out from the prow and used as anchors* Job 38. 30, pl.) of the grave (בֹּרַר/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 מְהַטְמָה (Prv 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 *μεγάθυμος*; alternatively, *μεγαλόθυμος* which approximates מְהַטְמָה 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. *μεγάλου*, *ης*, *ου*, dat. *μεγάλῳ*, *ῃ*, *ῳ*, acc. *μέγαν*, *μεγάλην*, *μέγα*; dual *μεγάλῳ*, *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 μεγάλε Ζεῦ* (Aeschylus, *Septem contra Thebas* 822 (anapaests)).

- big*, of bodily size *גָּדוֹל* *גָּדוֹל* Gn 1. 16 Dt 9. 2 Jes 8. 1, 27. 13 Ez 17. 3 Jon 2. 1 ICh 2. 4, 36. 18 *גָּדוֹל* Esr 5. 8;
 freq. of stature *גָּדוֹל* Jos 14. 15 *גָּדוֹל* Ez 38. 2 *מְגוּן* Ib 39. 6;
full grown, of age as shown by stature *גָּדוֹל* Gn 19. 11;
vast *גָּדוֹל* Gn 15. 14 Dt 1. 19 Jer 44. 15 Ps 104. 25 Thr 2. 13;
high *גָּדוֹל* Jos 7. 26 IIS 18. 9 Zach 4. 7 Neh 3. 27 *עֵלָא* (אל) Nu 32. 37 *עֵלָא* (אל) Ib 32. 3 *עָל*;
 of quality or degree, *great, mighty* *גָּדוֹל* 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 *גָּדוֹל* Prv 19. 19 *חַי* IIS 23. 20 *חַיִל* IIR 5. 1 *מְגִדוֹל* IIS 22. 51 *קָדִיר עֵדִיד גְּלִיל*;
 freq. epith. of gods, *ὁ μ. Ζεὺς*, etc.; *μεγάλα θεά*, of Demeter and Persephone; *θεοὶ μεγάλοι*, of the Cabiri *גָּדוֹל* Ex 18. 11 ICh 16. 25 *מֵאֵל* Gn 49. 25 *מְגִדוֹל* IIS 22. 51 *מִרְאָה* Ps 76. 12 *מִרְאָה* Gn 12. 6 Job 36. 22 *טָאָר*;
greatness *גְּדוּלָה* Esth 1. 4 *גְּדוּלָה* Ez 31. 18 *חַיִל* Nu 24. 18 Prv 31. 10;
strong, of the elements, etc. *גָּדוֹל* IR 18. 45 Jes 9. 1 Jer 25. 32 Jon 1. 4;
 of passions, feelings, etc., of men, *גָּדוֹל* Gn 27. 33 Dt 29. 27 IIS 13. 15 IIR 22. 13, 23. 26 Jer 36. 7 Zach 8. 2;
 of sounds, *great, loud* *גָּדוֹל* Gn 39. 14 Jos 6. 20 Jes 29. 6, 36. 13 *חַיִל* Dan 3. 4;
 generally, *great, mighty, ὄρκος (oath)* *גָּדוֹל* Ex 15. 16 Jud 21. 5 (cf. *Iliad* 19. 113), *ὄλβος (happiness)* *גָּדוֹל* IR 1. 40;
big, i.e. *difficult* question *גָּדוֹל* Ex 18. 22; *weighty, important* *גָּדוֹל* Ex 3. 3 IIR 5. 13;
 with a bad sense, *over-great*, *μέγα εἰπεῖν* to speak *big* and so provoke divine wrath *גְּדוּלוֹת* Ps 12. 4; cf. IS 2. 3;
 of days, *long* *גָּדוֹל* Gn 29. 7;
 Adv. *μεγάλως, very much, exceedingly* *מֵאֵד* Gn 1. 31, 4. 5 *חַיִל* Job 20. 15 *מֵאֵד* Gn 28. 17 *עַד* Ib 27. 34 *جَدًّا*;
loudly *בְּחַיִל* Dan 3. 4 *מֵאֵד* Jer 12. 6;
 strengthened, *μάλα μεγάλως* *מֵאֵד* *גָּדוֹל* Ex 11. 3 Jud 11. 33 *מֵאֵד* *מֵאֵד* Gn 7. 19 *בְּמֵאֵד* *מֵאֵד* Ib 17. 2, 6 *בְּמֵאֵד* *מֵאֵד* Ez 9. 9 *גְּדוּלָה* *עַד-לְמֵאֵד* ICh 16. 14 *גְּדוּלָה* *עַד-לְמֵאֵד* Gn 27. 33, 34;
 degrees of comparison (regul. *μεγαλότερος* *יְתֵר* *גָּדוֹל* Jes 56. 12):

comp. *μείζων*, *ov greater* מ־ גדול 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 מ־ הגדול IR 2. 22;
μείζων κώμης headman of a village עֲמֵדָה;
 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*):
 נשמה Jes 42. 5, 57. 16 Prv 20. 27 Job 27. 3, 34. 14;

in a physical sense, *breath, life* נשמה IR 17. 17 Jes 2. 22 Dan 10. 17
 עֲמֵר חַיִּיָּה;

spirit, strength חמה Jes 63. 5 Dan 8. 6 חַיִּיָּה;

mind, temper, will טעם IS 21. 14, 25. 33 Ps 34. 1, 119. 66 Prv 11. 22
 טע;

spirit, courage חמה Jes 27. 4 חַמִּיָּה;

anger, wrath זעם Jes 10. 25 Ez 21. 36 Nah 1. 6 Ps 78. 49, 102. 11 זעף

Jes 30. 30 חמה Dt 29. 27 Jes 42. 25 Ez 5. 15 Ps 37. 8 Prv 27. 4 Esth

3. 5 (Luke 4. 28), 7. 10 טעם Prv 26. 16 נשמה Jes 30. 33; v. p. 292;
 in pl. (not earlier than Plato), *fits of anger, passions* חמות Prv 22. 24;
the heart, as the seat of emotions חמה Prv 19. 19 עם or עמו Ib 30. 31;
mind, soul, as the seat of thought חמה Ps 76. 11 נשמה Job 32. 8.

Compounds and associated words lend further and firm support to the homologies above set out:

ἄλκιμος θυμός, of *stout heart* עמו אלקים Prv 30. 31.

μεγάθυμος, ov, great-hearted גרל-חמה Prv 19. 19.

μεγαίρω (from *μέγας*), *feel grudge towards* נטר Lev 19. 18.

μεγαλακῆς = *μεγαλοσθενής* (of *great strength*) גדל-כח Nah 1. 3.

μεγαλειός, a, ov (μέγας), *magnificent, splendid*; of persons, *stately, haughty* עליון Ps 46. 5, 91. 9 עאל גליל.

μεγαλίζομαι, to be exalted, bear oneself proudly התגדל Ez 38. 23 הגדיל
 Ps 35. 26 תעאל (الله).

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 התגדל Jes 10. 15.

μέγαρον, τό, *bedchamber* מִקְרָה Jud 3. 20; in pl., *house, palace*, freq. in Homer; later in sg. מעון Ps 91. 9 ICh 36. 15 מעונה Ps 76. 3 מערה Jos 13. 4 מערות IS 17. 23 קרה Gn 19. 8; *the oracular chamber in the temple, sanctuary, shrine* מעון Ps 26. 8 מערה Jos 13. 4 Jer 7. 11; *tomb* מערה Gn 23. 9; μέγαλα, τά, *pigs* sacred to Demeter and Persephone, into which young pigs were let down in the Thesmophoria מענה Am 3. 4 מענות Cant 4. 8.

μέγεθος, τό, *greatness, magnitude*; generally, *size* גדל Ez 31. 7, 18: also in pl., גדלות Ps 131. 1, 145. 6; of a mountain מגדל Cant 7. 5 מגדו Jos 12. 21 Jud 5. 19 מגדון Zach 12. 11 מגדל Ex 14. 2 مقطم (the rocky ridge near Cairo); *importance* גדל Dt 32. 3 Ps 150. 3; *might, power* גדל Dt 3. 24, 9. 26 Ez 31. 7, 18 Ps 79. 11 גדלה ICh 17. 21 מאד Dt 6. 5 מגדול מגדיל/מגדול IIS 22. 51 קעוזו Jes 23. 4, 14 קעזייה Ib 23. 11 [cf. φύξιμος] עז IS 2. 10; *greatness, magnanimity* גדולה IIS 7. 21 Ps 145. 3, 6 Esth 1. 4, 6. 3 ICh 29. 11 גדל Nu 14. 19 Ps 150. 3; *loftiness, sublimity* גדל Jes 9. 8, 10. 12 Ez 31. 2 عزه عتو; in pl., *sublime objects* מגדנות Gn 24. 53; as a title, *His Highness* عزه جوده.

μεγεθύνω, *increase in bulk, magnitude or number, enlarge* גדל Gn 26. 13 IIS 5. 10 Ps 104. 1 Job 2. 13.

ὄξυθυμέω, *to be quick to anger* شكس.

ὄξυθυμος, ον, *quick to anger, choleric* شكس حاد الطبع.

ὄξυθυμίας, ὁ, *one who is quick to anger* شكس.

ράθυμος, *light-hearted, easy-tempered, frivolous, careless*; mostly in bad sense, *taking things easy, indifferent* טעם סרת Prv 11. 22 שרים חמת 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 μεγάλε 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 גדל and מגדל, גוג and מגוג, ערל and מערל, קרה and מקרה.

A closer examination reveals that גרל, the construct of obsolete

גדול, is not a mistake for גדל (Ps 145. 8), the construct of גדול; for in גדול the λ in *μεγάλου* 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. גרל and ערל 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 ח is primeval, which is corroborated by Graeco-Hebraic and Arabic-Hebrew homologies, e.g. *καχάζω*/צחק, *خمسة/חמשה*, *خبأ/חבא*, *خيط/חוט*, *أخ/אח*, *צחק*.) On the other hand, the θ drops out of עמו, as it does out of רפואה (*θεραπεία*) and רפא/רפא (*θεραπεύω*).

The whole series is strewn with gems of inestimable value, but one or two deserve special mention because they are particularly instructive.

אלעלה, in אלעלה and אלעלה, is the homologue of the definite article *ὁ*, the ל being a terminal letter. Accordingly, אלעלה means 'the high' (city). Similarly אל שדי means *ὁ Ζεὺς*. 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 homologies הל-, 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 *ἔτερος*: more יתר Gn 49. 3 Jes 56. 12; *οἱ ἄ. the rest* יתר Dt 3. 13 IS 13. 2.

The accuracy of the homology *θύω*/עף is confirmed by the fact that both עף and its homologue, *θύω* (B), from which *θυμός* is derived, apply to the seething of a wind-swept sea (Jon 1. 15). The homology *ἄξυθυμος*/חאד الطبع enjoys a similar confirmation; for in addition to طبع being one of the homologies of *θυμός*, *حآ* is one of the homologies of *ὄξυς*. Besides, the homologies גדל-כח, גדל-העצה, גדל-חמה, and *حآ* الطبع, strongly corroborate each other.

other. The homologies *μεγαλείος*/עליון and 'Υπερίων/עליון (in the expression 'Hέλιος 'Υ./ע.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 ICh 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, μαγδῶλ, ὄ, *watch-tower*, are transliterations of מגדל and מגדול. 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* נָרָל, which is traditionally *read* נָרָל, 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 שני כרובים, 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 כְּרוּב—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 כְּרוּב is homologous with κόραξ (*raven, crow*) and/or κορώνη (*crow*), thus: the genitive κόρακος indicates that the stem is *korak*; κ and γ are interchangeable dialectally and as copalatals, 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, כְּרוּב seems to have some affinity with ἀρπίσθος: *phoenix*.

By the way, another homologue of κορώνη/κόραξ is עֲרַב (*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 ʕ as fellow guttural, or drops out—as sometimes happens in Graeco-Hebrew homology, e.g. κρᾶς (*head*) and ראש. 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 הַחַיָּה, translated here as 'the living creature'; but חַיָּה 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. קָנִי (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. קָנִי (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); הָבֵר and הָבֵר are homologues of *Κάβειρος*. In fact, *φοινίκινος* (another word for Phoenician) is identical with קְנִיעִי (Canaanite). 3. נֶשֶׁר (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, נֶשֶׁר here is the homologue of *φοῖνιξ*, thus: *φοῖνιξ* → *φοίνικος* → *-νικος* → *-νικωρ* → נֶשֶׁר. By the way, this is not the only text where נֶשֶׁר 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.

מֹלֵךְ was a deity to whom human sacrifices were offered. Other names associated with this cult are: כְּמוֹשׁ, מְלִכָם, תַּפְת, and שְׂדִים. The following is how the LXX and the *Lexicon* interpret them.

The LXX transliterates כְּעַל by Βάαλ, and בְּעֵלִים by Βααλίμ or Βααλείμ; except that it substitutes αἰσχύνη (*shame, dishonour*) for כְּעַל in IR 18. 19, 25, and εἶδωλα for בְּעֵלִים in Jer 9. 13 IICh 17. 3. On the other hand, it substitutes Βάαλ for בְּשֵׁת, an alias of כְּעַל, in both Jer 11. 13 and Hos 9. 10. Sometimes Βάαλ appears in the feminine, e.g. IIR 21. 3. It transliterates כְּמוֹשׁ by Χαμώς throughout, and מֹלֵךְ by Μολόχ in IIR 23. 10 and Μολόχ βασιλεύς in Jer 32. 35—inserting Μολόχ βασιλεύς in IICh 33. 6, and trans-

lating מִלֵּךְ in Leviticus by ἄρχων, and in IR 11. 7 by βασιλεύς, perhaps because they read it מִלְּךְ Ashkenazi fashion; but why in the plural in Lev 20. 5? However, it translates מַלְכֵם in IR 11. 33, as if the word were מִלְּךְ in the construct; while the word is omitted from IR 11. 5, and Μολόχ is substituted for it in IIR 23. 13. It translates שָׂדִים in Ps 106. 37, as in Dt 32. 17, by δαιμόνιον; and תַּפְתַּת 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 ταφέθ in IIR 23. 10 and Jer 7. 31, 32—תַּפְתַּת being the Ashkenazi pronunciation of ταφέθ.

Apart from these six words, three others are highly relevant, namely: מַלְכָן (read מַלְבָּן) in IIS 12. 31, and שִׂיד in Am 2. 1—respectively translated by πλίνθιον (*small brick*) and κονία (*plaster, stucco, quick lime*)—מַלְבָּן in Nah 3. 14 being translated by πλίνθος (*brick*). The third word is הַעֲבִיר 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 ICh 33. 6 by διάγω (*carry across*); in Jer 32. 35 by ἀναφέρω (*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:

‘בַּעַל . . . n. m. owner, lord . . . Esp. . . lord specif. as divine name, Baal. 1. *without article*: בעל במות Nu 22. 41 (poet. Balaam); בעל פָּעוּר Nu 25. 3, 5 (Elohist) 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 = אֲדוֹן in the South. It was the special name of the God of the Canaanites, Philistines, etc., = Babylonian בַּל . . . In later times scribes substituted בִּשְׁת, in n. pr. (ירבעל = ירבעל, אשבעל (sic) = אשבעל, vid. בִּשְׁת . . .), & also in the text for בעל Ho 9. 10 Jer 11. 13 (hence ἡ βάαλ Jer 2. 23, 7. 9, 11. 13, 17, 19. 5 Ho 2. 10, 13. 1+, Rom 11. 4 . . .). 2. c. art.: הַבַּעַל . . . 3. הַבְּעָלִים *emphatic pl.* (cf. האלהים, האדונים) *the great lord, the sovereign owner* . . . (or local special Ba'als . . .). 4. c. attrib.: בַּעַל בְּרִית *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 Βααλ μυίαν . . .’

‘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. Φαγορ: 1. mont. in Moab (appar. from some root פַּעַר);—Nu 23. 28 cf. (‘בֵּית פ’, ‘בַּעַל פ’ and reff. . .) . . . [Greek Version of the LXX Jos 15. 59a [60] gives a Φαγορ 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’ ב’, cf. sub בעל) 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 . . .’

‘בִּשְׁת’ 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; מִן־בָּחֹת לַבִּשְׁת Je 11. 13, cf. יִרְבֶּעֵל 2S 11. 21 = יִרְבֶּעֵל Ju 6. 32; אִישׁ־בִּשְׁת 2S 2. 8 = אֲשַׁבְּעֵל 1Ch 8. 33.’

‘כְּמוֹשׁ’ n. pr. div. Chemosh (כִּמְשָׁ Meshah-Inscription 3, 5, . . . also כִּמְשָׁ l. 17 and n. pr. m. כִּמְשָׁמֶלֶךְ l. 1; Assyrian *Kammusunadbi*, a king of Moab . . . Greek Version of the LXX *Xamós*);—god of the Moabites to whom Solomon erected a high place 1K 11. 7, 33 2K 23. 13 Je 48. 7 (Kt כִּמְשָׁ), v. 13. Moab is ‘עַם־כ’ Nu 21. 29 (ode) *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 . . .).’

‘מִלְכָן’ n. [m.] 1. brick-mould; 2. quadrangle (. . . Ar. مَلِكَن . . .);—1. *brick-mould*, 2S 12. 31 Qr (Kt, by error, מִלְכָן), Na 3. 14. 2. *quadrangle*, Je 43. 9 (at Tahpanhes).’

‘מִלְכָה’ n. pr. div. Molech (Greek version of the LXX *Mολοχ*, Vulgate *Moloch*) (= מִלְכָה i.e. (*divine*) *King*, with vowels of בִּשְׁת to denote abhorrence . . .);—c. art. ‘הַמ’:—the god to whom Isr. sacrific. children with fire (in valley of Hinnom); הַעֲבִיר לַמ’ 2K 23. 10; הַעֲבִיר לַמ’ Jer 32. 35 (synonymous הַבַּעַל, Lv 18. 21 (Code of Holiness); נָחַן לַמ’ Lv 20. 2, 3, 4 (Code of Holiness); more gen. לְנֹחַת אַחֲרֵי הַמ’ v. 5 (Code of Holiness). In 1K 11. 7 rd. prob. מִלְכָם, q.v.’

‘מִלְכָם’ n. pr. div. Milcom, god of Ammonites . . .—מִ שְׁקֵץ עַמּוֹנִים 1K 11. 5 (contrast עֲשֵׂתֶרֶת); cf. מִ אֱלֹהֵי בְנֵי עַמּוֹן v. 33 (contrast ‘ע+כְּמוֹשׁ), so rd. also (for Massoretic Text מִלְכָה) v. 7 (synonymous כְּמוֹשׁ); מִ תּוֹעֵבַת בְּנֵי־עַמּוֹן 2K 23. 13 (synonymous as in 1K 11. 33); rd. מִלְכָם also for מִלְכָם Je 49. 1, 3 (Greek Version of the LXX *Μελαχολ*, *Μελαχομ*), . . . prob. 2S 12. 30 = 1Ch 20. 2 (v.: מִלְכָה 5d), and perh. Am 1. 15 (whence Je 49. 3 . . .).’

‘מֶלֶךְ . . . n. m. king . . . 5 . . . d. . . עֲטָרַת מְלָכִים 2S 12. 30 *crown of their king* = 1Ch 20. 2 (but rd. מְלָכִים . . .)’

‘מֶלֶךְ v. מְלָכִין sub לִבָּן.’

‘עָבַר vb. pass over, through, by, pass on . . . Qal . . . Pf. 3 ms. . . . suffix עָבְרוּ Je 23. 9 . . . Hiph. Pf. 3 ms. הֶעֱבִיר 2S 12. 13+; 2 ms. הֶעֱבִרָה Jos 7. 7 . . . *Imv.* ms. . . הֶעֱבִיר־ 2S 24. 10 . . . 1. *cause to pass over, bring over* . . . Esp. d. *devote* children to (?) heathen god Je 32. 35 Ez 23. 37 (+ לְאֶקְלָה+), 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 . . .’

‘שִׂיד (root of foll.: New (Late) Hebrew סִיד *lime*, סִידָה *whitewasher*; Aramaic סִידָא, . . . *lime*, Ar. شيد (not loan-word . . .).’

‘שִׂיד n. [m.] lime, whitewash;—always ‘ש;—*lime*, produced by burning bones Am 2. 1, in sim. Is 33. 12; as *whitewash* Dt 27. 2, 4.’

‘[שִׂד] n. [m.] appar. demon (loan-word from Assyrian *šēdu*, a protecting spirit, esp. of bull-colossus . . . cf. Aramaic שִׂידָא . . . *demon*, and (perh.) Phoenician n. pr. גִּדְשִׁד . . .; orig. root שִׂוד (= Ar. ساد *rule*) . . . to be preferred to Ar. سعد (III, IV *aid*) . . .);—יִקְחוּ יְאֻלֵּה לְשִׂידִים לֵא אֱלֹהֵה Dt 32. 17 . . . ψ 106. 37 (human sacrifice).’

‘II. תַּפְתָּ n. pr. loc. in valley of בְּן־הַגֹּם S. of Jerusalem (etym. doubtful . . . al. think Aramaic, = *fire-place*, cf. שַׁפֹּת);—c. art. ‘הַת 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 desecrated city v. 12, 13 (‘מְקוֹם הַת’); scene of a prophecy of Jerem., v. 14;—Ταφές, Ταφεθ . . . Θαφφεθ . . .’

I shall prove conclusively that בעל—as the name of the Phoenician deity—has nothing to do with ownership or sovereignty, any more than מֶלֶךְ with מְלָכִים, or בַּשֶּׁת with מְלָכִים, or בַּשֶּׁת with *shame*; that מֶלֶךְ was not vocalized like בַּשֶּׁת (or תַּפְתָּ, for that matter) to denote abhorrence or for any other ulterior reason; that פַּעוֹר is not the name of a place; that מְלָכִין/מְלָכִין was not written for מְלָכִין; that בעל 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. *πλιθεύω*: *torture*). However, I am inclined to think that Scythian עֲבַד מְלָךְ (Jer 38. 7) and pre-Islamic عبد الملك 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 **כמוש**, **מלך**, **מלכם**, and **מלכן**; namely: **שִׁיד** in Am 2. 1, and **שְׂדִים** in Ps 106. 37. It is to be noted that both nouns are in the dative—**לְשִׁיד** . . . **שָׂרְפוּ** . . . **לְשִׁיד**—like **לְשִׁיד** . . . **לְשָׂרְפוּ** (Jer 19. 5), **לְהַעֲבִיר לְמַלְךְ** (Lev 18. 21). Furthermore, it is particularly to be noted that it is **לְשִׁיד** and not **לְשִׂיד**; 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 **שְׂדִים**, 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 **שְׂדִים** who are no god’; while in the Psalms it is said: ‘they sacrificed their sons and their daughters unto the **שְׂדִים**.’ Seeing that the Arabic homologue of **שִׁיד** is **شيد**, all the surrounding circumstances point to **שְׂדִים** meaning **שִׂידִים**, *limes*. But ‘limes’ *simpliciter* constitute no deity; which justifies the description of **שְׂדִים** as *no god*. On the other hand, the divinities whose worship involved human sacrifices—more specifically children—were: the Canaanite **בעל**, the Ammonite **מלך/מלכם**, and the Moabite **כמוש**. As a matter of fact, Ps 106. 38 makes it clear that the **שְׂדִים** were Canaanite idols.

Accordingly, the words **שִׁיד** and **שְׂדִים** lead firmly to the conclusion that human sacrifices were, somehow or other, connected with *lime*.

Which brings me to the consideration of **מלבן**, a word closely resembling **مَلْبَن** (*brick-kiln*), the sure meaning of which led to the discovery that all the four words, **מלבן**, **מלכם**, and **מלכן**, are the homologues of **πλυθειον** (*brickworks*). It homologizes with each of them directly, according to the Greek pattern of construction, in different ways, thus: in all π turns dialectally into **מ/מ**, consonant/vowel metathesis occurs between λ and ι , and the middle ν drops out; in **מלבן** and **מלבן**, the θ also drops out, whereas it dialectally turns into **כ** in **מלכם** and **מלכן**; the final ν turns into **מ** in **מלכם**, while the vocalization in **מלבן**, **מלכם** and **מלכן** betrays the first ι . Obviously, **מלך** is an abbreviated version of **מלכם**.

Both **כמוש** and **כמיש** are homologues to the quasi-synonym of *πλωθειον, 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 *قمينه* (*brick-kiln*). In **כמוש**, the *w* drop out; and in **כמיש**, the *vo* drop out. Alternatively, **כמוש** turns to **כמיש**, as **נתון** does to **נתין**, 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.

הַעֲבִיר in IIS 12. 31 is a different verb from **העביר** 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*), *διαπεραιώω* (*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 **אִשָּׁה** (Ex 29. 18). This is a homologue of *ἐστίαμα* (*banquet*); another homologue is **מִשְׁתָּה** (Gn 26. 30), by suffix-prefix construction. In Esr 3. 7, however, occurs an entirely different **מִשְׁתָּה**, the homologue of *ποτόν* (*that which one drinks, drink, esp. of wine*).

Phonetic identity sometimes conceals etymological difference, e.g. **משתה** in Gn 26. 30 and Esr 3. 7, **העביר** in IIS 12. 13 and Jos 7. 7; at others it conceals a difference between verbs of the same root, e.g. **העביר** 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 *ἥλιος*, Doric *ἄελιος, ἄλιος*, Pamphylian *βαβέλιος*, Cretan *ἀβέλιος* (i.e. *ἄβ*), Aeolian *ἄελιος, ἄλιος*, Arcadian *ἄελιος* (or *ἄ-*), *βέλα* also occurs, *sun*; as pr. n., *Helios, the sun-god*; identified with Apollo **בַּל** Jes 46. 1 **בַּעַל** IR 18. 26.

πάστας, ὁ, (*πάσμαι*) *owner* **בַּעַל** Ex 21. 34, 22. 7.

[*πάσμαι, possess* **בַּעַל** Jes 26. 13]

πολίτης, *ó*, citizen, freeman בעל Jos 24. 11 Jud 9. 2 IS 23. 11 IIS 21. 12.

πολύς, in several compounds: πολύγλωσσος, *ov*, many-tongued בעל הקלשון Eccl 10. 11; πολυειδήμων, *ov*, knowing much בעל ידע ICh 14. 7; πολύθριξ, *ó*, *ή*, with much hair שער בעל IIR 1. 8; πολύκερως, *ó*, *ή*, many-horned בעל הקרנים Dan 8. 6; πολύμητις, *ó*, *ή*, of many counsels קומות בעל Prv 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', *pátmi* 'lady, wife', Lat. *potis* (*sum*), etc.) בעל Gn 20. 3 Hos 2. 18.

πόσις has another homologue, namely, בַּשֶּׁת (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. *ἱασπις/הַשְּׁפָה*, *μάντις/מַשֵּׁה/מַשֵּׁה/מַשֵּׁה*, *δούλωσις/זֶלַת*. בַּשֶּׁת has two homonyms, the homologues of which are *aĩdῶs* (as a moral feeling, *reverence*, *awe*, *respect* for the feeling or opinion of others or for one's own conscience, and so *shame*, *self-respect*) and/or *αἰσχύνῃ* IS 20. 30 (cf. *בְּשֹׁנָה* Hos 10. 6), and *φύσις* Mich 1. 11. But בַּשֶּׁת in Zeph 3. 19 means *reverence*, *sense of honour*, and not *shame*.

With the passage of time people forgot that *ἥλιος* and בעל, the Phoenician deity, were interchangeable; and בעל came to be assimilated to, and confused with, בעל, husband. That is why the deity was also called בַּשֶּׁת. Far from being a pejorative nickname of Baal, it was an appreciative alias, since it especially indicated a *lawful husband*. However, the Bible provides conclusive proof that בעל 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/עֶלְיוֹן* (Gn 14. 18). This is further corroborated by עבד אָדָם (IIS 6. 10)—the attendant of the Sun(-god)—אָדָם, like שמש, being a homologue of *ξανθός*. Which brings us to the consideration of בעל פַּעוֹר.

The homologue of פַּעוֹר is: *φοῖβος*, *η*, *ov*: *pure*, *bright*, *radiant*: as pr. n. *Φοῖβος*, *ó*, *Phoebus*, i.e. *the Bright* or *Pure*, an old

epithet of Apollo, Φ . Ἀπόλλων ; rarely inverted, Ἀπόλλων Φοῖβος פֵּעוֹר בעל (Dt 4. 3); then alone as pr. n. פֵּעוֹר Nu 23. 28. I cannot help thinking that בעל, and especially בעלים, may well be a direct homologue also of Ἀπόλλων .

Lastly, תַּפַּת, the homologue of which is—by the suffix/prefix construction— $\delta\pi\tau\eta\sigma\iota\varsigma$ (*roasting, frying; baking* of bread, of pottery). Hence תַּפִּינִים Lev 6. 14.

To round off the terminology of Moloch-worship, it is necessary to advert to a list of compounds of בעל and בַּשֶּׁת—which confirms the Hellenic character of that terminology, and incidentally corrects the Bible as well as the *Lexicon*—that is: איש-בַּשֶּׁת, מריבעל, מריב בעל, מפיבשת, ירבשת, ירבעל, אתבעל, אשבעל.

To begin with, איש-בַּשֶּׁת is אשבעל (IIS 2. 8 ICh 8. 33), מריבעל is ירבשת (Jud 9. 1 IIS 11. 21). מריב בעל is מרי-בעל and מפיבשת (IIS 9. 12 ICh 8. 34, 9. 40). It seems that בעל and בַּשֶּׁת 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 **ירואל** and **יריאל**—composed of a deity plus a prefix: **איש**, **אש**, **את**, **יר**, **ירו**, **ירי**, **מפי**, **מרי**, **מריב**. Obviously, **איש** and **אש** resembled each other, as did **אש** and **את**, **מרי** and **מריב**; but **מפי** stood on its own. It suddenly struck me that—like **פי** in **פיפיות** (Ps 149. 6)—**מפי** might be the homologue of *ἀμφί* (*about, around*; of persons grouped *about* one, *οἱ ἄ. Πρίαμον* Priam and his train; *οἱ ἄ. Πρωταγόραν* the school of Protagoras; *οἱ ἄ. Εὐθύφρονα* Euthyphro's friends; of a single person). This led to my finding that **מרי** and **מריב** were the homologues of *περί* (*about, near*; of persons who are *about* one, *ἔχειν τιὰ π. αὐτόν*; esp. *οἱ π. τιὰ* 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. τιὰ* so-and-so *and his family*). **אשבעל**, then, meant 'an adherent or follower of **בעל**'. 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 **פי־בָּסַת** (Ez 30. 17) which, if it be *Bubastis* in Egypt, of course, had no connection with **מפיבשת**. Yet **בחורי** **און**, 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: *εἰρην* or *ἰρήν* (*Lacedemonian youth who had completed his twentieth year*), and *ἡθεος*/**בחור** (*unmarried youth just come to manhood*). The former homologizes with **יר**, **ירו**, and **ירי**; while the latter homologizes with **איש**, **אש**, and **את**. 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 **נתונים** or **נתינים**, 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 **ירבעל** or **ירבשת** and **מפיבשת** 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 עֲרַבָה (Dt 2. 8), and its inhabitants עֲרַבִּי (Jes 13. 20), עֲרַב (IR 10. 15), עֲרַבִּים (Ib 17. 4), עֲרַבָאִים (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, עֲרַבָה/ἐρημία, ἡ, *a solitude, desert, wilderness.*

עֲרַבִּי, etc./ἐρημικός, ἡ, ὄν, *living in the desert.*

עֲרַבְתִּי/ἐρημίτης, *of the desert.*

Many generations later, when all this had long been forgotten, the European Greeks borrowed Ἀραβία, Ἀραβ, Ἀράβιος, Ἀραβικός —as they did Νεῖλος. For Νεῖλος is identical with נַחַל, the homologue of ῥόος, a noun which derives from ῥέω, ῥέομαι, *flow, run, stream, gush.* The homologue of this verb is נָהַר; and the noun derived from it, נַהָר, resembles ῥόος more closely than נַחַל. The main difference between the Greek words and their respective homologues is the MV נ. 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 גַּמֶּל; but جَمَل is nearer to *κάμηλος*, because it happens to be paroxytone. I submit, however, that גַּמֶּל 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 הַיָּסוּדִים (Job 39. 13) suggests that these words underwent crasis (to γασουθος) by dropping the first syllable με (as in גַּמֶּל), 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 إِبِل, the homologue of ὄϊς, אֵיל and אֵוֶלִי (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*, גַּמֶּל 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, גַּמֶּל, 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 כ; 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 ὄπλον. This is proved conclusively by the following table of *homologies* and *synonyms*:

The homologues of ὀπλή, ἦ, (ὄπλον) *hoof* טָפַר Dan 7. 19 ظَلْفٌ ظَلْفٌ; in Homer always *the solid hoof* of the horse حَافِرٌ; after Homer, like χηλή, *the cloven hoof* of horned cattle טָפַר Dan 7. 19 ظَلْفٌ ظَلْفٌ; distinguished from χηλή, Galenus Medicus, *de Usu Partium* 3. 4.

The homologues and synonyms of χηλή, ἦ, *horse's hoof* حَافِرٌ; of

oxen and the like, *cloven hoof* טפר Dan 7. 19 זָלַף זָלַף; crab's *claw* טפר Dan 4. 30 צַפְרֵן Dt 21. 12 מַחְלָב מַחְלָב; poetic pl., *talons* טפר 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* כְּלָבִים; *rims of the eyelids* חַרְף; *crack* in the heels or other parts שָׁנָר Ex 13. 12; *net* חָבֵל Ps 140. 6 Job 36. 8 אַחְוֹלֶה (which also means 'noose'); *plait* נָדִיל Dt 22. 12 זַפְיֵרֶה גְדִילֶה.

The homologues of *χήλιος*, η, ον = *χηλευτός*, ἄγγος: *χηλευτός* (netted, plaited) جَدَل جَدَل; *ἄγγος* (vessel to hold liquids) סַסַל Jud 5. 25 סַסַרֶה Ps 56. 9 כְּלִי Nu 19. 17 IR 17. 10 דְלוֹו Jes 40. 15 דְלוֹו.

The homologues of *ὄπλον*, τό, tool, implement כְּלִי IR 6. 7 אֵלֶה; a *ship's tackle*, *tackling*, esp. *ropes*, *halyards* חַבֵּל חַבֵּל; *any ropes* חָבֵל Jos 2. 15 חָבֵל Ps 149. 8; *implements of war*, *arms*, *weapon*, *armour* כְּלִי Dt 1. 41; *heavy arms* חֵיל IS 2. 4; *men-at-arms* חֵיל IIC 13. 3 חֵיל IR 15. 20; *place of arms*, *camp* עַמְקֶל Neh 3. 27 מַחֲלֶה; *large shield* דָּבָר Jos 15. 15 (cf. ἔδρυμα) סָגָה Ib 15. 49 (cf. σκαηνή) סַסַר דַּרְעַי אֶדְרַעִי IS 17. 7; *membrum virile* עַפַּל IS 6. 4 שָׁנָר Dt 7. 13 זִבְרֹו זִבְרֹו.

The homologue of *χηλός*, ἦ, *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 *ὄπλη*, 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'—*χήλιος* 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 *ὄπλη* 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:

ὄν Ἐάνθον 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*: **סָמָן** Gn 10. 6 **סָמָר** Cant 2. 13 **צָמֵר** Gn 10. 18 **שָׁמ** Ib 10. 21 **شام** (*Syria*), **أحمر** (*red*), **أَسْمَر** (*brown*), **أَصْفَر** (*yellow*), **شَمْنَدُور** (*beet*).

VII. Only the so-called Semitic languages provide the key to the philological riddle presented by the two idiomatic words, *ἐννέα* and *ὀκτώ*. They are not, as has hitherto been supposed, simple words; but compounds respectively made up of *εν* and *εκα*, and *εκα* and *τω*—meaning ‘ten minus one’ and ‘ten minus two’. This is proved by their several homologues **תְּשַׁעָה** and **שְׁמֹנֶה**. The first syllable in the former (**שְׁ**) stands for *εἰς*, and the second (**תְּ**) for *-κα* in *δέκα*, *δ* dropping out and *κ* interchanging with **ע** as gutturals, or dropping out. Whereas the first syllable in the latter (**שְׁ**) stands for *δύο*, the second and the third letters (**מֶנֶ**) for *ἀπό*, and the last letter for *-κα* in *δέκα* (two from ten). Thus, *ἐννέα* consists of *ἐν-νέα* → *ἐν ἀπό 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 *δυσὸν δέοντα εἴκοσι* (twenty save two):

ἐννέα → *εν νε α* → *εν με α* → *ἐν με (נ)* *α* → *ἐν ἀπό α* → *ἐν ἀπό 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—*εκα/עשר*—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 לֵךְ לְךָ לְךָ לֵךְ** (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*, *αὐτῷ* (*to me, to you, to him*), to indicate the reflexive nature of the action—just as **לֵךְ** (in **לֵךְ**) and **לֵךְ** (in **לֵךְ**) do.

IX. Arabic joins Hebrew in proving at one and the same time both the etymological origin and true meaning of *ἄιδης* and its Epic variant *ἄιδωνεύς*, the homologue of אֲבֵדָה (Prv 27. 20), אֲבָדוֹן (Ib 15. 11), آبدہ.

Strangely enough, the traditional derivation of *ἄιδωνεύς*, 'unseen place', differs fundamentally from the traditional derivation of אֲבָדוֹן, '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 *ἄιδωνεύς*, the homologue of אֲבָדוֹן.

According to the Greeks, *ἄιδωνεύς* is a lengthened poetical variant of *ἄιδης* or *ἄδης*, 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 *ἄιδης* is *ἄιδου*, and the Homeric *ἄιδαιο* and *ἄιδεω*; there is also a genitive *ἄιδος* and the dative *ἄιδι*, as if from *ἄις*. None of these words seems to have the remotest relation to the said derivation or meaning of *ἄιδωνεύς*, 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 אֲבָדוֹן 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 אבד.

ἀποβάλλω—lose אבד Prv 29. 3 Eccl 3. 6.

ἀποβολή—loss אבדה Lev 5. 22.

ἀφανίζω—make away with person אבד IIR 11. 1 Ps 119. 95 הָאָבִיד
Lev 23. 30 Nu 24. 19; destroy אבד IIR 21. 3 הָאָבִיד Mich 5. 9 אבד;
obscure, mar one's good name אבד Dt 12. 3 הָאָבִיד Dt 7. 24; *wipe out*
אבד Dt 12. 3 IIR 11. 1 Esth 3. 9 הָאָבִיד Nu 24. 19 Dt 7. 24 אבד;
make away with property אבד Prv 29. 3.

ἀφανής—missing אבד IS 9. 20; *uncertain, doubtful, obscure* אבד Dt
32. 28.

ἀφανισμός—extermination אבדוֹן Esth 9. 5 אבדה; *destruction* אבדוֹן
Ib 8. 6 אבדה.

φθίω, -ίνω, -ινύθω—decay אבד Jon 4. 10; *wane* אבד Prv 11. 10,

28. 28 פוּחַ Cant 2. 17 [cf. φεύγω]; *be wasted* אַבַּד Jer 9. 11 Joel 1. 11 Eccl 5. 13; *perish* אַבַּד Nu 17. 27 Jes 57. 1 Job 18. 17 Eccl 7. 15 נֶאֱסַף Jer 57. 1; *disappear* אַבַּד IS 9. 3 Mich 7. 2 נָכַח Job 30. 8.

φθινύθω—poet. for φθίνω, *waste away* אַבַּד Jer 4. 9; *decay* אַבַּד Jon 4. 10; *perish* אַבַּד Nu 17. 27 Jes 57. 1 Job 18. 17 Eccl 7. 15 אָבָד; as an imprecation אַבַּד Jud 5. 31 Job 3. 3.

ἀποφθινύθω—*make perish* אַבַּד IIR 11. 1 Ps 119. 95 הָאֲבִיד Lev 23. 30 Nu 24. 19 אָבָד; ἀποφθίνω—*make perish* אַבַּד IIR 11. 1 הָאֲבִיד Lev 23. 30 Nu 24. 19; *destroy* אַבַּד IIR 13. 7, 21. 3 אָבָד.

καταφθίω, -ινύθω—*ruin, destroy* אַבַּד IIR 13. 7, 21. 3 אָבָד.

φοιράζω, -άω, -ρίζω—*go to and fro, backwards and forwards; roam wildly about, wander* אַבַּד Lev 26. 38 Jes 27. 13 Jer 4. 9 Job 4. 11 שׁוּט Nu 11. 8 Job 1. 7 שׁוּטַט Jer 5. 1 Am 8. 12 הַחֲשׁוּטַט Jer 49. 3 תַּעֲזָה Gn 21. 14, 37. 15 Jes 21. 4 (cf. Jer 4. 9) Ps 107. 4, 119. 176 טָה.

φοιράς—*roaming wildly about, wandering* אַבַּד Dt 26. 5 Jer 50. 6 Ez 34. 4 Ps 119. 176 Prv 31. 6 Job 4. 11, 29. 13, 31. 19 תַּעֲזָה Gn 37. 15 Ex 23. 4.

Αἰδης or ᾗδης—the *nether world, place of departed spirits* אַבְדָּה Prv 27. 20 אַבְדּוֹן Job 26. 6; Αἰδου οἰκῆτῶρα, of one dead יוֹשְׁבֵי חַדְלַל Jes 38. 11; עֲדוֹן Gn 2. 8 Ez 28. 13 שְׂאוּל Dt 32. 22 Jes 14. 9, 28. 18 שְׂאוּל Ps 9. 18 الأدهه عضله; *the grave, death* אַבְדּוֹן Ps 88. 12 שְׂאוּל IIS 22. 6 Hos 13. 14; Αἰδούσδε, Adv. *to the nether world* שְׂאוּל Gn 37. 35 Jes 7. 11.

ἀίδιος—*everlasting, eternal* עַד Hab 3. 6 אָבְדִי; ἐς ἀίδιον, *for ever* עַד־יָעַד Jes 30. 8 אַבַּד עַד־יָעַד Nu 24. 20 עַד־אַבְדּוֹן Job 31. 12 עַד־יָעַד Ps 132. 12 אֶל־אָבְדִי; אָבְדָּא אֶל־אָבְדִי; ἀίδίως, *eternally* וְעַד Ps 21. 5, 119. 44.

Αἰδωνεύς—*lengthened poetical form of Αἰδης, אַבְדָּה* Prv 27. 20 אַבְדּוֹן Ps 88. 12 Job 26. 6, 28. 22 עֲדוֹן Gn 2. 8 Ez 28. 13 אָבְדֵה.

αἰέ, Aeolian αἰ(ν), αἰ(ν), Boeotian ἠέ, Epic, Ionic, Poetic and early Attic αἰέ, Doric αἰές, αἰές—*ever, always* עוֹד Jer 31. 20 (19); (δεῦρ') αἰέ *until now* (עַתְּהָ) עַד Gn 32. 5; αἰέ κοτε, ποτε *from of old* מֵאֵז Jes 45. 21 Ps 93. 2; ὁ αἰέ *every one* אִישׁ כָּל Ex 35. 21; αἰέ *for ever* עוֹד Lev 27. 20 עַד Ex 15. 18 וְעַד Ib.; τὸ αἰέ *eternity* אֵל Ps 36. 7 עַד Hab 3. 6 (cf. εἰς/אל/עד) אַבַּד Nu 24. 20 אָבְדִי; ἐς αἰέ χρόνος *לְעַד* Ps 19. 10 אַבַּד Nu 24. 20 עַד־יָעַד Ps 83. 18 אֶל־אָבְדִי [The Dictionary goes on to say: 'The statement of Harp. that αἰέ = ἔως in Att. is based on misinterpretation of such phrases as ἐς τόνδε αἰέ τὸν πόλεμον Thucydides 1. 18.']

Here are the homologues of ἔως(B), Epic εἴως, ἦος, Dor. ᾗς, Aeol. ᾗς, Boeotian ᾗς and ᾗως—*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* עַד, עוֹד, עַד; ε. ἄν or κε with Subjunctive (mostly of aorist), of an event at an uncertain future time עַד אִם Gn 24. 33 עַד כִּי Ib 49. 10 עַד שֶׁ־ Jud 5. 7 Cant 2. 7, 17; ε. ὅτε *till the time when* עַד־עַתָּה IIS 24. 15 حَتَّى; ε. ὀψέ (ἐς ὀψέ) *till late* עַד־בוֹשֶׁ Jud 3. 25; ε. ἄρτι *till now* עַד עַתָּה Dt 12. 9; ε. πρωί *until morning* עַד־בֶּקֶר Ex 12. 10 עַד־הַבֶּקֶר Jud 19. 25; *while, so long as* עוֹד IIS 1. 9 Job 27. 3 Esth 6. 14 Dan 9. 20.

Since עַד־אֲבָדוֹן means ἐς ἀτδῖον, it obviously follows that אֲבָדוֹן means ἀτδῖος, *everlasting, eternal*. Again, as אֲבָדוֹן is identical with Αἰδωνεύς, so must also ἀτδῖος be. The syllogism is impeccable.

The above analytical recital shows: (1) That the radical אֲבָד 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 אֲבָדוֹן and أَبَادُه, and not with אֲבָדוֹן or آبَدُه; (4) that even if אֲבָדוֹן and آبَدُه had been variants of אֲבָדוֹן and أَبَادُه respectively, they would have indicated 'extermination, destruction', not *occultation*; (5) that the phrase עַד־אֲבָדוֹן—like עַד־אֲבָד, עַד־אֲבָדוֹן, אֲבָדוֹן—homologizes with ἐς ἀτδῖον; (6) that אֲבָדוֹן and אֲבָדוֹן are genuine homologues of Αἰδωνεύς and Αἰδης; 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, בֵּית עוֹלָם Eccl 12. 5, אֶרֶץ חַיִּים Ez 32. 23, 32, and the other two—though not to be found in the Bible—are not necessarily post-biblical in origin, namely: בֵּית הַחַיִּים and בֵּית עֲלָמִין. בֵּית הַחַיִּים 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, עוֹלָם 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 חַיִּים 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, עוֹלָם Ps 90. 2 or, *more accurately*, עֵילוֹם ICh 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 אל-בית עולמו 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 עץ החיים means 'the tree of eternity'.

As to חיים, it is the homologue of αἰών in its various meanings: period of existence חיים Gn 3. 14 Eccl 9. 9 حین; *lifetime* חיים Lev 18. 18 حياة; *life* חיים Dt 30. 19 חיין Job 24. 22 Dan 7. 12 حياة; *eternity* חיים Gn 2. 9 Ps 30. 6; *space of time* clearly defined and marked out תיה Gn 18. 10 חי IS 25. 6 عام (*year*), أبان, أوان (*season*); as title of various divine beings חי Gn 16. 14 IIR 19. 4 Dan 12. 7 חיים Dt 5. 23 Jer 10. 10 חי-אֵל Job 27. 2 חיא 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 θεόδοτος (*given by God*)—just as נְתַנְיָה (IIR 25. 23) may be the equivalent of Δίοδοτος or Δίοδοτος (*given by Zeus*). It is vital to appreciate that the names are נְתַנְאֵל and נְתַנְיָה, not נְתַנְאֵל and נְתַנְיָה; for נְתַן may be either the construct of נָתַן, the synonym of מָתַן 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 נָדַן. 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, נתנאל would be equivalent to ἀνάθημα. Now John 21. 2 reads:

ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναήλ 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 נתנאל, 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 נתנינים is translated in the Septuagint by οἱ δεδομένοι, נתנינים 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 δέ τινος Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο ποιοῦντες.

It is spelt *Sceva* in the Vulgate, while it is respectively rendered סְקֵוָה 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 שְׂבַע or שְׂבַעָה and its homologue, ἑπτά. For according to them, σκ—as a digraph—is equivalent to ש, and so is the spiritus asper; *v* is equivalent

to \beth , and so is π ; α is equivalent to \aleph or $\aleph\aleph$; while τ 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 $\aleph\aleph$ (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 $\Sigma\kappa\epsilon\upsilon\acute{\alpha}$, although the homologue would then be $\sigma\kappa\acute{\upsilon}\mu\omicron\nu\omicron\varsigma$ (*lion's whelp*) instead of $\acute{\epsilon}\pi\tau\acute{\alpha}$, thus: $\sigma\kappa/\aleph$, $\nu/$, μ/\beth , $\nu\omicron/\omicron\nu$, $\omicron/$, ν/\aleph . 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 معلقات (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 ($\mu\epsilon\sigma\eta\mu\beta\rho\nu\omicron\varsigma$) 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 IICb 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: *أَبَابِيل* and *سَجِيل* (*Sura CV*, The Elephant), *صَمَد* (*Sura CXII*, The Unity), and *طالوت* (*Sura II*, The Cow), in alphabetical order. The first three are easily disposed of: *أَبَابِيل* is the homologue of *πάμπολυς*, *very great, large, or numerous*; *سَجِيل*, I submit, is the homologue of *θέαγον*, a variant of *θειον* (A): *brimstone*; and *صَمَد*—akin to *צַמְדָּה* Lev 25. 23, 30—is that of *ἀθάνατος*: *undying, immortal*; *ἐμπέδως*: *permanently* (W). Here they are in their inimitable settings:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ . أَلَمْ يَجْعَلْ كَيْدَهُمْ
 فِي تَضَلُّلٍ . وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ . تَرْمِيهِمْ بِحِجَارَةٍ
 مِنْ سَجِيلٍ . فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ .
 قُلْ هُوَ اللَّهُ أَحَدٌ . اللَّهُ الصَّمَدُ . لَمْ يَلِدْ وَلَمْ يُولَدْ . وَلَمْ يَكُنْ
 لَهُ كُفُوًا أَحَدٌ .

طالوت, however, is in a class apart. Its context is no guide to its far-fetched homophonous Greek homologue, *τελευταίος*. 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 طالوت is the Arabic for **שְׂאוּל**, and the context accords with the biblical account and confirms the tradition. But since the Arabic alternative to **שְׂאוּל** 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 طالوت on to **שְׂאוּל**, and tried to find the equivalents in Greek of ‘requested’ and ‘borrowed’—apart from the homologues connected with **שָׂאֵל** (**שָׂאֵל**/*αἰτέω* Jud 5. 25, **שְׂאוּל**/*ἠτημένος* IIR 6. 5; **שְׂאוּל**/*αἰτημα* IR 2. 16, **שְׂאוּל**/*αἰτητός* IS 9. 2)—in the hope of discovering a word which would homologize with طالوت. I drew blank, except that incidentally I came across—*s.v.* *ἄρητός*: *prayed for, desirable*—*Ἄρητος* (حَارِث) and *Ἀρήτη*, proper nouns, *the Prayed for*. This proved that the Greeks had the equivalent of **שְׂאוּל** 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 *شأول*; and that by Mahomet's time its meaning had been forgotten—like that of *לוט*, 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 *السَّمَوَال*.

XVI. TESTS OF ACCURACY

THE disguise whereby a simple Greek word is passed off as a Hebrew one is mainly of four kinds: the addition of a letter or syllable to the Greek word, the elimination of one or more of its letters and/or syllables, metathesis, and/or a patchwork camouflage contrived by exchanged letters and/or varied vocalizations—so that at the end of the process the Greek word often becomes almost unrecognizable at first sight, both phonetically and morphologically: e.g. *πατήρ*/אב, *δυνατός/μεδέων*/אדון, *δέρας*/דέρως/דέρρις/דרת, *ἐχθρός*/אכור/אכורי/זר/סר/צר, *ἄρα*/אלה/קללה, *ἀράομαι*/אלל/ארר, *μήτηρ*/אם, *οἶκος*/בית, *κωκύω*/בכה, *κύκλος*/גלגל, *χωλεύω*/הלה, *δάος*/זאב, *κόμη*/זמורה, *δῶρον*/זרת, *ἔντερον*/קדר, *κενός*/חנם, *ἀριθμέω*/חרץ, *κόμη*/כימה, *κατακροάομαι*/כתר, *οὐ*/לא, *οὐχ*/אך, *ἐδ*/עד, *μάντις*/מיכה, *Μωσῆ*/מושי, *μαντείον*/מששה/מיכה, *ῥαμα*/מרא, *κόμη*/צמה, *κόμη*/צמר, *κόμη*/צמרת, *κωκύω*/צעק, *Θεράπνη*/צרפת, *κράς*/ראש, *δόσις*/תשורה/תודה, *ψιττακός*/תכי, *Θρασύ*/תשיש.

This complex philological masquerading is further complicated in two ways: on one hand, the same Hebrew letter may mask a variety of Greek letters, digraphs, diphthongs, both the spiritus asper and the spiritus lenis; on the other hand, any of these may be masked by more than one Hebrew letter or vocalization: e.g. *γη*/אי, *γηθυλλίς*/בצל, *ἀγείρω*/אגר, *διαδοχή*/דר, *ἀγαπάω*/אהב, *πῶγων/σιαγών*/קן, *γλάγος*/לב, *γεύω*/טעם, *γαμβρός*/יבם, *γε*/כי, *γυγαίη/νύξ*/לילה, *ἄγκω*/חנק, *γέρρον*/חרה, *γεμιζω*/עמס, *γωνία*/פנה, *ἄγεσις/πανήγυρις*/עצרת, *γεννάω*/קנה, *γαλήνη*/שלוה/בוה, *βουή*/בואה, *γυίον*/גויה, *δηλώω*/גלה, *κυφός*/גבן, *λύομαι*/גאל, *τοξαλλίς*/גום, *ποκίζω/ζω*, *πύιον*/בנינה, *φάρυγξ*/גרון, *ὄχθη*/גדה, *ὕψω*/גבה, *δειρή*/צואר, *ἀγαπάω*/חפץ, *σκοπός*/צופה, *σκῦτος*/שוט, *στέφος*/צפת, *στήθος*/צד, *στέλλω*/שלח, *λείχω*/לקק/לקח, *εὐνή*/ענה, *ἀγαπάω*/אהב, *ἄγαμαι*/עגב, *ὄνομα*/שם, *αἰρέω*/בחר, *ἔδος*/הדום, *ὀδός*/הדור, *ἐπτά*/שבוע, *ἄπτω*/חתה/חתר/כפת/עבת.

מְרָאָה, ὄρασις/תְּפֹאֶרֶת, δόσις/תְּשׁוּרָה, ὀπτάνιον/מִחְבֵּת, χρῆμα/
מִקְרָה/מִקְרָא/מִכְר/מְחִיר/מִצָּרִי/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/אֲתוֹן, ἄτονος/אֲתוֹן, or ἄτονος/קֲטוֹן.

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. עָרַג/ὄρέγω.

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. חֶבֶל or חֶבֶל, the homologues of which differ according to context. Thus:

βολή, ἦ, *pangs* or *throes of childbirth* Jes 13. 8, 66. 7; καταβολή, ἦ, *throwing down*: hence, esp. of *begetting* Job 39. 3; *periodical attack of illness*, fit Ps 18. 5;

ἀγκαλῖς, 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;

κεφαλή, ἡ, *band of men*; or νέφος, τό, metaph., *a cloud of men* IS 10. 5;

κοῖλος, ἡ, ὄν, of Places, *lying in a hollow or forming a hollow*, κ. Λακεδαίμων *the vale of L.*, κ. Θεσσαλίη Zach 2. 5, κ. Ἄργος חבל ארנב Dt 3. 4, as proper noun, K. 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. ἄνῃ/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. ברקן/ράφανίς (Jud 8. 7). This homology is confirmed beyond a shadow of doubt by an ancient Greek custom.

The word ברקן 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 ברקנים as *briars*. It quotes authorities who opine that ברקנים means '*threshing sledges furnished with sharp (glittering) stones*'—supposing the root to be ברק, the homologue of which is βόστρυχος. In fact, there is clear evidence of such a contraction in the homologue מורג/τρυγάνη: *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 ברקן is a kind of thorn—rightly considers the said supposition to be far-fetched.

However, in the first verse ברקן is associated with the verb ושב, and in the second with the verb ידע. The *Lexicon* resorts to

the familiar and facile slander that the text suffers from a clerical error: it should read **וַיִּדַע**, instead of **וַיִּדַע**. Once more Greek homology vindicates the authenticity of the record and the reliability of the scribes.

The homologue of **וַיִּדַע** is $\delta\alpha\iota\zeta\omega$, and that of **וַיִּדַע** is $\epsilon\acute{\iota}\delta\omega$, a non-extant verb meaning *to see* (second aorist $\epsilon\acute{\iota}\delta\omicron\nu$) and *to know* (perfect $\omicron\acute{\iota}\delta\alpha$). 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 $\epsilon\acute{\iota}\delta\omega$ in the first meaning the homologue is **וַיִּדַע** Dt 34. 10; otherwise, **וַיִּדַע**—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 $\acute{\iota}\tau\tau\omega$, Boeotian, $\acute{\iota}\sigma\tau\omega$, 3 per. sg. imper. of $\omicron\acute{\iota}\delta\alpha$, esp. in the phrase $\acute{\iota}\tau\tau\omega$ *Zeús*, *Zeus be witness!* Cf. **עֵד יְהוָה בְּכֶם** IS 12. 5; $\acute{\iota}\sigma\tau\omega$ *vñn Zeús autós* *Iliad* 10. 329, *now be my witness Zeus himself*; $\theta\epsilon\omicron\iota$ δ' $\acute{\epsilon}\pi\iota$ $\mu\acute{\alpha}\rho\tau\upsilon\rho\omicron\iota$ $\acute{\epsilon}\sigma\tau\omega\nu$ *Odyssey* 1. 273, *and let the gods be the witnesses*; cf. **וַיִּבְיֶינָהּ** Gn 31. 50; **יָרָא יְהוָה עֲלֵיכֶם** Ex 5. 21; **יָרָא יְהוָה אֶדְנִי** Mich 1. 2; **יָרָא יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ** ICh 12. 18; **וַיִּדְרֹשׁ** IICh 24. 22. Moreover, the participle $\epsilon\acute{\iota}\delta\acute{o}\varsigma$ means *one who knows, one acquainted with the fact, one skilled in*; cf. **יְדַעֵי הָעֵתִים** Esth 1. 13.

As to the homology **בְּרִית**/ $\acute{\rho}\acute{\alpha}\phi\alpha\nu\omicron\varsigma$ itself, it raises two problems which can easily be solved: the interchange between the spiritus asper and **ב**, and that between ϕ and κ . The first interchange occurs in dialectal Greek, e.g. $\beta\rho\acute{\alpha}$, Aeolian for $\rho\acute{\alpha}$; $\beta\rho\acute{\alpha}\delta\iota\omicron\nu$ (i.e. $F\rho\acute{\alpha}\delta\iota\omicron\nu$), Aeolian for $\rho\acute{\alpha}\delta\iota\omicron\nu$; $\beta\rho\acute{\alpha}\iota\delta\iota\omega\varsigma$, Aeolian for $\rho\acute{\alpha}\delta\iota\omega\varsigma$; $\beta\rho\acute{\alpha}\delta\iota\nu\omicron\varsigma$, 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 $\rho\acute{\alpha}\kappa\omicron\varsigma$; $\beta\rho\acute{\alpha}\tau\acute{\alpha}\nu\alpha\nu$, $\rho\acute{\alpha}\tau\acute{\alpha}\nu\alpha\nu$; $F\rho\acute{\iota}\nu\omicron\varsigma$, $\rho\acute{\iota}\nu\omicron\varsigma$; $\beta\rho\acute{\iota}\zeta\alpha$, Aeolian for $\rho\acute{\iota}\zeta\alpha$; $\beta\rho\acute{\omicron}\delta\omicron\nu$, Aeolian for $\rho\acute{\omicron}\delta\omicron\nu$; $\beta\rho\upsilon\tau\acute{\iota}\varsigma$, Aeolian for $\rho\upsilon\tau\acute{\iota}\varsigma$; $\beta\rho\acute{\upsilon}\chi\epsilon\iota\nu$, $\rho\acute{\omega}\chi\epsilon\iota\nu$; $\eta\lambda\iota\omicron\varsigma$, $\acute{\alpha}\beta\acute{\epsilon}\lambda\iota\omicron\varsigma$ (i.e. $\acute{\alpha}F$ -). Besides, consider the homologies, $\rho\acute{\eta}\tau\rho\alpha$ ($F\rho\acute{\alpha}\tau\rho\alpha$)/**בְּרִית** and $\eta\lambda\iota\omicron\varsigma$ /**בְּעַל**. Regarding the interchange between κ and ϕ , let the double-homology $\phi\omicron\acute{\iota}\nu\iota\xi$ /**קִינִי** 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 (*ושׁ*, *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*/*עקרב* 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 *צולה*, and not *ἄλμη*/*מצולה*. This ritual continues to be solemnly performed by the Jews once a year.

Lastly, but not of least interest, is the *ἄσκ* —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. **שֶׁאֵן**/γαληνός. 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 **שֶׁאֵן** (Jes 32. 9), namely, **שְׁלֵאֵן** (Job 21. 23).

A similar homology is κλισία/כֶּסֶא (Esth 1. 2), where the λ has been absorbed by the **דגש** in the **ס**. As a matter of fact, it turns up under the guise of **ר** in Aramaic **כרסא** (Dan 5. 20), which is confirmed by Arabic كرسى. Cf. μάντις/מְנַשֶּׁה/מְנַשֶּׁה.

Somewhat different, but not less characteristic, is the homology **שֶׁט**/φοιτάω. The lengthened form of **שֶׁט** (Nu 11. 8) is **שֶׁטֶט** (Jer 5. 1) which homologizes with φοιτάζω, the lengthened form of φοιτάω. Compare these two homologues with another pair—ἀγαπάω/אהב and ἀγαπάζω/הפִּיץ—where the **ח** and **פ** in the latter homology respectively replace the equivalents of the **ה** and the **ב** in the former. Cf. מותה, תמותה; רפואה, תרופה.

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. **הֵדָה**/ῥδωνις. ῥδωνις is crasis for ὁ Ἄδωνις, and the phenomenon of duplication—widespread in the Bible—suggests that **הֵדָה** is equivalent to **הוּי אֲדוֹן** (Jer 22. 18). Since **אֲדוֹן** is,

in the context, the homologue of *Ἀδωνίς*, it is possible that **הדה** is the right homologue of *ᾠδωνίς*. This possibility is converted into a certainty by the conjunction of two facts: that **אבדון** (Prv 15. 11) is homologous with *Ἀιδωνεύς*, and that it is a variant of **אבדה** (Ib 27. 20), as **מגדון** is of **מגדו**.

Similarly, the homology **תמוו**/*θάνατος* is confirmed by comparison with other homologues, one Hebrew and the others Greek. To begin with, **תמותה** (Ps 79. 11)—another homologue of *θάνατος*—resembles **תמוו** (Ez 8. 14). Then, some more support may be got from the puzzling equation, *ἄιδώνια* = *θανάσιμα*. For the first member of the equation resembles *Ἀδωνία*, *τά—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 **התמוו**, *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: **הוי אדון והוי הדה**. 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 **הוי אחי**—leaving out **והוי אחות**—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, **אשת חיל**, 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. **אבדון**/*Ἀιδωνεύς*. 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

Ἀιδωνεύς; and made clear in Prv 15. 11 and Job 26. 6, with reference to אַבְדּוֹן. The homology suggests that the word Ἀιδωνεύς originated among the Asiatic Greeks, although the belief in Αἰδης 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. חָפֵץ in Cant 2. 7, 8. 4.

Now I found it impossible to accept that *in this setting* חָפֵץ could reasonably be related to ἀγαπάζω, seeing that the subject of חָפֵץ was אַהֲבָה, 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: אַם־תַּעֲרִירוּ וְאִם־תַּעֲרָרוּ אֶת־הָאֲהָבָה; עַד שֶׁתַּחֲפֹץ מָה תַּעֲרִירוּ וְמָה תַּעֲרָרוּ אֶת־הָאֲהָבָה; עַד שֶׁתַּחֲפֹץ אִם. 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 מָה, it might well have been an interrogative adverb, short for לְמָה; 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. אֵל Ib 31. 3, 4 and אִו Ib.), IICh 10. 16—מָה has for homologue μή, and not ποῖος or τί χρεῖμα. I had long since established the homology ἐξεγείρω/הַעִיר/עָרַר, so that I was now well equipped to cast about for the homologue of the isolated word, חָפֵץ; but no amount of conjecture availed, and I abandoned—or rather suspended—the speculative search.

Then one day, while I was dealing with εἶψω and ἐφέψω as the respective homologues of בָּשַׁל and בִּשַׁל, I recalled the above passage. Some time later, while I was dealing with the homology ἐφθός/אֹפּוֹן, I again remembered it. And that is how I came across the alternative or joint homologues of חָפֵץ, ἐφθόω and εἶψω.

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 מלח in Jes 51. 6. As a matter of fact, the homology מלח/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 *ν* changes into *π*, although at a pinch one might allow the diphthong to account for the *π*. 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 המלח in Ez 16. 4, which would incidentally corroborate the homology מלח/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 המלח/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, **המלח** 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 *μαλακίζομαι* (*to be softened, appeased*) and/or *καταμαλάσσω* (*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 *μαλακός*.

Finally, the context can be helpful even where proper nouns are concerned, e.g. **שְׁלַח**/σχολαίος. According to the context, the flow of the **שְׁלַח** 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 *Σιλώμ*, and to this day it is known locally as *سيلوان*—an ancient variant of **שְׁלַח**, because *ν* exchanges with all the gutturals in Graeco-Hebraic homologies. This explains why Joshua's father, **נֹנָן**, is called *Ναυή* (**נָוָה**) in the LXX—like **נָדָן** and **נִדְהָ** (Ez 16. 33), **צִרְתָן** (IR 7. 46) and **צִרְדָתָה** (IICh 4. 17). Cf. **שְׁנָא**/فرعون/פְּרִעָה/صيده/צִידוֹן, and **נְכָרִים** (Ib 20. 16), **אֲבִיָה** (IICh 12. 16) and **אֲבִים** (IR 14. 31). However, it is submitted that the context precludes the possibility of the formal resemblance between **שְׁלַח** (Jes 8. 6) and *σχολαίος* 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. *φάος*, *τό*, Attic contraction *φῶς* :

light אור Gn 1. 3 אור Jes 31. 9 אורה Ps 139. 12 אור IR 11. 36

אור IIS 22. 29 אור Prv 20. 27 אור Job 12. 5 אורה Ib 3. 4 עין

Ex 10. 5 IIS 20. 6 אור/אורה Dan 2. 22 نور ;

esp. *daylight* אור Jud 19. 26 ;

also of *moonlight* אור Jes 30. 26 ;

and *starlight* אור Jes 13. 10 ;

τὰ φῶτα, sc. sun and moon, אורים Ps 136. 7 מאורת 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 עינים Gn 20. 16,

38. 21 ;

simply *a day* נהא ;

the light of a torch אור Job 12. 5, lamp אור Jer 25. 10, fire אור

Ps 78. 14 אור Jes 50. 11, etc. עין Ez 1. 4 ;

fire אור Jes 44. 16 אור Dan 3. 27 אור Ib 3. 26, 27, נא ;

τὰ φῶτα the *illuminations* אור Ex 13. 16 אור Jes 31. 9 ;

the light of the eyes אור Ps 38. 11 אור Prv 15. 30 ;

pl., *φάεα* eyes עינים Gn 49. 12 אור ; *φάη* sg. עין Ex 21. 24 אור ;

window אור Cant 5. 4 ;

opening אור IIR 12. 10 אור Jes 11. 8 אורה Jes 11. 8 אור ;

light as a metaphor for deliverance אורה Esth 8. 16, happiness אור

Dt 33. 28, glory אורה Neh 9. 22 ;

of God אור Job 24. 13 ;

with reference to *illumination* of mind אור 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 נְהַרְהַ, נְהַרְהַ/φάος (*light*) and נְהַיְרוּ/φάος (*illumination of mind*) are tested and found to be sound by the homology نهار/φάος (*a day*).

Similarly, the homologies נור, נור/φάος (*fire*) are tested and found to be sound by the homologies نور/φάος (*light*) and نار/φάος (*fire*).

Also the homologies חֹר, חור and חָר are tested and found to be sound by their fellow homologues جحر and ثغر—although they do not tally with each other in sound—because the differences between them are accounted for. Thus, the ج in جحر, and the ث in ثغر, stand for the φ which drops from חֹר, חור and חָר; while the غ in ثغر—like the ח in חֹר, חור and חָר, and the ح in جحر—interchanges with the internal vowel as a guttural.

Note that the initial נ or נ in the homologues is the Middle Voice נ and נ; and that the initial מ in מאור, מאורה, and מאורת 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 سَرَحَ;

journey سَفَر;

repress صَدَّدَ;

draw in شَدَّدَ.

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 ICh 32. 31 שָׁלַח

Ob 1 Prv 17. 11 השְׁלִיחַ Lev 26. 22 IIR 15. 37;

put off, doff شَلَّحَ.

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* שלוח Ex 18. 2;
as a parting gift שלוח IR 9. 16 שלח Cant 4. 13;
dispatching משלוח Esth 9. 19;
expedition משלחת Ps 78. 49.
στῆλη, ἡ, *prop or buttress to a wall* צלע Ez 41. 6 عضاده;
block or slab used as a memorial, monument inscribed with record
of victories, dedications, votes of thanks, treaties, laws, decrees,
etc. לוח Ex 24. 12 Dt 9. 9 Jes 30. 8.
ἀπόστολος, ὁ, *dispatching, of envoys* משלחת Ps 78. 49 Eccl 8. 8.
στολή, ἡ, *armament* עדי Ex 33. 4 שלח Neh 4. 11 IICh 32. 5 سلاح;
equipment in clothes, raiment, garment, robe, full dress חתלה Job 38. 9
עדי Jes 49. 18.
στολίζω, *dress* חתל Ez 16. 4 חתל Ez 16. 4; cf. χυτάζω;
deck, adorn עדה, הקידה Ez 16. 11, 13. Cf. ἐνδύω.
στολίσ, ἡ, *garment, robe* חתלה Job 38. 9 شال حله; pl., *fold* in a woman's
robe שול Ex 28. 33 Jes 6. 1 Jer 13. 22 Thr 1. 9.
στόλισις, ἡ, *dressing* חתול Ez 30. 21.
στόλος, ὁ, gen. λου, *expedition* זנב Jes 7. 4;
generally, *journey or (oftener) voyage* سفر;
vestment חתלה Job 38. 9 حله;
equipment עדי Ps 32. 9;
army זנב Jes 7. 4 חיל Nu 31. 14 IIR 6. 15 Joel 2. 25;
armament חיל IIS 22. 40; v.i. ὄπλον;
sea force, fleet חיל Zach 9. 4 צי Jes 33. 21 ציר Ib 18. 2 أسطول;
generally, *party, band, troop*, pl., שלחות Jes 16. 8;
the people חל Ob 20; cf. ὄχλος;
stump of the tail, in animals זנב Dt 28. 13 ذنب جدل;
= πάσσαλος (*peg, pale, stake*) ציר Prv 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 λ s drops out from سرح , while the ר rightly replaces the remaining λ .

The homology שלח/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 ف and the ר rightly replace the τ and the remaining λ respectively.

Similarly, as regards the four homologies— שלח/ἀποστέλλω (*send away from*), שלח/ἀποστέλλω (*send away*), שלח/ἀποστέλλω (*banish*), שלח/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 שלח/ἀποστέλλω (*doff*), where the Arabic and the Hebrew homologues— שלח and شَلَّح —tally perfectly. This double homology confirms all the other homologies which contain the verb שלח or any of its derivatives. Indeed, its corroborative character is all the stronger because of the peculiar meaning of شَلَّح , seeing that—on the face of it—*stripping* has no relation to *journeying*, *banishment* or *divorce*.

The homologue שלח 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 שלח , it is unnecessary to relate سرح to שלח .

As for طلق , it does not—at first sight—strike one as being related to שלח , although the two words have a double consonant and a guttural in common; while ש replaces ט in לִקְשׁ (Job 24. 6). But wide differences between homologues of a Greek word are common—e.g. שלח 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. $\text{ἐξαποστέλλω/أطلق/طلق}$ —

like ἐξαποστέλλω/שְׁלַח—is a perfect homology: both verbs are compound homophones, σ drops out of $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$, τ changes into ט, and a terminal guttural is added: each homology is well and truly tested by the other, and duly confirmed in its soundness.

Similarly חַתְּלָהּ is tested and confirmed by its fellow homologue חָלָהּ; just as שׁוּל is by שָׁל, אַעֲדִי by אַעֲד, and אַעֲד by שַׁד and חָלָהּ. חָלָהּ, חָיִל, חָיִל, and חָל are also tested and confirmed by חָלָהּ.

A word about ἄστυλος which is a perfect homologue of $\sigma\tau\acute{o}\lambda\omicron\varsigma$, except for the prosthetic ἄ. 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 שְׁלַח and سِلَاح, and the not-so-obvious צַלַע and عَضَادَة or اَونِب (in its two or three different meanings) and جَذَل. 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/משְׁלַח, משְׁלַחַת, and ἀπόστολος/משְׁלַחַת—is the homologue of the prefix ἀπο-; as distinct from the initial מ in the homology ὄραμα/מְרֵאָה, 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. $\delta\alpha\iota\zeta\omega$: *cleave asunder, rend, divide* דוּק Jes 28. 28, 41. 15 Dan 7. 23
 הִדַּק IIR 23. 15 הִדִּיק Jes 28. 28 הִדַּק Dan 2. 34 דוּשׁ Am 1. 3
 אַנְדַּק שִׁקֵּי Dt 25. 4 הִדִּישׁ Jes 28. 27 דוּשׁ Dan 7. 23
slay, destroy utterly הִדַּק Mich 4. 13 דוּשׁ Jes 28. 28;
pierce through, rend דַּקַּר Nu 25. 8 דַּקַּר Thr 4. 9 דוּשׁ Jud 8. 7.

Here both דוּק and דוּשׁ bear more than one meaning of $\delta\alpha\iota\zeta\omega$, while דַּקַּר may be considered as a lengthened form of

707. The Arabic homologues add some further strength to the Greek-Hebrew homologies formed by these verbs.

- B. *ὄπλον, τό*: *tool, implement*, mostly in pl., כְּלִי 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
 נבל נְבֵלָה נְבֵלָה עֲדָה אֲדָתָה (v.i.) (χώραγμα: *receptacle*);
 a ship's *tackle, tackling*, esp. *ropes, halyards* חבל Jes 33. 23 חַבְלֵי; generally, *any ropes* חבלֵי Jos 2. 15 Jer 38. 6, 11-13 Job 40. 25 Esth 1. 6 כְּבֵל Ps 105. 18, 149. 8 חַבְלֵי;
tools, strictly so called חבלֵי IS 10. 3, 5 Ps 71. 22 Thr 4. 2 סֵפֶל Jud 5. 25, 6. 38 סֵפֶרֶה Ps 56. 9 נְבֵלָה;
 in pl. also, *implements of war, arms and armour* כְּלִים Gn 27. 3 Dt 1. 41 IS 16. 21, 17. 22 Ez 9. 1 עֲדָה;
 rarely in sg., *weapon* חֵיִל IS 2. 4 IIS 22. 40 Ps 18. 33, 40 חֵלֶה (arrow); *the large shield* (דָּבָר, סֵנָה, צִנָּה) from which the men-at-arms took their name of ὀπλίται פְּלִיטֵי IIS 8. 18, 20. 23;
heavy arms IS 31. 9, 10 כְּלִים.
 ὄπλα, = ὀπλίται, *men-at-arms* נִמְדִים Ez 27. 11 חֵיִלִּים IR 15. 20 ICh 7. 40;
 τὰ ὄπλα *the place of arms, camp* מִחֲנֵה Jud 7. 15, 8. 10 (cf. σκήνημα) עֵקֶל IICh 33. 14 מַחֲלֵה;
 of the *arms* possessed by animals for self-defence מַסְלִים Job 41. 15;
membrum virile עֵפֶל IS 6. 4 שֹׁגֵר Dt 7. 13 זֶבֶד דָּבֹאֵר.

Each of the following homologues bears more than one meaning of *ὄπλον*, a fact which tests and confirms their homology with it: חבל (supported by חבל), חֵיִל (corroborated by חֵלֶה), כְּלִי, and עֵפֶל. Although נבל 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 נבל and נְבֵלָה; so is נבל by גַּמֵּל.

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. ῥαπ/μετρέω, מֵלֵא/πίμπλημι, רָפָא/θεραπεύω, רָאָה/ὄράω:

- מִדָּה**: μετρέω, *measure* (Jes 40. 12 Ez 40. 20); *count* (Jer 33. 22 Hos 2. 1).
מִדָּה: ἐκμετρέω, *measure out, measure* (IIS 8. 2 Ps 60. 8);
 διαμετρέω, (astron.) *to be in opposition, to be diametrically opposite to*
 (Job 7. 4).
מִדָּה: διαμετρέω, *measure with the eye, scan* (Hab 3. 6).
מִדָּה: συμμετρέω, *to be in right measure with, to be commensurate with*
 (IR 17. 21).
מִדָּה: μέτρον, τό, *measure* (Zach 2. 5); *weight or measure* (Lev 19. 35);
duration (Ps 39. 5); *length* (Ex 26. 2) **מִדָּה** Lev 6. 3 Ps 109. 18; *size*
 (IR 6. 25); pl., *dimensions* (Nu 13. 32 Jer 22. 14 Ez 40. 24).
מִדָּה: μέτρημα, τό, *measurement; μέτρον, due measure or limit, proportion,*
 pl., *dimensions* (Job 38. 5).
מִדָּה: 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 **ד** in **מִדָּה**. It is also relevant that **הִדָּה** 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 **מִדָּה**—namely: **מְסֻרָה** and **מְשֻׁרָה**:

- מְסֻרָה**: μέτρον, τό, *limit, term* (Ez 20. 37).
מְשֻׁרָה: μέτρον, τό, *weight or measure* (ICl 23. 29);
 μέτρημα, τό, *measure, allowance, dole, soldier's rations* (Ez 4. 11, 16).

מִדָּה/μῶδιος: a measure of length, = 200 ὀργυαί (*the length of the outstretched arms, about 6 feet or 1 fathom*) Ez 48. 30, 33.

- מָלֵא**: πίμπλημι, *fill*; πληρώω, *fill* Ex 40. 34; **מָלֵא** 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;
 πληρώω, *make full or complete* Jes 40. 2; *render, pay in full* IS 18. 27;
 πληθω, *to be full* Joel 4. 13, intransitive form of πίμπλημι.
מָלֵא: 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;
 ἐκπληρώω, *fulfil*; ἐμπίμπλημι, *fulfil, accomplish* IR 8. 15;
 ἐπιπίμπλημι, *fill a hungry man with food* Ps 107. 9 (Od. 17. 503);

ἐκπληρώω, *make up the number of*; διαπληρώω, *strengthened for πληρώω, make full, complete* Ex 23. 26.

אֵלֶּיךָ: συμπληθύω, *multiply* Job 16. 10.

אֵלֶּיךָ: 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.

אֵלֶּיךָ: πλέως, *full* Ex 9. 8, 16. 32 IS 28. 20;

πλησμονή, ἡ, *abundance* Dt 33. 16;

πληθώρα, ἡ, *fullness* Jes 34. 1, 42. 10.

אֵלֶּיךָ: πλήρωμα, τό, *fullness* Ez 12. 19, 32. 15.

אֵלֶּיךָ, מְלֵא: 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—מְבוּל, which do not seem to be related to מְלֵא, but nevertheless are:

בְּלִימָה: πλήμη, ἡ, *flood-tide* Job 26. 7; cf. Ps 136. 6.

מְבוּל: πλήσμη = πλημυρίς, ἡ, generally, *flood, deluge* = πλήμυρα; πλήμη, ἡ, *flood-tide* Gn 6. 17.

אֵלֶּיךָ: 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* (ג).

אֵלֶּיךָ: ἐκθεραπεύω, strengthened for θεραπεύω, *mend* IR 18. 30; *cure perfectly* Ex 21. 19.

אֵלֶּיךָ: ἐκθεραπεύω, Med., *get oneself quite cured* IIR 8. 29.

אֵלֶּיךָ: θεραπεία, ἡ, *healing* Prv 3. 8.

אֵלֶּיךָ: θεραπεία, ἡ, *medical or surgical treatment* Jer 30. 13.

אֵלֶּיךָ: θεραπεία, ἡ, *medical treatment* Ez 47. 12.

אֵלֶּיךָ: θεραπεία, ἡ, pl., *cures* Jer 46. 11.

אֵלֶּיךָ: θεραπευτής, *medical attendant* ICh 16. 12.

מְרַפֵּא, מְרַפֵּא: θεράπευμα, *care of the body* Jer 8. 15, 14. 19, 33. 6.

Note that the first syllable of θεραπεύω drops out of all the homologies in the family, except תְּרוּפָה and شفى.

אֵלֶּיךָ: ὁράω, *look* Jes 60. 1, רָאה IS 24. 12.

אֵלֶּיךָ: ὁράω, *see that, perceive* IIR 11. 1.

אֵלֶּיךָ: 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.
- רָאוּי: ὄρατός, *to be seen, visible* Esth 2. 9.
- רָאוּ: pass., ἐφοράω, *attend, be in view* Job 33. 21.
- הִרְאָה Gn 12. 1, הִרְאָהָ Ex 25. 40, 26. 30 ?
- רֹאֵה: οὐρος (B), ὁ (ὀράω, ὤρα), *watcher, guardian* IS 9. 9 Jes 30. 10 ICh 16. 10.
- רָאָה: ὄρασις, ἡ, *seeing, the act of sight* Job 10. 15.
- רְאוּת: ὄρασις, ἡ, *seeing, the act of sight, power of sight* Eccl 5. 10.
- רֵאת: ὄρασις, ἡ, *vision* ICh 26. 5.
- רָאִי: ὄρασις, ἡ, *appearance* IS 16. 12.
- תֵּאָר: ὄρασις, ἡ, *appearance* Gn 29. 17.
- תִּפְאָרַת: προσόρασις, ἡ, *appearance* Jes 44. 13.
- חָלַם: ὀράω, ὀλάω, *see visions* Joel 3. 1.
- חֵלְמֵי Jer 29. 8 ?
- רָעָה: ὀράω, *look towards* Prv 15. 14.
- רְעִיּוֹן: ὄραμα, *sight, spectacle* Eccl 1. 17; *device, plan* Ib 2. 22.
- רָעָה: οὐρέω (οὐρος (B)), *watch* Ez 34. 23.
- רֹעָה: οὐρος (B), ὁ, *watcher, guardian* Gn 4. 2.
- רְעוּת: ὄρασις, ἡ, *vision* Eccl 1. 14.
- רָעָה: ἐφοράω, of the gods, *watch over* Gn 48. 15.
- רֹעָה: ἔφορος, ὁ, *observer, guardian, ruler* Ps 23. 1.
- פְּרֹעָה: ἔφορος, ὁ, *observer, guardian, ruler* Gn 12. 15 فرعون.
- מְרָאָה: 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.
- מְרָאָה: ὄραμα, τό, *vision during sleep, dream* IS 3. 15.
- מוֹרָא: ὄραμα, τό, *sight, spectacle* Dt 4. 34.
- חֵלֶם: ὄραμα, τό, *spectacle, vision, dream* Eccl 5. 6; *dream* Gn 40. 5; *vision* Job 20. 8.

The initial ך in וראתה is part of the radical, replacing the initial vowel in ὀράω. There is no homologue to the הפעיל of either חלם or ראה, a unique and unaccountable gap: one of the very rare independent developments in both Arabic and Hebrew. *Per contra*, הביא—the homologue of εἰσβαίνω, which is causal only in the first aorist—is causal throughout. ὀλάω is the lispings pronunciation of ὀράω, and חלום is a direct homologue of ὄραμα,

following the Greek pattern. The final ׀ represents the suffix *-μα*, whereas the final ׀ in ׀׀׀ is terminal. On the other hand, *מראה* is an indirect homologue of *δραμα*—as *מבול* is of *πλήμη* and *πλήσμη*—following the suffix–prefix construction: the prefix ׀ represents the suffix *-μα*. Similarly with *ראות* or *ראת* and *תאר*: the final ת in the former represents the suffix in *δρασις*, as indeed does the initial ת in the latter—the noun changing gender in the process. Similarly, again, with *מדה/μέτρον* and *ממד/μέτρημα*.

The regular changes undergone by the Greek homologues, *ἐφοράω* and *ἔφορος*, to be transformed into Hebrew are as follows:

רעה results from the last two syllables of *ἐφοράω*; the first syllable drops out because it includes *φ*, while *o* and *ρ* undergo vowel/consonant metathesis, at the same time *o* turning into *a*, as in *οράω/ראה*. Thus: *ἐφοράω* → *οράω* → *ροαω* → *ρααω* = *רעה*. That is why *רעה* is Qal.

רעה results from the first syllable dropping out of *ἔφορος*, metathesis taking place between the first *o* and the *ρ* which follows it, the second *o* turning into *ε*, and the final *σ* dropping. Thus: *ἔφορος* → *ορος* → *ροος* → *ροες* → *ροε* = *רעה*.

פרעה results from vowel–consonant metathesis taking place in *ἔφορος*, between *ε* and *φ*, and *o* and *ρ*; the *ε* turning into *a*, and the terminal *σ* dropping. Thus: *ἔφορος* → *φεορος* → *φεροος* → *φαροος* → *φαροο* = *פרעה*.

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: *מדד/μετρέω*, *מלא/πίμπλημι*, *ראה/οράω*, *רפא/θεραπεύω*, and *שלש/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 קָנַן : the exchanges, κ/π , θ/π , λ/ν , the addition of a terminal ν , and the dropping of the first syllable which includes μ 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 קָנַן in apparently perfect harmony. So much so that, had their claims in other respects been equal, קָנַן 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 קָנַן . Therefore, the whole family of the former verb prevails, as follows:

παραμυθέομαι, to comfort, to console קָנַן Jes 40. 1; Pass., קָנַן Jes 66. 13 הַתְנַחֵם Gn 37. 35 הִנְחִיחַ Gn 24. 67 Ez 5. 13.

παραμυθητής, consoler קָנַחֵם Thr 1. 2.

παραμύθημα, τό, consolation נַחֵם Hos 13. 14 נַחֵם Jes 57. 18 תְּנַחֵם Jer 16. 7.

παραμυθητικός, η, ον, consolatory נַחֵם Zach 1. 13.

παραμυθία, ἡ, encouragement, reassurance, consolation נַחֵם Ps 119. 50 Job 6. 10 תְּנַחֵם Ps 94. 19 Job 15. 11, 21. 2.

The ת in תְּנַחֵם is not a prefix; it represents π .

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 גִּבְּן (Lev 21. 20). So is *ύβός*, for the same reasons: כ , ק , ג , γ , κ , β , פ , 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

κῶφος, and passes muster as the homologue of גִּבְשֵׁת. Is it not highly significant that the Latin *gibbus*, the Italian *gobbo*, and the French *gobin* resemble so closely the Hebrew גִּבְנָן?

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, ὄ, *sleep* שְׁנָה Jer 51. 39; *slumber* שְׁנָה Prv 6. 10; and ὕπνον, τό, *lichen* أَشْنَه. In the circumstances, can there be a shadow of doubt that ὕπνος/שְׁנָה and ὕπνον/أشنه 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 قَرْنِ رَأْسِ.

κράς, τό, gen. κρατός: Homer also has gen. and dat. κράατος, κράατι, pl. nom. κράατα . . ., but no nom. κρᾶας is found. *head* קֶרֶן IS 2. 1 Ps 75. 5, 6 Job 16. 15 רֹאשׁ IS 17. 54 رَأْسِ Jud 4. 21, 22 (cf. ῥάχτις); *top* רֹאשׁ Gn 28. 12 Esth 5. 2; *peak* רֹאשׁ Cant 4. 8 قَرْنِ رَأْسِ; 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 رَأْسِ.

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. ἀρραβών/ῥύσιον. 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) ארומה Jud 9. 41 ארמון Ps 122. 7. ἐρυμνός, ἦ, ὄν (ἐρύω B): *fenced, fortified, strong* by art or nature; τὰ ἐρυμνά *strong positions* ארמנות Am 2. 2 Ps 48. 14, 122. 7 Thr 2. 7. ἐρύω (B), only in Med. ἐρύομαι; thematic present ῥύομαι: *protect, guard* ערב Gn 43. 9; *redeem* ערב Jes 38. 14.

ῥυσιάζω, Doric ῥυτιάζω: *treat as a ῥύσιον, seize, distraint* ערב Prv 11. 15, 20. 16.

ῥύσιον, Doric ῥύτιον, τό (ἐρύω B): *surety, pledge; property held or seized as a pledge or compensation* ערבון Gn 38. 17 ערבה Prv 17. 18; *person seized and held to ransom* תערבות IIR 14. 14.

ἄραβών, ἀραβών, ὄ, generally, *pledge, earnest* ערבון Gn 38. 17.

ἄραβωνίζεται, ἀραβῶνι δίδοται, ערב Prv 17. 18, 22. 26 Neh 5. 3.

I believe תערבות to be the homologue of two words, τὰ ῥύσια, 'hostages'—like תותח/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, אַתְנָה Hos 2. 14, אתנן Ez 16. 34 Mich 1. 7, נְדָה Ez 16. 33, נָדָן 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 אתנה 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, אתנה 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 נדה certainly replaces the final ν. As to the difference between אתנה and אתנן on one hand, and נדה and

נָדַן on the other—the former two nouns are direct homologues, conforming to the Greek pattern; while the latter are indirect homologues, homologizing with ἔδνον via the suffix-prefix construction.

Similarly, מְרֹאָה Ex 3. 3, מְרֹאָה Ez 1. 1, קָלוּם Gn 20. 3: all three homologues of ὄραμα 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 רָאִי IS 16. 12, רְאוּת/רְאִית Eccl 5. 10, תָּאָר Gn 29. 17 Thr 4. 8, all—in their several meanings—homologues of ὄρασις: 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 הַתְּנַחֵם 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, הַתְּנַחֵם has two homonyms and, therefore, two other homologues: νοέω and/or ἐπινοέω, and μετανοέω.

νοέω, Aeolian νόημι, with infinitive, *to be minded, intend*; ἐπινοέω, *think on or of, contrive, have in one's mind, purpose* הִנְיָחַם IS 15. 29 הַתְּנַחֵם Gn 27. 42;

μετανοέω, *change one's mind or purpose* הַתְּנַחֵם Nu 23. 19; *repent* הַנְּחַם IS 15. 35 הַתְּנַחֵם Dt 32. 36.

Two tests apply: first, the context which establishes the homology הַתְּנַחֵם/νοέω/ἐπινοέω; secondly, semantics which corroborates and further tests this homology by the homology μετανοέω/הַתְּנַחֵם. Indeed, both corroboration and testing are reciprocated and reciprocal.

The other example concerns סָהַב (Jer 38. 12) which is rendered in the Septuagint by ῥάκη (*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 סָהַב and 'rags'. However, Greek

homology not only confirms the said translation, but also shows that סחבות derives from סחב, affording the semantic link which connects the two words. Thus:

σπάω, draw חשך Jes 30. 14 Hag 2. 16 שאב Gn 24. 13; pull away סחב IIS 17. 13; tear, rend, esp. of ravenous animals סחב Jer 15. 3; שאף Ez 36. 3 Ps 56. 2; snatch, tear or drag away סחך Jer 46. 15 סחב Ib 22. 19 סחך Prv 28. 3; draw in, suck in, drink off, quaff (W) סבא Dt 21. 20 Jes 56. 12 Prv 23. 20 שאף Ps 119. 131; draw breath שאף Jer 2. 24, 14. 6; enjoy שאף Job 7. 2; derive its origin שאף Eccl 1. 5. Cf. חשך/γυμνώω.

σπάσμα, atos, -μός, that which has been torn off, fragment, shred סחבה Jer 38. 11 מחשה Gn 30. 37; spasm, convulsion; fit of epilepsy שביץ IIS 1. 9.

It is not clear whether סחב 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 סחב 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 סחבה 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 סחב 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 ראש in Gn 2. 10 is rendered by ἄρχη (used only by the LXX to mean 'branch of a river'), instead of by its homologue, κέρας ('arm' or 'branch' of a river). Similarly, ראש in Job 1. 17 is rendered by κεφαλή (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

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.

- ἀγαλαμα, τό: (ἀγάλλω) *glory, delight, honour* הָלַל ICh 16. 36 מְהַלֵּל
 Prv 27. 21 جَلال; ornament הָלִי Prv 25. 12 חֲלִיָּה Hos 2. 15 زخرف حليه;
pleasing gift, esp. for the gods הָלוּל Lev 19. 24 הָלַל Jud 12. 13
 (אֵל) מְהַלֵּל (אֵל) Gn 5. 12 צְלָמוֹן IIS 23. 28 צִלְמָנֶע Jud 8. 5; generally,
 = ἀνάθημα (*votive offering set up in a temple*) הָלוּל Jud 9. 27; *statue*
in honour of a god (pl.) צָלַם IIR 11. 18 צִלְמָא Dan 2. 31 צְלָמוֹן
 Jud 9. 48 צִלְמָנָה Nu 33. 41 صَنَم; *sculpture; statue* חִלָּא Cant 7. 2 צִלְמָן
 IS 6. 5 Ez 16. 17; *portrait, picture; generally, image* גָּלַם Ps 139. 16
 צִלְמָן Gn 1. 26 Ez 23. 14 (cf. γλύμμα; v. αἰνίζομαι, p. 110); v. p. 375
 ἀγγεῖον, -ήιον, τό: *vessel* אֲגִמֹן Job 41. 12; *of metal, jar or vase for water*
 יַיִן Job 32. 19 גִּקְיִין Ps 26. 6, 73. 13 מִנְקִיָּה Ex 25. 29 Nu 4. 7 (v. p. 159)
 فَيْجَان; *vessel for holding money in a treasury* צִנְצָנָתָא Ex 16. 33
 ἀγορά, ἡ: (ἀγείρω) *assembly* עֲצָרָה Joel 1. 14 עֲצָרַת Jer 9. 1 חֲפְלֵה, esp.
of the people, opp. the Council of Chiefs אֲדוּרִים IICh 11. 9 חֲפְרִים
 Jos 19. 19 יְעָרִים Ib 15. 9 עֵגֶל Ps 68. 31 עֲוָלִים Ez 47. 10 עֲצָרָה
 Joel 1. 14 עָרִים Esr 2. 25 צָרְעָה IICh 11. 10 שַׁעַר Prv 24. 7, 31. 23
 שַׁעְרִים Jos 15. 36 שְׂרוּחָן Ib 19. 6 חֲפְלֵה; *place of assembly* חֶסֶר Jos 12. 17
 עֲפָרָה Jud 6. 11 צִיעַר Jos 15. 54 צַעַר Gn 14. 2; *market place* שַׁעַר
 Jer 31. 40 (39) Zeph 1. 10 Job 5. 4; *business of the ἀγορά* שִׁגְלָה;
generally, provisions, supplies סָחָרָה Ez 27. 15 שָׁכַר Gn 47. 14 ذَخَائِر;
as a mark of time ἄ. πλήθουσα the *forenoon* when the market place
 was full, ἀγορῆς πλήθουσας, ἀγορῆς διάλυσίς the time just *after midday*
 when they went home from the market عَصْر עֲרָבִים Ex 12. 6 צְהָרִים
 Ps 55. 18 Job 5. 14 ظَهْر; v. p. 377
 ἄγορος, ὁ: = ἀγορά; used only by Euripides in lyrical poetry; generally
 in pl. יְעָרִים Jos 15. 9 עֲוָלִים Ps 68. 31 עָרִים Esr 2. 25 שַׁעְרִים Prv
 31. 23 עֲצָרַת Am 5. 21
 Αἰδης p. 318
 αἰδῖος p. 318

Ἄιδωνεύς p. 318

αἷμα, τος, τό; *blood* דַּם Gn 4. 10 אָדָם Jes 63. 2 קָמַס Jer 51. 35 תָּמַת
Dt 32. 33 Ps 58. 5 [cf. χυμός]; in pl., *streams of blood* דַּמִּים Hos 4. 2; of
anything like blood, al. σταφυλής עֵנָב דַּם־עֵנָב Dt 32. 14 דַּם־עֵנָבִים Gn 49. 11;
bloodshed, murder דַּם Ez 22. 13 דַּמִּים Ib 24. 6 הִמָּץ Jes 16. 4 קָמַס
Gn 6. 11; a kinsman's *murder* דַּם Nu 35. 19 Jud 9. 24 IIS 3. 27
קָמַס Jud 9. 24; *murder (pl.)* דַּם Lev 17. 4 Dt 19. 10 IS 25. 26 Nah
3. 1; concrete, of a person אָדָם Gn 1. 26, 27; cf. ἀνῆρ; v. p. 379

αἱμακτός, ἡ, ὄν: *mingled with blood, of blood* חָמוץ Jes 63. 1

αἱμαλέος, α, ον: *blood-red* אָדָם Gn 25. 30 Nu 19. 2 IIR 3. 22 Zach 1. 8,
6. 2 Cant 5. 10 אָמָץ Zach 6. 3 אָדָמוֹנִי Gn 25. 25 IS 16. 12
אָדָמָדָם Lev 13. 19, 42 חָמַר Ps 75. 9 [cf. ξανθός]

αἱμασιά, ἡ: *wall of dry stones* חוֹמָה Ex 14. 22 Ez 40. 5, 42. 20 Am 7. 7;
of the walls of a city or fortress חוֹמָה Lev 25. 29 Jos 2. 15 IS 25. 16
Jer 15. 20 [cf. χῶμα]

αἱμάσσω, -ττω: *make bloody, stain with blood* מָחַץ Ps 68. 24; Pass.,
become bloody חָמוץ Jes 63. 1; intr. *to be bloody, blood-red* אָדָם Thr 4. 7
קָמַס Job 15. 33 חָמַרְמַר Job 16. 16 הִתְאַדָּם Prv 23. 31

αἱματάω: *to be bloodthirsty* חָמָץ Ps 71. 4

αἱμάτη, ἡ: = λεκάνη (*pot*) אָחַמְתָּא Esr 6. 2

αἱματώεις, contr. αἱματοῦς: = αἱματηρός (*bloodstained*); *blood-red, or of
blood* אָמָץ Zach 6. 3 חָמוץ Jes 63. 1

αἱρέω: From ἄελ-; future ἐλῶ . . . the etymology is doubtful, and
ἀγρέω . . . probably has a different root. Active, *take with the hand,
grasp, seize* לָקַח Lev 4. 30 Jos 9. 11 IR 14. 26 Jes 6. 6 Jer 36. 14;
take away גָּרַע Nu 36. 3 Dt 4. 2 Ez 16. 27 לָקַח Gn 5. 24 Job 1. 21;
overpower, kill גָּרַע Ez 5. 11; generally, *win, gain* טָל; generally, *get,
obtain* אָרָה Cant 5. 1 טָל; *convict; get a verdict of conviction; get a
conviction* עוֹר Ps 7. 7; *prove* גָּרַע Job 15. 4; *grasp with the mind,
understand* לָקַח Ez 3. 10 Prv 4. 10; Med. *take for oneself* לוֹ 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 בָּרַר Ez
20. 38 ICh 7. 40 חָלַק Dt 4. 19 לָקַח Ez 33. 2; Pass., *to be chosen* נִחְרַף
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 לָקַח Jos 3. 12; cf. ἀλίσκομαι

αἰών p. 320

ἄκουρος, ον: (κοῦρος) *childless* עָקָר Dt 7. 14 עָקְרָה Gn 11. 30; cf. στερρός
(B), χέρρος, χέρσος: *barren* עִירִירִי Ib 15. 2; v. p. 380

ἀκρωτηριάζω + p. 667

ἀλίσκομαι, defective Passive, Act. supplied by αἶρέω: *to be taken, conquered, fall into an enemy's hand*, of persons and places, גַּלְקָה IS 4. 11; *to be seized and taken* גַּלְקָה IIR 2. 9; *to be convicted and condemned* גַּלְקָה Prv 24. 11 גַּלְקָה Ez 33. 6

ἀλμυρίζομαι: *to be made salt* מֶלַח Lev 2. 13 מֶלַח Ex 30. 35

ἀλχηρῆς (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 אַל (Gn 15. 1), which occurs instead of a *privativum* in אַל-מָוֶת (Prv 12. 28), the homologue of ἀθάνατος. In fact, אַל is the homologue of οὐ, and both אַל and its variant אֵא occur in one verse, Prv 31. 4]

ἀμαξανίδες· μηλέαι (*apple-tree*, μ. Ἀρμενική *apricot*, μ. γλυκεία *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 شَمَش or شَمَش

ἀμάναν· ἄμαξαν. In my considered opinion, there can be no doubt but that this word is a dialectal variant of ἀπήνη, ἦ: *four-wheeled wagon*, drawn by mules, much the same as ἄμαξα: אָנִיָּה Dt 28. 68 עֲגֹלָה Am 2. 13; later, any *car* or *chariot*, *war-chariot* אָנִיָּה Dan 11. 40 שָׂנְאָן Ps 68. 18; metaph. *vaia a. ship* אָנִי IR 9. 26 אָנִיָּה Ib 9. 27 Jon 1. 3 סְפִינָה Ib 1. 5. Cf. ἀγάννα· ἄμαξα ἱερά (*wagon*) עֲגֹלָה IS 6. 7-14: (1) עֲגֹלָה 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 עֲגֹלָה is the homologue of κύκλα, calling the whole by the part; so is אֹפֶן the homologue of ἀπήνη, calling the part by the whole

ἀμαρτία, ἦ: *a failure, fault* מְרִי Nu 17. 25 עָמַל Ib 23. 21; *error* מְעַל Lev 5. 15; *guilt, sin* אָמַר Job 20. 29 חָבַל Mich 2. 10 מַעַל Lev 5. 21 מָרַד Jos 22. 22 מְרִדוֹת IS 20. 30 מְרִי Dt 31. 27 Jes 30. 9 עֲבָרָה Prv 11. 23 עָמַל Jes 10. 1 Ps 7. 17 Job 11. 16; *v. p.* 380

ἀμιλλας, ὁ = ἄμιλλα, ἦ: *contest for superiority* עָמַל Eccl 2. 21; *conflict* עָמַל Ib 4. 6; *contest* עָמַל Jer 20. 18; *struggle* עָמַל Eccl 6. 7

ἀμφί p. 168

ἀνά p. 168

ἀνήρ + pp. 285-9

ἄντος· ἔβρος: *Eṽros, the East Wind* קָדִים Gn 41. 6 Jon 4. 8

ἄντρον, τό: poet. word, *cave* חֹר IS 14. 11 מְעָרָה Gn 23. 9, 11 مغارة غار; of a lion, חֹר Nah 2. 13 מְעוֹן Ib 2. 12 מְעוֹנָה Ib 2. 13 عَرِين; of a serpent, חֹר Jes 11. 8 מְאוּרָה Ib. מְעוֹן Jer 9. 10; *inner chamber, closet* מְעוֹן Ps 26. 8, 68. 6 ICh 36. 15 مقصور مقصاره حجر

- ἀπαπαί: = ἀπαπαί (an exclamation of grief or pain) אָבוי Prv
23. 29 יַאֲבִיֵּה אִיִּי; = ἀπαπαπαί
- ἄπας, ἄπαν: (ἄ- = ση-, cf. εἶς) strengthd. for πᾶς, *quite all, the whole*
הַכֹּל Ex 29. 24 IS 30. 19; ἅπανσι, ἐν ἅπανσι *in all things* כָּכֹל Gn 24. 1;
everyone הַכֹּל IIR 24. 16 ICh 28. 6; *everything* הַכֹּל Jos 21. 45 ICh
36. 18
- ἀπάτη, ἡ: *trick, fraud, deceit, guile* הִתְלַ Job 17. 2 פְּתִי Prv 1. 22
خِدَاعٌ خَدَعَهُ غِيْشٌ غَدْرٌ
- ἀπατηλός, ον: poet. Adj., *guileful, wily, deceptive* خَدَاعٌ خَاتَلٌ
خَاتِرٌ; = ἀπατηλός, -ήμων
- ἀπάτημα, τό: *deceit, stratagem, beguilement* מִהִתְלָה Jes 30. 10 مِخְتָלָה
Jer 10. 15
- ἀπάτητος, ον: *untrodden; not trodden down; hence, metaph., unusual* شَادٌّ
- ἀπάτωρ, ὁ, ἡ: (πατήρ) *without father, disowned by the father; of unknown*
father, like σκότιος (bastard) מִמְּוֹר Dt 23. 3; = ἀπάτωρος
- ἄπεζος, ον: (πέζα) *footless* פְּטוּר IIS 9. 13 Jes 35. 6 Job 29. 15; cf. ἄπους
- ἀπειλή, ἡ: mostly in pl., *boastful promises, boasts; commonly in pl.,*
threats; of threatening conditions פְּלֵא Jes 29. 14 [cf. ἀπειλέω (B)/
הַפְּלִיאָה] Dan 12. 6 פְּלֵאִים Thr 1. 9 [cf. πολλά *very much, too*
much]; = ἀπειλήμα
- ἀπλόος, η, ον: contr. ἀπλοῦς, ἦ, οῦν, late form ἀπλός, opp. διπλόος
twofold, and so, single כָּפֵל Job 41. 5, כְּפֵלִים Jes 40. 2; *simple,*
plain, straightforward סִפְּלִי; *open, frank* מְסֻחֵלֵס; *simple-minded; in bad*
sense, simple, silly אֲבִלֵּה; of precious metals, *unalloyed, pure* עֲפָרָה
Job 19. 24, 28. 6; cf. ἄπυρος
- ἀπλότης, ἡ: *singleness; simplicity; of persons, frankness, sincerity* إِخْلَاصٌ
- ἀπλόω: *unfold, spread out; Pass., to be simplified* سִפְּלִי
- ἀπό pp. 168-9
- ἄπους, ὁ, ἡ: gen. -odos; *without foot or feet; without the use of one's foot,*
lame פְּטוּר Dt 15. 21 IIS 9. 13; v.s. ἄπεζος
- ἀπτω: *fasten or bind to* דָּבַק IR 11. 2 Ps 102. 6 Thr 4. 4 סָמַךְ Gn 27. 37
סָפַח IS 2. 36 צָפַח Thr 4. 8 קָשַׁר Gn 44. 30 Dt 6. 8 Jer 51. 63 Prv 3. 3 [cf.
δέω, ἐκ-]; *fasten* כָּפַח Dan 3. 21 תָּמַךְ Prv 5. 22 אוֹתֵק תִּבֵּת שָׁדַד כִּפֵּת;
join דָּבַק Gn 2. 24 Jos 23. 12 IIS 23. 10 Job 19. 20, 41. 15 Ruth 2. 8
חָבַר Gn 14. 3 Ez 1. 9 קָשַׁר Neh 3. 38 וּصَل; *fasten oneself to* נִסְפַח
Jes 14. 1 סָמַךְ Ps 88. 8; *grasp; take hold of (W)* כָּבַשׁ Jos 18. 1 Jer
34. 11, 16 תָּמַךְ Gn 48. 17 Ex 17. 12 תָּפַשׁ Gn 39. 12 Dt 21. 19, 22.

- 28 IS 15. 8 IR 18. 40 Jer 26. 8, 34. 3, 40. 10 נתפש Nu 5. 13 Ez 21. 29
 29 קפת قبض; metaph. *take hold of, cleave to* דבק Dt 13. 18 IIS 20.
 2 Job 31. 7 Ruth 1. 14, 2. 23 תמך 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* תפש Dt 22. 28 Prv 30. 9
 ناقض; *handle* תמך Ib 31. 19 תפש Gn 4. 21 Jer 46. 9, 50. 16 Ez 27. 29,
 38. 4 Am 2. 15; *touch on, treat superficially* תפש 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 חמם 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 תמך Prv 5. 5; *make use of, avail oneself of*
 תמך Prv 3. 18; Act., *kindle, set fire* (i.e. by contact with fire) חתה Jes
 30. 14; *kindle* חתה Prv 25. 22 יצה Jes 9. 17 Jer 51. 58 סבך Nah 1. 10
 שפך Thr 2. 4, 4. 11; Pass., *to be set on fire* נצה Jer 4. 7 נצת Ib 2. 15
 Neh 1. 3; *cook* טבח Gn 43. 16 Dt 28. 31 IS 8. 13 Prv 9. 2 طبخ [cf.
 θύω, σφάζω; πηγγνυμι]
- ἀπτώδιον, τό: *brooch* חֲבֶרֶת Ex 26. 4, 10 מְחֶבֶרֶת Ib 26. 4, 5
 ἄπυρος, ον: *without fire* אָפֵר Nu 19. 9 Thr 3. 16 פָּפֵר Gn 18. 27 Job
 30. 19; ἄ. χρυσίον *unsmelted*, opp. ἀπεφθον (מופז) אופיר Job 22. 24
 ICh 29. 4 כֶּתֶם אופיר Jcs 13. 12 Ps 45. 10 Job 28. 16 סָגוּר IR 10. 21
 עֶפְרַת Jer 6. 29 Job 19. 24 Zach 5. 7, 8 אָבִיז [pure gold] (but ἄ. χρυ-
 σός, of nuggets, or gold dust) עֶפְרַת Job 28. 6; θείον ἄ. native sulphur
 גְּפִרִית Gn 19. 24 כִּבְרִית [cf. سَجِيل] ἀρπάζω p. 242; ἀριθμέω p. 685
 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* مال رأس; v. p. 383
 ἀρχαιότης, ἡ: *ancient history, antiquity, ancient times* ראשנות Jes 46. 9
 ἀρχή, ἡ: *beginning, origin* ראש Jud 7. 19 ראשה Ez 36. 11 ראשית Gn 1. 1;
foundation ראש Ps 118. 22 ראשה Zach 4. 7 [cf. ῥίζα] ראשית Prv 1. 7;
 with Preps. in adverbial usages, ἐξ ἀρχῆς *from the beginning, from the*
first מראש Jes 40. 21, 41. 4; ἀπ' ἀ. the *principal sum* בראש 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* רשיון Esr 3. 7; *command, i.e.*
body of troops ראש IS 11. 11 Job 1. 17; v. p. 383
 ἀρχιδιάκονος, ὁ: *chief deacon* הָרֵאשִׁית 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 ICh 22. 1; *ruler; = ἄρχων (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 בער Ps 73. 22 ברִי

βῆμα· πρόβατα (cattle, flocks, and herds) בָּהֵמָה Gn 1. 24 בָּמָה Jer 26. 18
 βῆμα, Aeol and Dor βᾶμα, τό, (βαίνω): = βάθρον (pl., foundations),
 בָּמָה Job 9. 8; raised place or tribune to speak from in public assembly,
 etc. יִנְבֵר = θυμέλη (prop. place of burning, hearth, but usu. of sacrificial
 hearths or altars) בָּמָה IR 3. 4 IIR 23. 15; v. p. 385 βούς p. 662
 βόσκημα, τό: that which is fed or fatted: in pl. fatted beasts, cattle; of a
 single beast בָּהֵמָה Dt 11. 15 Mich 5. 7 Ps 8. 8; food מִשְׁקֹה Gn 15. 2

γεμίζω: fill full of, load עמס Neh 13. 15 עמש Ib 4. 11 העמים IR 12. 11
 עָמַר עִבֵי חַמַל; freight or charge with, prop. of a ship שָׁחַן; stuff, gorge
 חֶשָׁא סִבֵר; v. pp. 243, 385

γόμος, ὁ: ship's freight, cargo שָׁחַן; שָׁחֵנֶה; burden; beast's load חַמַל [cf.
 γομάριον: Dim. of γόμος; γέμισμα, gloss on γέμος: load מַעְמָסָה
 Zach 12. 3]; v. p. 386

δαίζω p. 341

δαμάζω: overpower; of maidens, make subject to a husband; subdue,
 conquer דמה Hos 4. 5; Pass., to be subjected to another נִדְמָה Ib 4. 6;
 force, seduce טָמָא Gn 34. 13 Nu 5. 13 Ez 18. 6, 22. 11, 23. 13;
 = δαμνάω, δάμνημι δαείζω p. 678

δειρή, δερβά, ἦ: neck צָוָאר Jer 28. 10; throat צוּאר Ps 75. 6; collar צוּרוֹן
 Cant 4. 9

δέλτος (B), ἦ: writing tablet דָּלַת Jer 36. 23

δέμας, τό: (δέμω) bodily frame, usu. of man, rarely of other animals;
 prop. the living body עָצָם Thr 4. 7; but also of a corpse דָּמָן IIR 9. 37
 Ps 83. 11 עָצָם Gn 50. 25 Ex 13. 19 Am 6. 10; the island of Delos
 דָּמָה Ez 27. 32; οἰνάνθης δ., i.e. the vine shoot דָּם Ez 19. 10;
 Δάματρος ἀκτᾶς δ., i.e. bread לָחֶם Gn 28. 20 [cf. בית לחם/οἶκος
 Δημήτερος]; as Adv., in form or fashion like דָּמוּת Gn 1. 26 Ez 1. 5, 26;
 v. p. 386

διά pp. 169, 649; διόκενος: thin, lank מְחָלָל Jes 53. 5

δίδωμι: give freely נתן 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 שָׁבַר 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] أعطى أعطى 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 הִנְתַּן 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 נָתַנָּה 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 ICh 17. 16; v. p. 386
- δικάζω: *judge, sit in judgment* דון Jes 3. 13 חקק Ib 33. 22 שפט Gn 18. 25; *give judgment on, decide, determine* דון Jer 21. 12 גור Job 22. 28 גור Jes 10. 1 חקק Prv 8. 15 שפט IR 3. 28; *decree punishment* גור Esth 2. 1 שפט Ez 7. 3; *ordain* שפט Gn 19. 9 גור Esth 2. 1; *condemn* דון Gn 15. 14 גור Thr 3. 54 שפט IS 3. 13; *plead, plead one's cause, go to law, defend one's right* דון Job 35. 14 Eccl 6. 10 נשפט Prv 29. 9; *decide between persons* שפט Gn 16. 5 Ex 18. 16; *judge person's cause* דון Jer 22. 16 שפט Ps 7. 9, 10. 18 (v. p. 676)
- δῶρον, τό: (δίδωμι) *gift, present* מִתֵּן Gn 34. 12 מִתְּנָה Ib 25. 6 מתת Eccl 3. 13 שָׁבַר; *gift of honour* מִתֵּת IR 13. 7; *votive gift or offering to a god* מתן Nu 18. 11 מתנה Ex 28. 38 Nu 18. 6 מתת Ez 46. 5 נְדָבָה Ex 35. 29 נָדַר Gn 28. 20 Lev 7. 16 Nu 15. 3; *presents as retaining fees or bribes* מתן Prv 21. 14 מתנה Ib 15. 27; in pl., *good qualities, talents* זרת מתת Eccl 5. 18; *hand's breadth, palm*, as a measure of length זרת Ex 28. 16 IS 17. 4 שִׁבְרָה; v. p. 389

εἰς pp. 169, 650

εἰς, μία, ἕν, (μία only in later Ion. Prose)—Ep. εἰς, Dor. ἦς. (Orig. εἷς, assim. ἕν(δ) . . .) as a Numeral, *one* אַחַד Ez 18. 10 אַחַד Zach 14. 9 אַחַר Gn 22. 13 Jes 66. 17 חַד Ez 33. 30 מֵאָה Gn 17. 17 מֵאָה (תִּי) Ex 26. 7 פָּחַת Prv 17. 10 אִישׁ Jes 40. 26 Ez 1. 23; in oppos., made emphatic by the Art., ὁ εἷς, ἡ μία האחד Gn 19. 9, 42. 27, 32, 33 האחת Ib 32. 9; *united* אחד Ex 26. 6, 11; ἀπὸ μιᾶς *with one accord* אחד פה Jos 9. 2; ὅφ' ἕν *at once* בְּאַחַת Prv 28. 18 אֶפְתָּחם Esr 4.

- 13 פְּתָאִים Nu 12. 4 פְּתַע Ib 35. 22 [cf. ἀίφνηδόν, παρὰ or πὰρ ποδός];
first אחד Gn 1. 5, 8. 5; *one*, i.e. *the same* אחד Ib 40. 5 Eccl 2. 14;
one opposite *another* ἐν μὲν . . . ἐν δὲ אחד . . . אחד Ex 25. 19; οὐ μίαν
οὐ δὲ δύο not *once* nor *twice* אַחַת וְלֹא שְׁתַּיִם IIR 6. 10; v. p. 389
ἐῖσακω: poet. Verb only pres. and impf. (exc. fut. εἴξω); *deem like, liken*
שׁוּה Jes 40. 25 שׁוּה IIS 22. 34 הַשׁוּה Jes 46. 5 Thr 2. 13 شابه أشبه
I do not *deem* thee *like*, i.e. *take thee for a wise man* חשב Gn 38. 15
Job 13. 24, 41. 24; *deem, suppose* חשב IIS 19. 20 Jes 53. 4 حسب
εἶσω p. 169
- εἶτα, εἶτεν: Adv., used to denote the Sequence of one act or state
upon another: of Sequence in time, without any notion of Cause,
then, next אַדְיָן Dan 2. 15, 17, 19, 25; *soon, presently* Ib 5. 6, 8 إِذَا
ἐκ p. 170
- ἐκαστος, η, ον: *each*, opp. the whole body איש Gn 2. 24 Ex 1. 1, 28. 21
Jud 16. 5; strengthd. by the addition of other Prons., εἰς εἶ. איש איש
Lev 20. 2 (v. ἀνῆρ, p. 286)
- ἐκκενώ: *empty out* הִלֵּל Jes 14. 10 (cf. γεννώ) הִלֵּל Ez 28. 9 הִלֵּל
Ib 32. 26 (cf. ἐκκενωτέον: *one must empty*, of venesection); *clear out*
הִזְנִיחַ IICh 29. 19 פָּנָה Gn 24. 31 Lev 14. 36 Jes 40. 3; *to be exhausted*
הִלֵּל Jes 53. 5; v.i. κατα-
- ἐν p. 170
- ἐνδικος, ἴν-, ον: (δίκη) *according to right, just, legitimate* צָדֵק Lev 19. 36
Dt 16. 18 Jes 32. 1 *truth* צָדָא Dan 3. 14 צָדִיק Jes 41. 26 צָדֵק Ib 45.
19 Ps 52. 5 Prv 16. 13 صِدْقٌ صِدْقٌ; εἰ. πόλις a city in which justice is
done, Plato, *Hippias Major* 292b עֵיר הַצְּדִקַּק Jes 1. 26; of persons,
upright, just צָדִיק Gn 6. 9, 18. 23 צָדוּק IIS 8. 17 صديق صادق; Adv.
-ως *right, with justice, fairly* צָדֵק Dt 1. 16 בְּצָדֵק Lev 19. 15; v. p. 389
ἐξορύσσω, Att -ττω: *dig out* the earth from a trench נָקַר Jes 51. 1
נָקַר Jes 5. 2 عَزَق; *dig out* of the ground, *dig up*, *uproot* (W) עָקַר
Eccl 3. 2 שָׂרַשׁ Ps 52. 7; *gouge out* נָקַר Nu 16. 14 Job 30. 17 [cf.
ἐκριζόω, ἐκκόπτω]
- ἐξέωθεν p. 170
- ἐπαινέω+ p. 110
- ἐπί p. 170
- ἐρείπω: Pass., *to be thrown down, fall in ruins* חָרַב Jer 26. 9 נָחַרַב 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* דוראים Gn 30.

14 ולולים Jes 18. 5 ונים ICh 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

שעה IIS 22. 42; *see clearly* שור Nu 24. 17 Job 7. 8 שעה Jes 32. 3 نظر

θεός, ὁ, 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 (פִּי) Gn 21. 22 צור IS 2. 2; *one set in authority* אול IIR 24. 15

איל Ex 15. 15 (v. p. 390)

θεραπεύω + p. 344 (v. p. 391)

θεωρέω: 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

ناظر; = ἐπιθεωρέω (*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. ὀράω; v. p. 391)

θρῦμμα, τό: (θρῦπτω) *that which is broken off, bit* טרפה Ex 22. 30

θρῦπτω, later form θρῦβω: *break in pieces, break small* טרף Gn 8. 11

37. 33 Dt 33. 20 Hos 6. 1

θυμός + 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 טירה Cant 8. 9 שער Jos 2. 5; at Priam's *door*, i.e.

before his dwelling טירה Ps 69. 26 דביר IR 6. 16, 8. 6 דאר; esp. of

kings and potentates, *court* טירה 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 *duru* 'door' [Here we have

the same word, albeit differently pronounced, in Arabic (دار),

Aramaic (תרע), English (*door*), Greek (θύρα), Hebrew (טירה),

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 שריה Job 41. 18 שריון IS 17. 5 שרין Neh 4. 10 שרין IR 22. 34 درع ترس = θωράκιον (breastwork, parapet) אֲשֶׁרְנָא Esr 5. 3 טור Ez 46. 23 טירה 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 אוכרה Lev 2. 2 זכרון Nu 31. 54 שער Gn 26. 12; of Place, vital part of the body שיערה Jud 20. 16; generally, time, period; chronological sequence of events זכר Ps 145. 7; in pl. *oí* καιροί the times זכרונות Esth 6. 1; Pythag. name for seven ז קאלέω, -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 קרוא IS 9. 13; invoke קרא Gn 12. 8 IIR 5. 11; special construction, is called נקרא Dan 10. 1 יִקָּאֵל לֵה = κλέω (B)

κατά p. 171

κατακενώνω: strengthd. for κενώνω; make empty by depletion הוֹנִיחַ Jes 19. 6; make a place empty by leaving it, desert it הוֹנִיחַ ICh 28. 9 פנה Zeph 3. 15 κελευθήτης, *ó*: [I believe this word to be kindred to ἔρχομαι] wayfarer ארח Jer 14. 8 הֵלֵךְ IIS 12. 4 (v. p. 394)

κενός, κεινός, κενεός, κέννος, κενευτός: mostly of things, empty, opp. πλέως (מלא) خال, חליל (αὐλός) IS 10. 5 חלל Ps 109. 22 (cf. Job 11. 12) Dt 32. 42 Ez 32. 22 חלה Lev 2. 4, 24. 5 נבוב Jer 52. 21 Job 11. 12 (cf. διάκενος) נחילה (αὐλός) Ps 5. 1 צליל/צִלְלוֹל Jud 7. 13 קנה IR 14. 15; to no purpose חנם IS 19. 5, 25. 31 οὐ μαχομαί σοι διὰ κενῆς חנם Ps 109. 3; without the fruit of toil חנם Gn 29. 15, empty-handed חנם Ex 21. 2; of place, without garrison צנור IIS 5. 8; without flesh צנור Gn 41. 23 (v. p. 395)

κένωμα, τό: empty space מקום 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 חלוא, חלו; Gn 18. 24, 29. 26, 30. 25 Dt 12. 21, 21. 19 IIR 5. 11 Esth 4. 14 Esr 8. 17 מִכָּן מִחֵל; vacancy מקום Gn 24. 23; οὔκημα: temple Ib 22. 4-5

κεραμεύς: potter יוצר Jer 18. 2 נצר Job 7. 20 (cf. Gn 2. 7; נטר/τηρητής) צור Ps 73. 26 (v. p. 398)

κέρας p. 348

κηρίον, τό, κηρός, *ó*: honeycomb, mostly in Pl. יער Cant 5. 1 יערה IS 14. 27 צור Ps 81. 17 قرض

κλέω (A), Ep. κλείω: tell of, make famous, celebrate קרא Ruth 4. 11; Pass., to be famous קרוא Ez 23. 23 קריא Nu 1. 16 נקרא IIS 20. 1 κλήζω, Ion κλητίζω: make famous, celebrate in song קרא Ruth 4. 11;

mention, speak of; invoke 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(ε)-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 כּוֹנֵף Ps 139. 9
κοινός, ἦ, ὄν: common חָל IS 21. 5; τὸ κ. the state; abs. of one's own state حال; the government, public authorities תְּחִיל Esth 1. 3; in bad sense κοινή, ἦ, prostitute זונה Gn 34. 31 חללה Lev 21. 7; of persons, connected by common origin, kindred חָל Ob 20; of forbidden meats,

common, profane חָל Lev 10. 10; τὸ κ. name of eyesalve كُحْل

κολάζω: check, chastise; punish חלש Ex 17. 13

κολασμός, ὁ: = κόλασις (chastisement, correction, retribution) נִקְלָה Ps 38. 8 קלן Jer 13. 26 Prv 9. 7, 22. 10 (doubtful)

κολαστής: chastiser, punisher חלש Jes 14. 12

κόμη, ἦ: hair of the head צֵמָה Cant 4. 1, 3; the hair צֶמֶר Lev 13. 47 צִמֵר Dan 7. 9 صوف; metaph. foliage of trees זמורה Ez 15. 2 צמרת Ib 17. 22; of herbs צֶמַח Ez 16. 7; luminous tail of a comet כימה Am 5. 8 [cf. εὔκομος; v. p. 399]

κουφίζω p. 353

κράς p. 348

κुरέω, also κύρω: hit, light upon קרא Gn 42. 38 קרה Ib 44. 29; meet with קרה Dt 25. 18; befall גור Ps 5. 5 קרה Esth 4. 7 جرى; happen קרא IIS 1. 6 קרה Dan 10. 14 صار جرى (v. p. 399)

κύριος p. 656; κωφάω+ p. 664

λόγος, ὁ, verbal noun of λέγω (B): measure לֵג Lev 14. 10; explanation: statement of theory, argument, discourse; rule, principle, law, thesis לקח Prv 4. 2; spoken opp. written word, talk להג Eccl 12. 12; divine utterance, oracle לחש Jes 3. 3; utterance لَهجَه; language لُغَه; reason לקח Jes 29. 24 Prv 1. 5 (v. p. 399)

μασχαλιζω+ p. 667

μέγας+ pp. 295-8

μετά p. 171

μετρέω+ p. 343

μῶμος, ὁ: blemish מום Lev 24. 19; blame, reproach מאום Dan 1. 4 מאומה IS 29. 3

ναός, ὁ, ναῖός, Aeol ναῖος, Spartan ναῖός: temple נֹא Nah 3. 8 נוה Ex 15. 13; part of a temple, shrine נִוִית/נוִית IS 19. 18, 20. 1; v. p. 400

- βάπη, ἡ*: woodland vale, dell, glen; valley נוה IIS 7. 8 [cf. νομός] نَفْتَف
 עֲבָרָה IIS 19. 19 (v. p. 400)
- βάπος, τό*: post-Homeric form = *βάπη*: grove or thicket עֵב Jer 4. 29
 غَابَه; also ravine, gully נוה IIS 7. 8 עֵבֵר IS 26. 13
- voéω* + p. 350
- νομός, ὁ*: (νέμω) place of pasturage נוה IIS 7. 8; habitation נוה Jes 35. 7
 Prv 3. 33; metaph., apportionment מְנָאָה Neh 12. 44 מְנָה 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, ὄν*, genitive -θοῦ: yellow, of various shades, frequently with
 a tinge of red אדָם IIR 3. 22 Cant 5. 10 אדמוני Gn 25. 25 שָׁנִי
 Jos 2. 18 Cant 4. 3 (cf. φοῖνιξ) أَصْفَرُ أَحْمَرُ; brown; auburn חוּם Gn 30. 32
 חָם Ib 5. 32 סמדר Cant 2. 13 סמר [of horses] Jer 51. 27 אָסְמֵר אָדָם; in
 Epic mostly used of fair, golden hair צֹהֵב Lev 13. 30; of complexion
 אדמוני Gn 25. 25 אשכנז Gn 10. 3 צוּבָא IIS 10. 6 צוּבָה IS 14. 47
 שָׁה Cant 5. 10 צִדּוֹן Jud 10. 6 צִדָּן Gn 10. 15 צמרי Ib 10. 18 שָׁה
 Ib 5. 32 שָׁמֵר IR 16. 24 שמרית IICh 24. 26 שְׁמִשׁוֹן Jud 13. 24; also
 of horses, bay אדום Zach 1. 8 אֲשַׁקֵּר; after Homer, of all kinds of
 objects; of gold זהב Ex 25. 11 זָהָב; Jes 24. 23 שְׁמֵשׁ Gn 15.
 12 שֶׁמֶשׁ; of roast pigeon אשפר ICh 16. 3; in Medic. freq. of bile
 صفراء; Ξάνθος, 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 שָׁעַר Jer 2. 12 שָׁחַר Job 30. 30; Pass., to be or
 become dry, parched נִצְרַב Ez 21. 3; to be withered סַעֲרָה Jes 54. 11
 [cf. χραιμάζω]; drain dry חִרַב Gn 8. 13 שׁוּב Ib 8. 3 נִשְׁף; Pass., of a
 paralytic מְשָׁלוּל אֲשָׁל (v. p. 402)
- ξηρός, ἄ, ὄν*: dry חרב Lev 7. 10 צרה Prv 23. 27 נָשַׁף גַּאֵף; solid food,
 i.e. cereals גֵּרֶשׁ Dt 33. 14 חֲרִבוֹן Ps 32. 4 עֲרִיסָה Nu 15. 20 قَفِيفٌ جَفِيفٌ;
 of bodily condition, withered, lean סַעֲרָה Jes 54. 11 هَزِيلٌ نَاحِلٌ;
 fasting; hence generally, austere סַעֲרָה Jes 54. 11 صَارِمٌ; τὸ ξ. aridity
 גוּרָה Lev 16. 22 חֲרִבֵּי Dt 1. 2 Jer 49. 13 חֲרִבָּה Ib 25. 18 Ez 38. 8
 [cf. ἐρείπιον, -ίων]; ἡ ξηρά (sc. γῆ) dry land חֲרִבָּה Gn 7. 22 שָׁרַב
 Jes 35. 7; τὸ ξ. τοῦ ποταμοῦ the part of its bed left dry חֲרִבָּה Ex
 14. 21 Jos 3. 17 Ez 30. 12 חֲרִבֵּי Jer 50. 38
- ξύλον, τό*: wood cut and ready for use עֵץ Gn 6. 14 Ex 31. 5; firewood
 עֵץ Nu 15. 32 IR 17. 10, 12 Jer 7. 18; timber עֵץ Hag 1. 8 ICh 29.
 2; logs עֵץ Lev 1. 7; piece of wood עֵץ Lev 14. 4 Ez 37. 16; log كَتْلَه;
 beam كَتْلَه; post صَارِيَه صَارِي; board (W) צִלַע IR 6. 15; gallows עֵץ
 Esth 5. 14; table שְׁלֹחַן Ex 25. 23; of live wood, tree אֵילָן Dan 4. 8

- אשירה 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 סכל Eccl 2. 19 [cf. *ὄξυλον*; *v. p. 402*]
 ξυρίζω + pp. 249, 636
- ὁδός, ἡ (οὐδός once in Hom., Od. 17. 196): of Place, *way, road* אשור Job 23. 11 הדור Jes 45. 2 חוץ Jer 37. 21 חוצה Jer 11. 13 יד Job 8. 4 [cf. Ps 107. 17] שבול Jer 18. 15 שביל Ps 77. 20 وسيل سبيل *course, channel* of a river יד Dt 2. 37 وادی; the *way* to truth هدى; πρὸ ὁδοῦ *further on the way, forward* קדם Jes 9. 11 قدام; *profitable, useful* בצע Gn 37. 26 Ps 30. 10 Job 22. 3 [cf. *χρημα*]; *foray* גדוד IIS 3. 22 IIR 5. 2 ICh 26. 11 غزو; metaph., *way* or *manner* عادہ أدب; *form* צורה Ez 43. 11 صورة; *method, system* أسلوب (*v. p. 402*)
- ὀδούς, Ion ὀδών, ὄ: *tooth* שן Gn 49. 12 سنه; *anything pointed* or *sharp, tooth, prong* שן IS 2. 13; *ploughshare* את Jes 2. 4; ὄ. πέτρας, *peak, pike* שן הסלע IS 14. 4 [cf. *στόνυξ*; *v. p. 405*]
- οἰκέω + p. 665
- ὅλος, η, ον, Ion οὔλος: *whole, entire, complete in all its parts* כליל Ez 27. 3 שלם IR 8. 61 ICh 8. 16 كامل; *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* بالكلية = *pās, all* כל Ex 1. 22 IIS 2. 9 Jes 22. 3 Jer 15. 10, 20. 7 Ps 116. 11 הכל Ex 29. 24 الكل; *every* אָל Gn 30. 40 כל Ib., Ex 1. 22; as subst., τὸ ὅλον, *the universe* חלד Ps 49. 2 עולם Ps 66. 7 תבל Jes 18. 3; τὰ ὄ. *one's all* חלד Ps 39. 6; Adv. ὅλως *wholly, altogether* כליל Ex 28. 31 Lev 6. 15; freq. with a negative, οὐχ ὄ. or ὄ. 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, חלילה, כל, עולם, כָּל, אולם; كامل, سالم, שלם; سليم, כליל* Moreover, having regard to *כל, כָּל* and *بالكلية*, can it be said that *בְּכָלָל*—which was not borrowed from Arabic—is a post-biblical word?] (*v. p. 405*)
- ὀπη p. 649
- ὀπή p. 314
- ὀπλον 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 כעס IS 1. 6 הכעים Ib 1. 7 גרש Jes 57. 20 Am 8. 8 רגן Prv 16. 28 רגע IR 1. 6 עצב Jes 63. 10 העציב Ps 78. 40 הרגיו IS 28. 15 רגע Job 26. 12 הרגיע Jer 50. 34 הרעים IS 1. 6 أغاظ أغضب أسخط; *grow*

- angry, be wroth* נעצב Gn 45. 5 רגז Gn 45. 24 התרגז IIR 19. 27 רגז
 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 (*v. p.* 406)
- ὄρθος+ p. 634
- ἀπλῶ: *divide, separate from* בּדל Nu 16. 21 הבדיל Gn 1. 6 Ex 26. 33
 Lev 1. 17 Nu 16. 9 נפרד Gn 10. 5 פּרד Esth 3. 8; *delineate* גבל Dt
 19. 14; *bound* גבל Jos 18. 20; *part, divide* הפריס Lev 11. 4 נפרש Ez
 34. 12; *banish one from* נגור ICh 26. 21 נגרו Ps 31. 23 נגרש Jon 2. 5
 גרש Gn 3. 24, 4. 14 Jud 9. 41 גרש Ex 12. 39 הוריש Jud 1. 33; *mark out
 by boundaries, mark out* הגביל Ex 19. 12, 23; *ordain, determine, lay down*
 נגור Esth 2. 1 חרץ IR 20. 40 פרש Nu 15. 34 Neh 8. 8 הרגיע Jes 51. 4
- ὄρος, τό: *mountain, hill* הַר Gn 31. 25 Ex 3. 12 Jes 13. 2, 40. 4 ארר (*)
 IIS 23. 33 הָרַר (*) Jer 17. 3 הָרַר IIS 23. 11 צור עֵלֶם Nu 23. 9
 רמה Jos 18. 25 רָאמַת Dt 4. 43 רָאמוֹת ICh 6. 58 תַּל Jer 30. 18,
 49. 2; *canton, parish* הר Gn 10. 30, 36. 8 הַרְרָם Ib 14. 6; in Egypt,
desert בְּרִיַּה בְּרִיַּה; cf. ὄρος: *pillar* טור IR 7. 2; *bound* טור (*v. p.* 410)
- ὄφεις, ὄ: *serpent* אפעה Jes 30. 6 צפע Ib 14. 29 צפעני Ib 11. 8; τρικάρηνος ὄ. ὄ χάλκεος dedicated at Delphi Nu 21. 4-9 IIR 18. 4. It
 was pronounced (and perh. written) ὄφεις שפיפון Gn 49. 17 [cf. ὄφιδιον; נחשתן]
- Παιάν, ὄ, Ep. Παιήων: *Paean or Paeon, the physician of the gods* בַּיָּה
 Jes 26. 4 Ps 68. 5 יָה Ex 15. 2; title of Apollo (later as epith.);
 also of other gods; of Zeus at Rhodes; *physician, healer* חָבַב Nu 10.
 29 טִיב; *saviour, deliverer* חָבַב Dt 33. 3 [cf. Διός]
- παρά p. 171
- παραμυθέομαι+ p. 347
- πάστας+ p. 309
- πέλτη, ῆ: *small light shield of leather without a rim, originally Thracian*
 שֶׁלֶט IIR 11. 10 (*v. p.* 410)
- περί p. 172
- πήρα, Ion πήρη, ῆ: *leathern pouch, wallet* כְּלִי Dt 23. 25 IS 17. 40 תחרא
 Ex 28. 32 תְּלִי Gn 27. 3
- πιέζω pp. 251, 637
- πίμπλημι+ p. 343
- ποκίζω+ p. 636
- πολεμέω: *to be at war or make war* נַחַרב IIR 3. 23 נלחם Ex 14. 25
 תַּחַרַב; *with one* נלחם ICh 13. 12; *fight, do battle* נלחם IR 22. 31;
 later c. acc. *make war upon* לחם Ps 35. 1

πολεμίζω, also ποτολεμίζω, poet. form of πολεμέω: *wage war, fight*
 נַחֲרַב IIR 3. 23 נלחם Ex 14. 25 נפתל Gn 30. 8; trans., *war or fight*
 with נלחם ICh 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 פלף Neh 3. 9 קיר Jes 16. 7 קריה Ib 1. 26 [cf. πολίδιον]
 קרת Prv 11. 11 שער Gn 22. 17 مدينة قريه بلده بلد π. ἄκρα = ἀκρόπολις
 מלוא ICh 32. 5 סלע IIS 22. 2 שלי Ib 3. 27 مَلَا (بِرَكَّة مَاء) [in
 Jerusalem] قَلَعَهُ one's city, country מדינה Esr 2. 1 بلد; country, as
 dependent on and called after its city מדינה Dan 8. 2; esp. of islands
 peopled by men جَزِيرَه; community or body of citizens مِلَّة; state ولاية;
 assembly of citizens שער Prv 31. 23 (secondary to ἀγορά); πόλιν παίζεῖν
 a game resembling backgammon طاوُلَه (v. p. 411)

πολίτης, πολύς, πόσις p. 310

πρό p. 172

πρός pp. 172-3

πτηνός, ἡ, όν, Dor πτανός: *flying, winged*; π. όφίς פתן Dt 32. 33 תנין Ib.
 תנים 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 Ἄϊδαο the *gates of the nether-world*,
 periphr. for *hell* שערי שאל Jes 38. 10; *entrance into a country through*
mountains, pass; these passes were sometimes really barred by gates
 שער Nah 3. 13; πύλαι Γαδειριδες the *Straits of Gibraltar* (Cadiz)
 שער Ib 2. 7 [cf. שער/πόλις]

ράγας + p. 647

ραχίζω, ρακκίζω, ρακχίζω: *cut through the spine*, esp. in sacrifices ערף
 Ex 13. 13

ρέω, Ep. ρείω: *flow, run, stream, gush* זוב Ps 78. 20 נגל Am 5. 24 נגר
 Thr 3. 49 נהר Jes 2. 2 נול Jer 18. 14 רור Lev 15. 3 زرب رعب جرى
 Sal; metaph. of things, *rain* נול Jes 45. 8; esp. of a *flow* of words
 נול Dt 32. 2 ערף Ib.; *to be in a tumble-down condition, collapse* נול Jud
 5. 5; leak [خر] رشح [شر] سال دلف رشح; very rarely trans., *let flow, pour*
 גרע Job 36. 27 נגר IIS 14. 14 זרם Ps 90. 5 נול Job 36. 28 ערף Dt
 33. 28 רעף Job 36. 28; land *runs* milk and honey זוב 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
 IR 15. 13 קרע IS 15. 28 IR 11. 31 רגם Lev 20. 2 רעע Ps 2. 9 רצץ
 Jes 42. 3; later, esp. *rend* garments, in sign of grief קרע Gn 37. 29,

- 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 פּרַץ IIS 5. 20
 רַעַץ Ex 15. 6; *break through* פּרַץ Ps 80. 13 קרע לו Jer 22. 14;
 Pass., *break, break asunder* חרוץ Lev 22. 22 פּרוץ ICh 32. 5 נקרע
 IR 13. 5; of a stone scored with lettering, i.e. inscribed חקק Jes
 22. 16, 30. 8 Ez 4. 1, 23. 14 [spurious; cf. χαράσσω]; intr., like
 Pass., *break or burst forth* פּרַץ Gn 38. 29
- ρίζα, Aeol βρίζα, poet. ρίζις, ῥ: root גוע Job 14. 8 ראש Ex 30. 23 שרש
 Mal 3. 19 عرق شرس جذر; mostly in pl., roots קציר Ps 80. 12 ראש
 Cant 4. 14 שרש Jer 17. 8; *the roots or foundations* of the earth קרקע
 Am 9. 3 שרש Job 36. 30; *that from which anything springs as from a*
 root גוע Jes 40. 24 שרש Prv 12. 12 Job 19. 28; *foundation* ראש Ps
 118. 22 ראשה Zach 4. 7 שרש Job 13. 27, 28. 9; *root or stock* from
 which a family springs שרש Jud 5. 14 Jes 14. 29-30; *race, family* גוע
 Jes 11. 1 שרש Ib 14. 29 Hos 9. 16; *base, foundation* קרקע IR 6.
 15; *base* of a vertical pillar ירף Ex 25. 31 (v. p. 414)
- Σάτυρος, ὁ, Dor Τίτυρος: Satyr שער Lev 17. 7 שער Zach 13. 4 שער
 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 צבא Nu 4. 3, 8. 24; c. gen. objecti, Διὸς σέβας,
reverence for him צבאות 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 צבי 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 impf., *worship, honour*, mostly
 of the gods צבא Nu 4. 23; of suppliants צבא Ex 38. 8 IS 2. 22;
 σέβομαι as Pass., *to be revered* נצב Ps 82. 1, 119. 89
- σημα, σᾶμα: sign, mark, token סימא סימא; sign from heaven,
 omen, portent²; constellation, mostly in pl. heavenly bodies צבא
 Gn 2. 1 Dt 4. 19 Zeph 1. 5 צבאות Jer 2. 19, 10. 16 Hos 12. 6
 Am 3. 13, 5. 16 שמים Gn 1. 1, 2. 1 سموات
- σημαίνω: *give the signal* of attack, etc. צבא Nu 31. 7; cf. στρατεύω
 σκυτάλη, ῥ: staff, cudgel, club שבט Jes 14. 29, 28. 27 [cf. σκήπτρον];
 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 *σκυτάλη* 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 שטט [שטטם] Jos 23. 13; *scourge, whip* חטר Prv 14. 3 שבט Jes 11. 4 שוט Nah 3. 2 Prv 26. 3 سوط; *sucker from a stem* חטר Jes 11. 1
- σπάραγμα, τό: *piece torn off, shred, fragment* גור Gn 15. 17 شقه شرم خرقة גור Gn 15. 17 טרף Gn 49. 9 טרפה Ib 31. 39 פגר Nah 3. 3 פק Ib 3. 1; collect. in sg. = *λατύπη* (the chips of stone in hewing) = *σκῦρος* (chippings of stone, used as road-metal) גורה Ez 41. 12–15
- σπαράσσω, Att -ττω: *tear, rend* גור Ps 136. 13 פרם Lev 10. 6, 21. 10 פרק Gn 27. 40 شق شرم; esp. of dogs, carnivorous animals, and the like גור Hab 3. 17 טרף Dt 33. 20 פרק Ps 7. 3; *rend asunder* גור IR 3. 25 IIR 6. 4 Ps 136. 13 פרק Thr 5. 8 فرق (v. p. 417)
- σπάω + p. 351
- στείνος, τό: *a narrow, close or confined space* צר Ps 4. 2 צרה Ib 25. 17; generally, *stress, distress* צר Job 15. 24 צרה Gn 42. 21; *suffering* ציר Jes 21. 3
- στέλλω + p. 338
- στόνυξ, ό: *sharp point*, as of a rock שן IS 14. 4 Job 39. 28; of the boar's tusk שן IR 10. 18; *prongs* שן IS 2. 13
- συγκλίνω: *lie together* שגל Dt 28. 30; Pass., *נשגל* Jes 13. 16 שגל Jer 3. 2; *inflect similarly* שכל Gn 48. 14; *lie with* ساکن (v. p. 418)
- σύν p. 173
- σχίζω: *split, cleave, sever* (W) נטש Jes 33. 23 נתק Ib 33. 20 נתק Jer 2. 20 שסע Lev 11. 7 שסע Ib 1. 17 שסף IS 15. 33; *divide into* חצה Jud 7. 16; *shatter* נתץ IIR 25. 10 נתץ Nah 1. 6 נתץ Dt 12. 3 נתץ Jud 6. 28 נתץ Lev 11. 35 נתש Jer 1. 10 Ps 9. 7 נתש Jer 31. 40 (39); *cut out* נתק Jer 22. 24 נתק Ez 23. 34 נתש Jer 24. 6 התש Ez 19. 12; generally, *part, separate, divide* חצה Job 40. 30 נחצה IIR 2. 8 Ez 37. 22 Dan 11. 4 נתק Jud 20. 32 נתק Jos 8. 16 Jer 6. 29 התיק Jos 8. 6 Jer 12. 3 נתק Jud 20. 31 נתש IR 14. 15 נתש Dan 11. 4 שסע IS 24. 8; Pass., of feet divided into toes שסוע Dt 14. 7 (v. pp. 254, 421)
- σχαλή, ή: *leisure, rest, ease, quiet* שלוה Ez 16. 49 Prv 17. 1 سهوله; *idleness* עצלה Prv 19. 15 עצלות Ib 31. 27 שלוה Ib 1. 32 عطله; *that in which leisure is employed; talk* סכלות Eccl 10. 1; esp. *learned discussion, disputation, lecture* (pl.) סכלות Eccl 2. 3 שכל Prv 23. 9 שלוה Jer 22. 21 (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 תמם 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 שית Gn 41. 33, 46. 4 Ps 8. 7, 84. 4, 140. 6 Job 30. 1 תקע Ex 10. 19 Prv 6. 1, 17. 18, 22. 26 Job 17. 3 תתן IR 6. 19 وضع حط; *put in, put into* טמן Gn 35. 4 Prv 19. 24 נטמן 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 התשם Esr 5. 8 שית 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 שייב Jes 44. 19 שית 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 שייב Jes 44. 19 שית Ex 7. 23 IS 4. 20 Prv 24. 32, 27. 23; *deposit* נשה Jer 15. 10; *ὁ θεὸς the mortgagor* נשה Ex 22. 24 Jes 24. 2 נשה Dt 24. 11; *ὁ θέμενος the mortgagee* נשה Ex 22. 24 הנשה IIR 4. 1 Jes 24. 2; *pay down, pay* נתן Gn 23. 13; *put down in writing* נתן Lev 19. 28; *bear arms* נשא Jes 22. 6; *fight* שית Ps 3. 7; *lay in grave, bury*, frequently with words added, *ἐν τάφοισι, ἐς ταφάς* נתן Ez 31. 14 הושם Gn 50. 26 טמן Ex 2. 12 طمر دفن; *lay before people as common property* נתן Dt 1. 21, 2. 36; *assign, award* שית 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 הנתן Ib 3. 14 צוה Dt 33. 4 שום Gn 47. 26 Ex 15. 25 Esr 4. 21 התשם Ib.; *agree upon* שית 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* נטה ICh 21. 10 נטל IIS 24. 12 Thr 3. 28 נתן IIR 18. 14 צוה Gn 50. 2 IS 13. 14 שום Gn 47. 26 Ex 8. 8 וסי; *put in a certain state or condition*, followed by an attributive Substantive, *make one something, with the predicate in apposition*; *appoint (W)* נטל 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 הַתְּשֵׁם Dan 2. 5 שִׁית Jer 22. 6 Hos 2. 5 Ps 83. 12, 14, 88. 9; *make somebody one's wife* נָשָׂא Ruth 1. 4; *hold, reckon or regard as* צוּה 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* שׁוּם 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* תְּרִבּוּת Nu 32. 14; *nurture, rearing*, freq. in pl. טְפוּחִים 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

τρύφος, 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* פָּחַד Job 22. 10; *fear, terror* פָּחַד Ex 15. 16; *awe, reverence* סָחַד 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. בעֹר Nu 22. 5 בעַר Ib 24. 3; an old epithet of Apollo, Φ. Ἀπόλλων, rarely inverted Ἀ. Φ. בעל פֵּעֹר Ib 25. 3; פָּחַד Gn 31. 42, 53 פֵּעֹר Nu 23. 28

φοιτάζω + p. 318

φώς p. 290

χαράσσω, Att -ττω: *furnish with notches, or teeth, like a saw; Pass., serrated, jagged, rugged* חָרוץ Jes 41. 15 مشر شر; *cut into furrows* חָרַשׁ Ps 129. 3 شقّ خطّ; *scratch* התגרד Job 2. 8 رצע Ex 21. 6 هرش حكّ; *whet, stimulate* حرّك; *Pass., wounded* חָרוץ Lev 22. 22; *smite* ضرب; *stamp, seal* חָתַם Jer 32. 44 ختم; *engrave, carve* חָקַק Ez 4. 1 نقش; *inscribe* نقش أدراج; *write* خطّ; *sketch, draw* خطّ; *Pass., of lines drawn with antimony* חָקַק Ib 23. 14 קרע Jer 4. 30; *of letters engraved* חָרוּשׁ Ib 17. 1 חרות Ex 32. 16. (Perhaps a Semitic loan-word, cf. Hebr. ḥāraš 'engrave'; or cog. with Lith. žėřti 'rake, scrape')

χήλινος = ἄγγος (*vessel to hold liquids, e.g. wine* כַּלִּי Lev 11. 34 [cf. ὄπλον]); *bucket, pail* דְּלִי Jes 40. 15) (v. p. 426)

χηλός, ἡ: *large chest, coffer* כַּלִּי Jon 1. 5 (v. p. 426)

- χοιράς, áδος, ἦ: *rock* סֵלַע 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 צָרְתָן IR 7. 46; sow חִייר Lev 11. 7 Jes 66. 17 Ps 80. 14 خنزير [cf. κάπρος, τανύθριξ δς]
- 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 דרש IIR 1. 2; *borrow* שאל Ex 3. 22; = χρήζω (*v. p.* 426)
- χρήζω: *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 χρήζει if one will, if one chooses* חרץ IR 20. 40 [cf. δρίζω] Dan 11. 36
- χρήμα, τό: (χράσμαι) *need* מחסור Jud 18. 10 ضرورة; hence in pl., *goods, property, treasure* בצע Mich 4. 13 בצר Job 22. 24 הרים Ps 95. 4 ראם Nu 23. 22; *money* בצע IS 8. 3 مصارى; *price* מהר Gn 34. 12 Ex 22. 16 מחיר Prv 17. 16 מכר Nu 20. 19 سعر; *merchandise* מכר Neh 13. 16 بضاعة; *property, substance* سلعه; τι χρήμα; *what?* מה Gn 15. 2; *why?* למה Job 7. 19 למה Gn 12. 18 מה-בצע Gn 37. 26 למה; used in periphrases to express something strange or extraordinary of its kind מקרה IS 6. 9 [cf. κύρμα]; *a deal, a heap* ערמה Ruth 3. 7; also of persons, χ. θηλειών *womankind* حريم; (χράω (B) A) *oracle* מקסם 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* נהלאה Mich 4. 7
- ψυχή, ἦ: *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 שכל Ib 25. 3 (cf. σοφία); *butterfly, moth* סס Jes 51. 8 עש Ib 50. 9 עטת סוסה (cf. σής, 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, הֵלֵל and הֵלֵל, צִלְמֵנָה and צִלְמֵנָה, הֵלֵל and הֵלֵל, גִּלְגַּל and גִּלְגַּל, גִּלְגַּל and גִּלְגַּל—bear a close resemblance one to the other, but not זָרַח and חָלִי, צִלְמָא and חָלִי, or גִּלְגַּל and מִהֵלֵל. 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.

הֵלֵל 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 הַלּוּלִים, 'pleasing gifts' to God. Similarly, הֵלֵל and מִהֵלֵלִים 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 הַלּוּלִים, *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 מַהֲלֵל, *gift or offering*, he makes (cf. Gn 4. 3-5 Lev 5. 7, 12. 8).

Here are four relevant entries in the *Lexicon*:

['הַלּוּלִים] n. [m.] . . . only pl. הַלּוּלִים rejoicing, praise: 1. וַיִּעֲשׂוּ הַלּוּלִים Ju 9. 27 i.e. a vintage-rejoicing, merry-making, connected with thanksgiving . . . 2. of praise to 'ה', קָדַשׁ 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 . . .'

['מִהֵלֵלִים] n. [m.] praise;—only in מִהֵלֵלִים לְפִי מִהֵלֵלִים 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* . . .).'

'מְהַלְלָאֵל 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—ח, ע, צ, respectively exchange with γ in סְחָרָה, עֶסֶר, עֶצְרַת, עֶצְרָה, שְׁעָרִים, שָׁעַר, עָרִים, עֲרָבִים, יְעָרִים—according to established rules of homology. So do ח, ס, ע, צ, ש, ז, respectively exchange with the spiritus lenis in עֶצְרַת, עֶצְרָה, עֶפְרָה, עֲנָלִים, עֲנָל, סְחָרָה, חֲפָרִים, חֲפָר, עֶפְרָה, פֶּ, ד. עֶסֶר, זָחָאֵר, שָׁעַר, צָעַר, צוּעַר, צָהָרִים, חֲפָרִים, חֲפָר, אֲדוּרִים in dialectally with γ

In the course of my repeated attempts to find the correct homologue for עֲנָלִים, μόσχος (B), I naturally came across the phrase עֲנָלִים עֲמִים which added to my difficulty. Not so עֲנָלִים, 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. עֲנָל: ' . . . עֲנָלִים עֲמִים ψ 68. 31 *calves of peoples*, i.e. peoples like calves, so most; perh. rd. 'בְּעָלִי עַמ־'

S.v. צָעַר: '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 . . . שֵׁ הַדְּגָנִים Zeph 1. 10 . . . שֵׁ 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: ' . . . וּבְשָׁעָרִים ICh 4. 31 Σεωρεμ, the LXX of Lucian Σααρμ; = שְׁרוּחָן (q.v.) Jos 19. 6, and perhaps שְׁלַחִים . . . 15. 32 . . .'

S.v. שְׁרוּחָן: ' . . . Jos 19. 6 (the LXX οἱ ἀγοῖ ἀνθρώπων, ?rdg. שְׁרִיחָן) . . . v. שְׁעָרִים.'

No attempt is made to explain the alternative name to צַעַר (בלע Gn 14. 2) or to שַׁעֲרִים (שְׂרוּחַן) or those to קְרִית יַעֲרִים (קְרִית בַּעַל Jos 15. 60 and בְּעֵלָה Ib 15. 9 or קְרִית עַרִים Esr 2. 25), especially as there is some phonetic similarity between בַּלַּע on one side, and בַּעַל and בַּעֲלָה on the other; and a vast semantic difference between יַעֲרִים and עַרִים. At the same time, it is difficult to understand what could be meant by בַּעֲלֵי עַמִּים, an entirely novel expression suggested by the *Lexicon*. Nor is there much to choose between the rendering of עֲדַת אֲבִירִים בַּעֲלֵי עַמִּים 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*, עֲדַת אֲבִירִים (s.v. I. עֲדָה) means a 'pack of *animals* (fig. of nobles)'.¹

I rejected these elaborate inanities, and put aside the suggestion that the name צַעַר was related to מִצְעָר (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, עֲדִיתִים (Jos 15. 36)—עֲדִית being a variant of עֲדָה (ἔθνος, *company, body of men*) which is the synonym of סוּד (σύνοδος) in Ps 111. 1, and of קָהָל (φυλή) in Prv 5. 14. I already knew that יַעַר meant ἄγριος (*wild, savage*) in the phrase יַעַר בְּמֹת יַעַר Jer 26. 18, 'wild animals'; and, by analogy, concluded that יַעַר homologized with ἀγορά, and that עַרִים was short for יַעֲרִים. Then, in a flash, I solved the puzzle which had seemed insoluble: בַּלַּע, בַּעַל, and בַּעֲלָה were homologues of βουλή; עֲדַת אֲבִירִים בַּעֲלֵי עַמִּים means 'a group of leaders in peoples' assemblies'; עַהֲרִים is related to צַעַר and not to צַהַר (θυρίς); and עַרְבִים is, like שְׂרוּחַן and צַהֲרִים, the direct homologue of ἀγοραῖν—a far cry from עֲרַב, the homologue of ἔσπερος: *evening* Gn 1. 5, *darkness* Prv 7. 9, *the west* غرب. Owing to the conjunction of עֵין גְּדִי, however, I readily conceded the possibility that עֵין עֲנָלִים 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: בְּלָהָה 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 שְׂרוּחַן 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 עֵדַת אֲבִירִים בְּעִגְלֵי עַמִּים 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 בְּעֵלִים/πολιται were betrayed to and annihilated by Abimelekh.

αἶμα—The ד in דָּם exchanges with the spiritus asper, as in ἄβος/דַּבְשָׁת, and as it does with the spiritus lenis in ἔπος/דָּבַר (Gn 37. 14, 44. 18 Dt 4. 12), דְּבָרָה (Ps 110. 4 Eccl 8. 2), דְּבַר Jer 5. 13; so does ט in ὄμφαλος/טַבּוּר (Jud 9. 37). As to the ה in הַמֶּץ, 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 שָׂדֶה—the subject of the next verb in the verse—and רֶמֶס, the subject of the next verb but one, are indefinite: אֶפֶס הַמֶּץ, כֹּלֵה שָׂדֶה, תָּמוּ רֶמֶס.

הַמָּס, הַמָּטָה and הַמָּטָה homologize with αἵματος—the genitive of αἶμα—as do כְּבֹד (Ex 29. 13), כָּבֹד (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 חֲמוּץ (Jes 63. 1), the homologue of αἱματόεις, *bloodstained*.

That הַמָּס is actually a synonym of דְּמִים derives support from the fact that, whereas one version of the Bible has חֲמוּץ in

Ez 9. 9, another has דמים. That it is also synonymous with המץ—in fact, a variant of it—finds support in the fact that חמס, too, is coupled with שד; 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 מצץ—the word stripped of the initial ה, of course—derives from מצץ and means ‘squeezer, i.e. extortioner, oppressor’. But, to harmonize with this personal-agent noun, the *Lexicon* refers to an authority who opines that שד ought to read שדד. The N.E.B., on the other hand, translates המץ by ‘extortion’, in harmony with the abstract noun שד (ἀρπαγή). However, both are in error.

ἄκουρος: Homologies like ἄκουρος/عاقِر/عَاقِر, ἐξορύσσω/עַקֵר/عَقَر, and ἐπιγυνίς/פְּחַד/فَحْد—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 עקר from the radical ע ק ר, of ‘doubtful meaning’; and states that עֲקֵרָה (Ps 113. 9) is the construct of עקרה; but I think that עֲקֵרָה is the homologue of οἰκουρὸς (*mistress of the house, housekeeper*; used in praise of a good wife).

Moreover, according to the *Lexicon*, עֲרִירִי means ‘stripped, specif. childless’, and derives from עָרַר, a verb which means ‘strip oneself’. Hence,

‘Qal imperative עֲרֵה Is 32. 11 . . . Poal Perfect 3 pl. אֲרַמְנוּתֶיהָ Je 51. 58 *be laid utterly bare*, cf. ערה Piel 1.’

In fact, the second ע in ערער and תתערער stands for the ε in their homologue καθαίρω, whereas עורר homologizes with καθαίρω as if it were spelt καθαίρω. The homologue of עֲרֵה is ἐρημόω, a cognate of עָרַם/ἔρημος.

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 מְרִדוֹת to מְרָד, and the further shortening to מְרִי and אִמַר, while the spiritus asper changes to lenis in אִמַר—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 עֲמַל.

הַעֲבָרָה/ἀμαρτία is similar to בֵּית/μετά (in the midst of, among, between Prv 8. 2), and Μαγνητῆς λίθος/בְּהֶן אֶבֶן (the magnet Jos 15. 6)—μ dialectally turning into ב, and γ into ה, as in ἀγαπάω/אהב. Relevant examples are: βασανισμός, ó, torture מִשָּׁה Job 9. 23 בְּחֶן Ez 21. 18. Also βάσανος, ἦ, generally, test, trial of genuineness מִסָּה Dt 4. 34; inquiry by torture מִסָּה Job 9. 23 (cf. Ez 21. 18); touchstone, on which pure gold leaves a yellow streak אֶבֶן בְּחֶן 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 marmor and English marble.

According to the *Lexicon*, מַעַל is akin to 'Ar. مَغَلٌ whisper, backbite, مَغَالَةٌ perfidy, fraud'; whereas עֲמַל is akin to 'Ar. عَمَلٌ labour, make'. It states that מַעַל in Lev 5. 15 means 'unfaithful, treacherous act'; and that עֲמַל 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 עֲמַל is rendered by 'mischief' in Nu 23. 21 and by 'trouble' in Ps 7. 17 (cf. ἄμιλλας).

Again, the *Lexicon* states that מִסָּה in Job 9. 23 derives from מַסַּס and means 'despair (lit. melting, failure);—only in לְמַסַּת Job 9. 23'. Yet this exclusive meaning seems to have been forgotten by the learned editors when dealing with מִסָּה in Dt 4. 34, where it is said to derive from נִסָּה and means: 'test, trial, proving; construct מַסַּת Job 9. 23'. As to בְּחֶן, it means 'trial' in Ez 21. 18, while אֶבֶן בְּחֶן 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 **בחן** 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.

ἀπομύεω—**חדדה**, **חצה**, and **عَدَّ** corroborate each other; so do **חרף** and **ערף**, **θ** and **χ** interchanging dialectally. The *Lexicon* has:

s.v. II. **חדדה**: 'rejoice . . . jussive **אַל-יִחַדְךָ** Jb 3. 6 *let it not rejoice among (ךָ) 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 **חָצַץ**) **ψ** 55. 24 **לֹא יִחַ' יְמֵיהֶם** *shall not halve their days, i.e. enjoy even half of the normal number*'; s.v. **חרף**: 'vb. set in motion, start . . . only Qal Imperfect 3 m. s. **לֹא יַחְרֹף רַמְיָה צִידוֹ** Prv 12. 27 *slackness (i.e. a slack or slothful man) doth not start its game*'; under **חרץ**: 'vb. cut, sharpen, decide . . . 3. *decide . . . participle passive חרוצים ימיו* Jb 14. 5 *his days are determined, fixed*'; under **ערף**: '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'.

ἀπαύζω—According to the *Lexicon*, **חרף** 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 *אָפָה/חָרַף*, and means 'chosen'.) **ערף** means 'break the neck of an animal . . . *Impf.* 3 m. **יַעֲרֹף** 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) **לְרַבְעָה אִתָּהּ** Lev 20. 16, but read **אִתָּהּ** (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.

חַרַף, עָרַף, and عَرَف corroborate each other. Strangely enough, עָרַף 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 כָּלֵב twice, without explaining the expression: once, s.v. כָּלֵב: ‘כָּלֵב . . . 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 כָּלֵב by ‘baboon’.

The *Lexicon* states: ‘בְּרֵאשׁוֹ 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, בְּרֵאשׁוֹ in Lev 5. 24 is not the same as בְּרֵאשׁוֹ 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 ב, 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: מְנַעֲרַת instead of בְּנַעֲרַת; and both are correct; in one the π changes into ב, in the other into ב.

It is the LXX which translates רֵאשִׁים in Gn 2. 10 and IS 11. 11 by ἀρχάς; but the true homologue of ראשׁ in both verses is κέρας.

The homology אֲרָחָה/ἀρχή 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 אֲרָחָה in Gn 37. 25 most probably means 'caravan' and is the likely homologue of ἀρχάδην (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 قافلة, the homologue of κεφαλή (*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 אֲרָחָה in this meaning is also the homologue of ἀρχή. The *Lexicon*, however, derives אֲרָחָה from אֲרָח (Job 34. 8), the homologue of ἔρχομαι (*walk*). In fact, κέλευθος—which, I submit, is kindred to ἔρχομαι and ἐλθεῖν (κ exchanging with the spiritus lenis according to rule, while λ and θ dialectally exchange with ρ and χ respectively)—means 'road, path' (אֲרָח Jud 5. 6 Jes 30. 11); and κελυθειόντες is explained as meaning ὁδεύοντες (*travellers*). Yet there is no noun derived from ἔρχομαι, or from a collateral, to homologize with אֲרָחָה. On the whole, therefore, I do not feel enthusiastic over the relationship אֲרָחָה/κελυθειόντες, any more than over אֲרָחָה (caravan) being the homologue of ἀρχή. In such circumstances it is advisable to keep an open mind, pending further inquiries. (*Vide κελυθειότης: wayfarer.*)

ἀρχός—Strangely enough, the *Lexicon* does not refer to ראשונים 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 כל-אחיו הראשונים, and the scribe had omitted אחיו, I would have concluded that ראשונים was homologous with ἀρχαῖος (*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 Jehu'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/רדה, although phonetically passable and semantically plausible, is actually a spurious homology.

βῆμα—I think this word was borrowed from בהמה, pronounced twice במה. The genuine homologue of בהמה is βόσκημα, while the homonym of במה (IR 3. 4, 11. 7) has for homologues the truly Greek words, βῆμα, βᾶμα and βωμός which derive from βαίνω. The phrase במות יער (Jer 26. 18) means 'wild animals'. Another homologue of βῆμα (βαίνω) is בג (Ez 16. 31, 39).

γεμίζω—Strong corroboration is to be found in the following homologies: מַעֲמִיסָה/γέμισμα (load Zach 12. 3), צַמוּס/γεμιστός (laden Jes 46. 1).

As usual, the *Lexicon* finds fault with the scribes, suggesting that עֲמָשִׁים (Neh 4. 11) should probably read עֲמָשִׁים, 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: עַמָּס, עַמָּר, הַעַמָּס. However, the context of הַעַמָּס seems to favour the compound καταγεμίζω as its homologue, for it means 'load heavily'. Mark also that μ interchanges with ب in صبر (v. p. 243).

The following analysis illustrates a frequent phenomenon in Graeco-Hebraic-Arabic homology.

הפעיל and העמיס belong to different scales (פעל and עמ) and have different final letters. حمل and عمر belong to the same scale and have one common consonant, but they begin with different gutturals and terminate with different linguals. حشا and صبر belong to different scales and differ in all their letters. Each one of these six verbs differs appreciably from شجن. 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 ע in עצם is prosthetic, and the צ stands for δ, as in δειρή, ἦ: neck צואר Jer 28. 10; throat צואר Ps 75. 6; collar צנרון Cant 4. 9. The ל in דמן, as in צורון, is terminal. ל in לחם interchanges dialectally with δ.

דומה may well be the homologue of δόμος or δῶμα (דומה Ps 115. 17), *the nether world*. עצם, 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 דמן 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. דם reads: 'בְּדָמָה Ez 19. 10 prob. text. error cf. Variorum Bible; A. B. Davidson prop. בְּרֹמָה *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).

נתן is a homologue of both δίδωμι and τίθημι. The initial נ is the MV נ. It drops regularly from the imperative because it is not an integral letter of the radical, and is also omitted from the infinitive נתת (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 δ s 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 ך as it does in אבדה (Prv 27. 20), the variant of אבדן (Ib 15. 11).

The scholars are uncertain about the derivation of *ἔδνον* (*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 ἄτην (with prosthetic א, like its fellow-homologue, أدنى), at others נתן—as יצב and נצב are the twin homologues of ἵστημι—which would explain why the Septuagint give *Ἀθινεῖμι* (Esr 8. 17) and *Ναθινίμι* (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. *ἑταῖρος*/חבר (Cant 1. 7) and *ἑταῖρα*/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 מן. However, מנה has another homologue, *εἰμαρμένη* (*μείρομαι* (A))—*ἡ εἰμαρμένη* (sc. *μοῖρα*) *destiny*.

High up among the intriguing texts stands out the first half of the verse Ez 26. 9: ומחי קבלו יתן בחמותיך. 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. מחה (*strike*), a weakened variant of מחץ 'smite through, wound severely, shatter'—and קבל 'something in front, spec. an attacking-engine . . . Ez 26. 9 מְחִי קִבְּלוּ the stroke of his

attacking-engine . . . 2. construct קָבַל-עָץ (*kobol*) 2 K 15. 10, explained formerly as *before* the people, i.e. publicly (cf. Biblical Aramaic קָבַל *before*); but the Aram. is surprising, and עָץ needed: rd. עֵץ בְּיַבְלָעַם 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.

מַחֵ is a variant of מַח (Job 21. 24) or its construct, and its homologue is μυελός (*marrow, brain*); קָבַל 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 קָבַל or קַבְלָה (from κεφαλή); but the sailors probably pronounced the ק like א, as it is done to this day on the south-eastern shores of the Mediterranean; so that these two words were pronounced אַבַל or אַבְלָה and אַבְלָה or אַבְלָה. 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 **شَبْر** and **شِبْر**—the internal *ω* changing into **ב**, as it does into **ב** in **גדבה**, on account of the *ω* in *δίδωμι*. What better proof that these two Arabic words are perfect homologues of *δῶρον*?

εἷς—**אח** homologizes with *έν*, **אחד** and **אחר** with *εἷς*, **חד** 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 *مِئَة*.

עשתי is not a simple word: it is composed of *εἷς* and *τε* (*and*); so that **עשתי-עשרה** (Ex 26. 7) or **עשתי-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 *ένδεκα*. Accordingly, **אחת עשרה** (Ez 30. 20) is, but **עשתי-עשר** (Dt 1. 3) is not, a homologue of *ένδέκατος* (*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 **תִּישׁ, תִּלְתֵּל, תִּלְעַת**—and **תִּשְׁעָה**.

The initial letter in **באחת** stands for *ἀπό*—as in **בגערות** (IIS 22. 16), **בעניו** (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.

ένδικος—Note that Arabic has preserved the Arcadian pronunciation in **صَدِيق** and **صَدَق**.

The *Lexicon* states that **צדיק** means 'just, righteous', and **צדק** 'rightness, righteousness'; then these meanings are varied, supposedly to suit the context. Thus, **צדיק** in Jes 41. 26 means 'right, correct'; while **צדק** in Ps 52. 5 and Prv 16. 13 means 'rightness in speech', in Lev 19. 15 and Dt 1. 16 it conveys 'rightness, in government'.

The entry s.v. **צֶדֶק** ends as follows:

‘... 6. *righteousness* as vindicated, *justification* in controversy with enemies and troubles, *deliverance, victory, prosperity*: a... d. of Cyrus, **יְקָרְאֵהוּ לְרִגְלוֹ** יְקָרְאֵהוּ **צִ** Is 41. 2 (who) *in victory calleth him at every step* (T. K. Cheyne, Isaiah, Paul Haupt’s Sacred Books of the O.T. *on whose steps attends victory*, so A. Dillmann, B. Duhm).’ As to **צדא**, the comment is characteristic: ‘usu. (malicious) purpose’, being akin to **צִדְיָהּ**; ‘preferably, it should read **אֲוֹדָא**.’

θεός—**θ** interchanges dialectally with **כ** in **כל** (**פּי**), and is dropped in **אול**, **איל**, and **אל**, where the **ל** is terminal—as it is in **כל** (**פּי**). **θ** changes into **צ** and **ש**, e.g. **θέναρ**/**שעל**, **θεμίζω**/**שפט**, **θήγγω**/**שנן**, **Θεράπνη**/**צרפת**, **θίς**/**ציה**, **θυρίς**/**צהה**. **ι** (in **θιός** and **σιός**) exchanges with **ב** and **ו**, e.g. **μύρισι**/**מרבבה**, **ῥίς**/**אול**; **σ** changes dialectally to **ד**.

The homologue of **פּיכל** is **Ἀμφίθεος**, a compound resembling **פּילגש**, **פּיפיות**, **פּיפישת**, **מפּיבש**.

According to the *Lexicon*, **צור** means ‘rock, cliff’; it derives from Aramaic **טורא** (*hill*), and has no homonyms. But it should read **צוף** in Ps 81. 17; while it indicates a ‘look-out’ in Nu 23. 9, and a ‘home of goats’ in IS 24. 3. **צור** is fig. of God as support and defence of his people; yet the erudite editors do not seem to find it incongruous that heathen gods should also be referred to as *rock* in Dt 32. 31, 37. **כּי ביה יהוה צור עולמים** (Jes 26. 4) is rendered by ‘for in Yah there is a rock of ages’—instead of ‘healer Zeus is the everlasting God’—but no explanation is vouchsafed for plain **כּיה שמו** (Ps 68. 5), except that it is suggested that **יהוה** in Jes 26. 4 ‘may be a mistake for **שמו**, cf. Ps 68. 5’. It is therefore not surprising that **צוריאל** (Nu 3. 35) is translated ‘*my rock is El*’—instead of ‘my God is *Ἥλιος*’ or ‘God’s gift’—and **צורישדי** (Ib 1. 6) ‘*my rock is Shadday*’, instead of ‘my God or creator is Zeus’. Lastly, **צירים** in Jes 45. 16 are ‘idols’. In the N.E.B., however, **צור** is rendered by ‘rock’ throughout and **כּיה שמו** is translated in a footnote: ‘In the LORD is his name’—instead of ‘*Παίδν* is his name’. *Paeon* or *Paeon*, the physician of the gods, title of Apollo, Zeus and other gods. Obviously, **ν** and **ה** interchange, since **ה** is a guttural; and the first syllable is dropped in **יה** (Ex 15. 2) because it includes **π**.

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 Jes 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, ICh 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 צוֹן: 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 צוֹן (ὄπος) by the *Lexicon*; while צוֹן in its turn is wrongly rendered in the LXX by κηρίον! (*V.* p. 363.)

θεραπεύω—I have included רפא (IR 18. 30) although it is in the פּעל, because the compound ἐκθεραπεύω, which homologizes with it, is a strengthened form of θεραπεύω.

ט, 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 רפא, 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. [שׁוּר] vb. perh. travel, journey . . . לְמַלְךְ בְּשָׁמֶן 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 וַתָּסֵבֵי). . . .’

‘תְּשִׁירָה 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. יְשׁוּר Je 5. 26 . . . 3. *watch stealthily, lie in wait, אֲשׁוּר על־דַּרְךְ אֲשׁוּר* Ho 13. 7 (subj. ״; 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 יְשׁוּר in Jer 5. 26 is also a noun and a variant of אֲשׁוּר. On the other hand, תְּשׁוּרָה 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 ד and ת, and ג. It also exchanges with ש, e.g. *θεράπτω/שפחה*, *θραύω/שבר*, *θεόμοι/שעה*.

Only by reference to Greek can קלע be justified as a variant of צלע, for *θ* exchanges with both צ and ק, e.g. *θησαυρίζω/אצל/אצל/צרר/אצר*, *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. [קלע] n.[m.] curtain, hanging . . . IK 6. 34b read צלעים.’ Furthermore, the *Lexicon* has:

‘דלת n.f. . . . door (. . . Assyrian *daltu(m)*) . . . from root ידל, As. *edilu, to bolt, bar*) . . . partic. *doors of house of ״* . . . 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. دَبَّرٌ *back*, دَبَّرٌ *part behind*) *hindmost chamber, innermost room of the temple of Solomon* = קֹדֶשׁ הַקְּדוּשִׁים *holy of holies, most holy place*, the place of the ark and the cherubic images, the throne-room of Yahweh 1K 6. 5 . . . Prob. rd. דְּבִיר 2 K 10. 25 also, for Massoretic Text פֶּר; 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 דִּבֵּר *speak*.)’

‘[טִירָה] n.f. encampment, battlement (fr. idea of *surrounding*, enclosure; Syr. . . . *sheepfold*, *ἔπαυλις*). . . . 1. *encampment*, esp. of circular encampment of nomad tribes, mentioned with חָצַר Gn 25. 16; . . . *encampment* (poet.) = habitation ψ 69. 26 . . . 2. in metaph. ט' קָסָף Ct 8. 9 *a battlement of silver* . . .’ (v. p. 363).

θώραξ—טור and טִירָה 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.

שור and סרִיךְ corroborate each other, just as שור and אֲשֶׁרנָא corroborate שְׂרִיָה and שְׂרִיִן. Corroboration is also to be found in the homology סְרִינִים/τεθωρακισμένοι, *cuirassiers* (IS 29. 2); as distinct from סְרִינִים/κοίρανος or τύραννος (Jos 13. 3). It is interesting to point out in passing that, apart from the prosthetic א, שור and אֲשֶׁרנָא resemble שְׂבָעָנָה and שְׂבָעָנָה (Job 42. 13).

Is it not of fundamental significance that besides שְׂרִיִן, the other names given to Mount Hermon by different local inhabitants all maintain the Greek connection? Thus: חֶרְמוֹן/*Ἑρμῆιον*, שִׂיאֹן/χιόνεος, שְׁנִיר/χιόνεος. Hermes was a favourite god with the Phoenicians, and was titled בַּעַל חֶרְמוֹן (Jud 3. 3); hence also חִירָם (IIS 5. 11).

The *Lexicon* states that סרִיךְ means ‘armour’, and is a parallel form of שְׂרִיִן 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. שְׂרִיִן.’ No doubt, the learned editors thought their explanation was an improvement, oblivious of the fact that ה has merely replaced ך—as it does in צִידוֹן (Jud 1. 31) صَيْدَهْ/آيْدَهْ (Ib 27. 20) אֲבֹדָה/ (Prv 15. 11) אֲבֹדוֹן, صَيْدَهْ (31).

According to the *Lexicon*, neither טור nor טירה has any homonym, and both are derived from

‘טור (. . . cf. Ar. طَار go or hover about, approach, طَوْر limit, border).’

‘טור . . . row . . . I. row, course of building-stones, in temple and in Solomon's house I 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, εἴπαιλις). . . 3. row of stones, only pl. טירות Ez 46. 23, virtually pl. of טור I, 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 ط 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 ἀπερικάθατος (Lev 19. 23).

Otherwise περιτέμνω is used for ‘circumcise’, ἀπερίτμητος for ‘uncircumcised’, and ἀκροβυστία for ‘foreskin’.

The *Lexicon* renders ערל by ‘count as foreskin, i.e. as un-circumcised’, and states of עֵרֶל שְׁפָתַיִם: ‘fig. of incapacity to speak’ (s.v. ערל), and ‘unskilled in speech’ (s.v. שפה). But I think the homologue of ערל is κείρω, and that of עֵרֶל/עֵרֶלָה is κουρά, while that of עֵרֶל must be ἄκουρος. The key-words are κουρά (that which is cut off, cut-off end) and its homologue عُرْلَة, because they indicate that κείρω (cut off one's hair) and ἄκουρος (unshaven)—derived from κουρά, as distinct from ἄκουρος: (κούρος) עֵקֶר—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 *ἀνέομαι/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 Graeco-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. οἴκημα.)

חנם 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.

נחל presents a real and insurmountable difficulty. It certainly means 'defile' in Ez 22. 16, but the phrase אל מקדשי כי נחל (Ez 25. 3) closely resembles ונחלו מקדשיהם (Ib 7. 24); and the contexts of both these passages reasonably admit of חלל meaning κενόω, κηλιδόω, or ὄλλυμι. 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: חללת מקדשיך (Ib 28. 18), which undoubtedly means: 'You have desecrated your sanctuaries'. The problem is not eased by the fact that—apart from חלל/ἐπαυλέω, which is irrelevant—חלל 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).

צנור 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*, צנמות in Gn 41. 23 should have been contrasted with מלאות in the previous verse—צנום being the homologue of *κενός* and מלא that of *πλέως* (v. p. 364).

Here are, for comparison, the relevant entries in the *Lexicon*, without comment:

'I. וָנַח vb. reject, spurn (Arab. *زَنَحَ* *repelled*, to be preferred to As. *zinû*, 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 מכהו לי' ICh 11. 14; Ahaz the sacred vessels ICh 29. 19; ' rejects Solomon ICh 28. 9.'

'II. [וָנַח] stink, emit stench (cf. Ar. *زَنَخَ* *become rancid*, of oil, etc. . . .); —only Hiph. *Pf.* 3 mpl. הָאֲוִיחוּ הַנְּהָרוֹת *rivers stink* Is 19. 6 . . .'

'I. הָקֵה vb. be weak, sick . . . Pu. *Pf.* *be made weak*, 2 ms. הָקֵיְתָה Is 14. 10.'

'I. הָקֵה vb. bore, pierce (Ar. *خَلَّ* *perforate*, *pierce through*, *transfix*, Eth. . . (hollow) *reed*; Aram. הָקֵה *hollow out*, הָקֵה *pipe*; . . . adj. *hollow* . . . *cave* . . . *sheath*, etc. . .) . . . Pi. *Pt.* pl. . . הָקֵהְתָּךְ *Ez* 28. 9 *in the hand of the ones wounding thee* . . . Pu. *Pt.* הָקֵהְתָּךְ *pierced by the sword* Ez 32. 26 . . . Po'al *Pt.* מִפְּשָׁעֵינוּ הָקֵהְתָּךְ *Is* 53. 5 *pierced, wounded because of our transgressions.*'

'I. הָקֵה n.m. pierced . . . Is 22. 2 . . . *pierced, fatally wounded* . . . Je 51. 52 . . . *slain* Nu 19. 18 . . . הָקֵהְתָּךְ *La* 4. 9; . . .'

'הָקֵה n.f. a kind of cake (prob. as *perforated* . . .).'

'הָקֵה 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. [הָקֵה] vb. denom. play the pipe.'

'III. [הָקֵה] 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. . . I. *defile*, *pollute*: a. *sexually*, Gn 49. 4 . . .'

'הָקֵה subst., used chiefly in the accus. as adv. (cf. Assyrian *annâma*, in *vain* . . . from הָקֵה, with aff. הָקֵה, which is sometimes found in substantives proper, as הָקֵה, and pr. names, but is more partic. used with substs. applied adverbially, as הָקֵה, הָקֵה, הָקֵה, . . .)—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 הָקֵה 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 חַנּוּם to slay David without cause, 25. 31 . . . Ez 14. 23 . . .'

['נָבַב] vb. hollow out (cf. Assyrian *imbubu*, flute . . . hence also Ar. *نَبَبٌ* knots in reed, part of reed between knots, reed; . . .) Qal Pt. pass. *נָבַב* . . . Je 52. 21 . . .'

‘פָּנָה’ vb. turn (. . . Ar. *فَنَى* 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. הִפְיִת, i.e. clear away things scattered about, make orderly . . . Gn 24. 31; empty it Lv 14. 36; fig., c. acc. דָּרַךְ 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.).’

['צָנַם] vb. dry up, harden (cf. Aram. *צוּנְמָא* . . . stone); Qal Pt. pass. fpl. *צָנְמוּחַ* Gn 41. 23 (Elohist) of ears of grain.’

‘צִנּוּר’ n.m. pipe, spout, conduit . . . abs. *וַיִּנַּע בְּצִנּוּר* IIS 5. 8 (i.e., *si vera l.*, of Jerusalem, but very dubious . . .); pl. with suffix *קוֹל צִנּוּרֶיהָ* *ψ* 42. 8 the sound of thy (water-) spouts fig., of sluices of heaven opened, cf. *אָרְרָה*, *פָּלַג*.’

‘מָקוּם’ standing-place, place; . . . standing-place . . . Ex 33. 21 . . . 3. place = a. city Gn 18. 24, 26 . . . Dt 21. 19 . . .; ‘מ’ 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. 28. 8, Je 7. 32, 19. 11 . . .; ‘ממ’ אַחַר Est 4. 14 from another quarter, source. 7. peculiar uses are: a. *נָתַן מ’ ל’* 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 *נ* and the other without.

A similar phenomenon of utmost philological significance occurs in Greek, where *ἡδυμος* = *νήδυμος*. *νήδυμος* is supposed to be *varia lectio* for *ἡδυμος* in Il. 2. 2 and Od. 4. 793, 12. 311, through false division in the Homeric text. Moreover, it is derived by Aristarchus from *νη-δύσω*. But since *ἡδυμος* is related to *ἡδομαι*, is it not possible that the initial *ν* in *νήδυμος* is the counterpart of the MV *נ*?

S.v. *נָצַר*, the *Lexicon* has: ‘I. [נָצַר] vb. watch, guard, keep . . . of God *וַיִּצַר הָאֱלֹהִים* Jb 7. 20 (thou) *watcher of men* (iron.).’ And s.v. V. *צוּר*: ‘I. *צוּר* . . . rock, cliff . . . fig. of God (33 t.) as support and defence of his people . . . *צ’ לְבָבִי* *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 ז, as in *κοινή/זונה*, *κομίζω/זמר*, *καιρός/זכרון*; and with צ, as in *καχάζω/קחצ*, *κελαδέω/צלל*, *κίων/ציון*. Incidentally, note that ז and צ interchange in *צעק/זעק*, as do ז and ص in *رزین/رصين* (*grave*). ف (as the aspirate of π) and μ exchange dialectally, the ʾ is terminal, and כ and ע 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—גור and جرى support each other. As to קרה, קרא and صار, remember that צ and ק are interchangeable in צלעים and קלעים 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 גור (*to sojourn*) is intransitive—unlike its homologue, οἰκέω, which is both transitive and intransitive.

The *Lexicon* committed a grosser blunder by deriving מקרה (Dt 23. 11) from קרה/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 מקור (Lev 20. 18), the homologue of ῥεῦμα (*humour or discharge from the body, flux, rheum*).

As to מקרה (Eccl 2. 14), meaning 'accident, chance, fortune', its homologue is κύρμα (*that which one meets with or finds*), derived from κύρω, κυρέω. But מקרה (IS 6. 9) has possibly another homologue, χρήμα (used in periphrases to express something strange or extraordinary of its kind); *v. p. 365*.

λόγος—לג and لغة corroborate each other, as do להג and لهجه. Now λόγος also means: 'thinking, reasoning, reflection, deliberation'. Broadly speaking, this would be consistent with 'study', the traditional translation of להג; and μελέτη, the rendering in the LXX. However, I have preferred 'talk', in deference to لهجه; but

since the context is neutral, one would not feel justified in being dogmatic (*v. p.* 365).

ναός—Bearing in mind that σ and τ interchange dialectally, mark the complete identity of נִיּוֹת with *ναίος*, and of נֹוֹת with both *ναῖος* and *ναφός*. 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*, נִיּוֹת is a proper name of place in Ramah, where prophets lived, and נֹוֹה 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 μ is part of the radical. Accordingly, מְנָה, מְנָאָה, and מְנִיָּה 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 מְנַח/נָמַח (*allot, bestow, vouchsafe*), and we are faced with a metathesis—or the change of ν into מ, and of μ into נ.

μ occasionally changes into כ; here it changes into ל. Cf. בַּת-שֶׁבַע (IIS 11. 3) and בַּת-שׁוּעַ (ICh 3. 5), בְּרִדָּךְ (IIR 20. 12) and מְרִדָּךְ (Jes 39. 1); אֲבָנָה (IIR 5. 12) is read אֲמָנָה. It is also relevant to point out that μ and π interchange dialectally and in Graeco-Hebrew homology, e.g. מִתִּי (Gn 30. 30) | מִתִּי/πότε (*when, at what time*). Indeed, שְׂדֵמָה in IIR 19. 26 is spelt שְׂדֵמָה in Jes 37. 27 (*v. p.* 366).

ξανθός—In אֲשַׁכְּנוּ the order of the components of ξ is reversed— $\sigma\kappa$ instead of $\kappa\sigma$ —and the σ changes into ש. זָהָב, צָהָב, צֹבָא, and ذَهَب homologize with the genitive *ξανθοῦ*—the כ and the ב exchanging with *v*.

Mark the corroborative similarities between זָהָב and צָהָב,

חום and חם, חם and חמה, צמרי and שמרית, צמרי and שמר, שמשון and שמש, סמר and סמדר, סמר and أسمر, חמה and أحمر, אדם and آدم, אשפר and أصفر.

סמר and סמדר homologize also with *Σκάμανδρος*, 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 شَمَنْدُور, probably on account of its colour.

I think the first אדם in Gn 25. 30 is a noun, homologue of *ἕδεια* (*food*); and the second is an adjective, a variant of צובא 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 ה attaches to both n. and adj.

According to the *Lexicon*, 'חום adj. darkened, dark brown or black, only of colour of sheep', is not a cognate of חמה which derives from 'חם vb. be or become warm'. Moreover, it states that סמר, a cognate of מסמר, means 'bristling, rough;— יִלְקֵס' Je 51. 27 *bristling locust*, perh. with allusion to horn-like sheaths enclosing wings of the pupa'. As to סמדר, 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 אדם, 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:

'אדם adj. red . . . cf. as subst. *red, redness* on garment Is 63. 2; הָאָדָם = *the (red) lentils* Gn 25. 30, 30, but rd. הָאָדָם . . .'

'אדם n.[m.] name of a condiment (Ar. إِدَامٌ . . .) הָאָדָם 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 סמר the remotest relation to מסמר, the probable homologue of *ἐπιούριον*—Dim. of *ἐπίουρος*: *wooden peg, pin*—by the prefix-suffix metathesis (׳/ס, π/מ) (*v. p.* 366).

ξηραίνω—The כ in חרב and נצרב exchanges with ι, as it does in ערבון/ρύσιον and עלבון/ήλιος. (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 MV נ; 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/ἀστήρ (ICh 33. 3)—a variant of which is עשתרת (Jud 10. 6)—was a statue dedicated to and/or representing the planet Venus, ὁ τᾶς Ἀφροδίτας [ἀστήρ], 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 ἀσκηρά (εἶδος τι τῶν καστανίων) and ἄσκρα (δρυὸς 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. سَلَخَ strip of hide, سَلَاخَةٌ piece of hide stripped off; Aram. שְׁלַח . . . take off garment’.

In fact, the homologue of שְׁלַח is στέλλω, send; while that of Aram. שְׁלַח and Ar. شلخ is ἀποστέλλω, doff. (V. p. 366.)

δδός—The spiritus asper changes dialectally into σ/ς—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. ὄπη/איפה, ὄקה/איכה, ὄππη/איככה, αἶρέω/בחר, ὄράω/שור. The initial vowel turns into י and ו, e.g. ὀρθός/ישר, διορθόω/אושר Jes 45. 2, ὄράω/וראה IIR 11. 1, and the so-called ההפוך ו which exchanges with the augment. δ changes into צ and ש, e.g. δύβα/צמאה/צמאון, שְׁקַע/דύω. The terminal ל/ל is evident in some homologues. Lastly, since ο turns far more frequently into שורוק 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 שְׁבִיל and סְבִיל.

أسلوب requires a special and separate treatment, because it homologizes with the Greek word in the genitive—*ὁδοῦ*. In it the *l* is prosthetic or instead of *o*, the spiritus asper is replaced dialectally by *ס*, and *δ* by *ל*, while *v* changes into *ב*—as in *κῦδος/כבוד* and *وسيل*. *כבוד* is quite different: in it the initial vowel turns into *ו*, *δ* into *ס*—as in *πηδάω/פסח*—and the final *σ* into *פ* which changes to *ל*, or the *ל* is terminal. We have seen that an initial *o* turns into *י*; there is at least one instance in which an internal *o* undergoes the same metamorphosis, *עליון/אלוֹס* (IR 9. 8 ICh 7. 21).

Mark that *רחבת ידים* (Gn 34. 21) is homologous with both *εὐρυάγυια* and *εὐρυσόδεια*. *בֵּיר פֶּשַׁעַם* (Job 8. 4) is corroborated by *מְדַרְךָ פ'* (Ps 107. 17). This is yet another instance of interpreting the Bible by the Bible.

According to the *Lexicon*, none of the homologues of *ὁδός* has any homonym. Thus:

‘[אַשׁוּר, אֲשׁוּר] . . . step, going (cf. Ar. *أَثَرٌ, أَثَرٌ*, Eth. . . . *footstep*) only sf. אֲשׁוּרֵי Jb 23. 11 Pr 14. 15; אֲשׁוּרֵי ψ 17. 5; אֲשׁוּרֵי ψ 40. 3, 73. 2; אֲשׁוּרֵי ψ 44. 19; אֲשׁוּרֵי ψ 37. 31, all poet. & fig. of mode of life, etc. [אַשׁוּר] n.f. Jb 31. 7 step, going, same usage, אֲשׁוּרֵי Jb 31. 7; אֲשׁוּרֵי ψ 17. 11.’

‘[הִדָּר] vb. swell(?), honour, adorn (. . . Ar. *هَدَرَ* *be of no account*; but also *ferbuit* (vinum) & *أَهْدَرُ* *inflatus, tumens* (venter))—Qal . . . *Participle passive* הִדָּר Is 63. 1, pl. הִדָּרִים Is 45. 2 (poss. הררים 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).’

‘חוץ n.[m.] the outside, sts., esp. in pl., spec. a street, never with suffix in sg., with *הַ* *loc.* הַחוּצָה, הַחֲצָה, pl. חֲצוֹת, חוּצוֹת . . . 2. Of a definite locality, viz. a. that which is outside the houses of a town, i.e. *a street* . . . Je 37. 21 הַחוּץ הָאֵפִים the Bakers' street . . .’

‘יָד . . . hand. . . d. special phrases: . . . simply *lift* (נשא) *the hand* (= נשבע) . . . (נשא יד) elsewhere. (of men) in prayer ψ 28. 2; cf. 68. 32, and לא הָיָה בָּהֶם יָדַיִם לָנוּס—לא הָיָה לָהֶם יָדַיִם לָנוּס—לא מָצְאוּ Jos 8. 20 (Jehovist Elohist) *there was not in them strength to flee; לא מָצְאוּ 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* לְהַשִּׁיב

לְהַצִּיב יָדוֹ בְּ 2S 8. 3 rd. prob. as synonymous 1Ch 18. 3 בְּ יָדוֹ to establish his dominion at; . . . 3. Fig. = side: a. of way יָד דֶּרֶךְ 1S 4. 13 Qr (Kt יָד; but rd. prob. לִיד הַשַּׁעַר . . .). b. of gate בָּעֵד יַד־הַשַּׁעַר 1S 4. 18 (text dub. . .). c. of stream or wady בְּכַל־יָד נַחַל Dt 2. 37. Esp. dual: d. of land, אֶרֶץ רַחֲבַת יָדַי Gn 34. 21 (Priests' Code or Narrative) the land is wide of (on) both hands, i.e. in both directions, Ju 18. 10 Is 22. 18 1Ch 4. 40; of city Ne 7. 4; of sea ψ 104. 25; of streams רַחֲבֵי יָדַי Is 33. 21 . . . e. side = place, properly place at one side יָד תְּהִיָּה לָךְ מַחֲוֶץ Dt 23. 13; אִישׁ אֶת־יָדוֹ Je 6. 3 each (in) his place; so כָּל־אִישׁ עַל־יָדוֹ Nu 2. 17 . . . 4. יָד is used in various special senses:—a. sign, monument 1S 15. 12 2S 18. 18 Is 56. 5 Ez 21. 24 . . . b. part, fractional part or share: of seed Gn 47. 24 (Jehovist); share in King 2S 19. 44; of fighting men 2K 11. 7; of people Ne 11. 1 . . . c. time, repetition Gn 43. 34 (Jehovist), Dn 1. 20 . . . 5. יָד with prep. . . . בְּיָד וַיִּשְׁלַחֵם Jb 8. 4 and he delivered them into the power of their transgression, gave them over to it; . . .'

In my submission the homologue of יָד in Gn 34. 21 and Ju 18. 10 is *ἀγυία* as well as *ὁδός*; in IS 4. 13, 18 IIS 8. 3, 18 Ez 21. 24 1Ch 18. 3, it is *ἀγυιεύς* (therefore יָד is correct); in Ps 77. 3 *αὐγίη*; in Jos 8. 20 Ps 76. 6 *γυίον*; in IS 4. 13 *εἶσω*; in Gn 43. 34 IIS 19. 44 IIR 11. 7 Ne 11. 1 *λάχος*. However, יָד—the homologue of *παγίς*—which occurs twice in Prv 6. 5, is not referred to in the *Lexicon*; but the N.E.B. follows the Septuagint in translating the first by 'toils' (*βρόχων*); then it unaccountably proceeds to translate מִיַּד יְקוֹשׁ by 'the grasp of the fowler', although the LXX consistently renders *ἐκ παγίδος* (omitting *δικτυωτοῦ*). (V. pp. 618–19.)

'קָדָם n.[m.] front, east, aforeside;—abs. 'ק Dt 33. 27+, קָדָם Ju 8. 10 . . . 1. loc. a. front, 'מִקְּדָם Is 9. 11 from the front (i.e. East), in front (opp. מֵאַחֲרָיִם), 'אֶחָדֶיךָ ψ 139. 5 behind and before; 'אֶחָדֶיךָ Jb 23. 8 I go forward (opp. אֶחָדֶיךָ). b. East: 'הַר־הַקָּדָם Gn 10. 30 (J) mount of the East; 'בְּנֵי־קָדָם = dwellers in the E., tribes E. or NE. of Canaan Gn 29. 1 (E), Ju 6. 3, 33, 7. 12, 8. 10 1K 5. 10 Is 11. 14 Je 49. 28 Ez 25. 4, 10 Jb 1. 3; 'הַרְרֵי־קָדָם Nu 23. 7 . . . 'אֶרֶץ־קָדָם Gn 25. 6 (J) . . . מִקְּדָם on the E. of Gn 3. 24 . . . 2. temp., ancient time, aforeside: a. הַרְרֵי־קָדָם Dt 33. 15 ancient mts., cf. 'אֶל־הַיָּם v. 27, 'מִלְּבַיִת־קָדָם Is 19. 11, 'בְּשָׁמַיִם שְׁמֵי־קָדָם ψ 68. 34. b. בְּיָמֵי־קָדָם ψ 44. 2 in ancient days; cf. 'מִיָּמֵי־קָדָם Is 23. 7 . . .'

קָדָם has three homologues, i.e. *ἀκρίς*, *ἰν*: East Gn 3. 24,

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.)

όδους—The rendering here of *שן הסלע* by *όδους πέτρας* was probably a literal translation by the LXX, for in Job 39. 28 the rendering is *ἐξοχή* (*prominence*) *πέτρας*. Similarly, *תא* is rendered by *όδους* in the LXX, and only in IS 13. 21; for in Jes 2. 4 the reading is *ἄροτρον* (*plough*). However, I maintain that the true homologue of *שן* both in IS 14. 4 and in Job 39. 28 is *στόνυξ*, and that the true homologue of *תא* is *ἐχέτλη*. (*V.* p. 367.)

The *Lexicon* derives *שן* from *שנן*—‘whet, sharpen’—and states that *שנן* is its Piel. Accordingly: ‘*וְשִׁנְתֶם לְבַבְיָהּ* Dt 6. 7 i.e. teach the words *incisively*, Germ. “*einschärfen*”. . .’ Furthermore: ‘*שְׁנִינָה* n.f. sharp (cutting) word, taunt;—Dt 28. 37 . . .’

In my submission, however, *שן* is not related to *שנן*, the homologue of which is *θήγω, θάγω, θηγάνω*. On the other hand, *שנינה* is the homologue of *ῥυμος*, while that of *שנן* is *ἐξυμνέω*.

δλος—The word *חלילה* may be analysed with reference to its homologous phrase, *δλος οὐ*, in two ways: *δλος/חל*, *οὐ/לה*—similar to *לָ*; and *δλος/חלילה*, *οὐ/ה*—similar to *או* (Prv 31. 4).

According to the *Lexicon*, *חלילה* is a substantive derived from *חלל*, ‘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 *איל* derives from the radical *איל*, *איל*—‘*be in front of, precede*’—then it goes on: ‘I. [*איל*] n.[m.] body, belly; with suffix *אולם* (in contempt) *ψ* 73. 4 (lit. *their front, prominent part*)’. It also states elsewhere: ‘*בְּרִיא* adj. fat—*ψ* 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, *בריא* is the homologue of *βαρύς*.

ὄπλον—Mark the close similarity between מגנה, זָבַר and דָּבַר and עֲפָל and עֲפָל, צָנָה and סִנָּה, and מִגְנָה. Each member of every pair corroborates the other. Moreover, the homology ὄπλιται/פְּלָתִי is corroborated by the associated homologies קָרִי/κούρητες and פְּרָתִי/κούρητες. Kindred homologies are: ψιλοί/פְּסִילִים (Jud 3. 19), ὄχλος/לְחִיה (IIS 23. 11)/חִיה (Ib 23. 13), κέρας/רֵאשׁ (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 ו in (כְּתִיב) וּרְאִתָּה (IIR 11. 1), like the א in אֲרִי (Jes 60. 1), replaces the o 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—שְׁלֹאנָן (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. מְנַשֶּׁה Jud 18. 30/מִשְׁהָ/μάντις.

ὄράω is nearer ם ׀ ף than ὄράω, and is relevant to the homology δραμα/חֲלוּם. (*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/רִגְשׁ the initial vowel drops out; whereas in the homology ὀργίζω/גְּרִשׁ, it is possible that the spiritus lenis turns into ג (e.g. γέαρ/ἔαρ, Γελχάνος/Φέλχανος, ἔλασις/גְּלוּת), and the γ drops; yet metathesis cannot be ruled out. ὀργίζω = ὀργαίνω. (*V.* p. 250.)

The *Lexicon* states: '[גְּרִשׁ] vb. drive out, cast out . . . Niph. *Pf.* וּגְרִשׁ . . . *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 **גַּרַשׁ** in the said texts is a variant of **רָגַשׁ**, a verb subjected by the *Lexicon* to similar treatment:

'[רָגַשׁ] vb. be in tumult or commotion (Ar. رَجَسَ *make a vehement noise*; Biblical Aramaic, Aramaic רָגַשׁ . . . *be disturbed, in tumult* (Targum Ithp. often for הִמָּה, as *ψ* 46. 6, שָׂאָה Is 17. 12 f.; . . . for הַמּוֹן *ibid.*); but Syriac usu. *perceive* . . .);—Qal Pf. 3 pl. *ψ* 2. 1 רָגַשׁוּ 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 **רָגַשׁ**, its homologue is *σπέρχω*, and that of הִרְגַּשׁוּ (Dan 6. 7) *ἐπι-σπέρχω*, 'hasten'.

To continue the series to its perverse end, and show up this philological fraud:

'[רָגַשׁ] n.[m.] throng;—**וְהִלְךְ בְּרָגַשׁ** *ψ* 55. 15 used to walk *in the throng* (cf. הַמּוֹן 42. 5, also to **בֵּית אֱלֹהִים**). And '[רָגַשׁ] n.f. throng; . . . *ψ* 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 wrath'—one of the homologues is **רָגַשׁ**; while in another meaning, 'in a passion', one of the homologues is **וַגֵּרַשׁ**. Similarly, *χωρίζω* has several meanings and a number of homologues. In the meaning 'separate' or 'exclude',

one of the homologues is גרש (Jon 2. 5). Obviously, this גרש 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 רגש which couples with the last meaning. רגשה, however, has no etymological connection with רגש; its homologue is ἐργαστήριον, 'gang'. As to the homology הרגש/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 γ, as in χωρίζω/גרש and גיל/χαίρω; the other with ש, as in χέω (Ep. χείω, later Ep. χεύω)/שפך and χράω/שאל. 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.

רגע involves three homonyms in the *Lexicon*, as follows:

'I. רגע vb. disturb (... perh. transp. from Ar. رَجَّع disturb ...);—Qal ... Jb 26. 12 ... Hiph. denom. from רגע make a twinkling ...'

From this first homonym derives:

'רגע n.m. moment (... Targum ריעא Ec 9. 12: prob. properly a *movement*, i.e. *twinkling*, of the eye; cf. *momentum*, i.e. *movimentum*) ... רגע Nu 16. 21+ ...; Is 54. 7 ...'

'II. רגע vb. be at rest, repose (prob. = Ar. رَجَّع return, prop. return to rest, after wanderings, etc.);—Niph. *Imv.* 2 fs. Je 47. 6 (of sword) be gathered into thy scabbard, הַרְגֵעִי דְרַמִּי repose, and be still. Hiph. a. trans. give rest to;—*Inf. construct* Je 31. 2 לְהַרְגִיעוּ I will go to give him (Isr.) rest, 50. 34 לְמַעַן הַרְגִיעַ אֶת־הָאָרֶץ (... read prob. 'ה); Is 51. 4 אֲרִיעַ עַמִּים אֲרִיעַ usu. I will cause my judgment (religion) to repose as, etc. (i.e. I will establish it; cf. שִׁים 42. 4); but metaph. strange ...'

'III. רגע vb. harden (Eth. ... coagulate, congeal: poss. development of root رَجَّع, v. II. 'ر);—Qal. *pf.* in Jb 7. 5 עוֹרִי רִגַע וַיִּמָּאֵס my skin hardens, and (then) runs again (II. מָאֵס), of the ulcers in elephantiasis.'

To begin with, on whose authority is it stated that רגע properly means 'return to rest, after wanderings, etc.'? Then,

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 رَعْم as etymological material helping to understand רַעַם. 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 رَعْد, the Arabic for thunder, presumably because it includes a consonant which is not found in רַעַם. Yet رَعْد is a direct and better homologue of βροντή than רַעַם. In fact, Arabic can be positively misleading, because رَعْد has two homologues: βροντάω and βρομέω. Thus, the *Lexicon* adduces رَعْد 'thunder (said of sky), VIII tremble, quiver', in the entry s.v. رَعَد; but رَعْد 'to thunder' has no etymological or emotional affinity with رَعْد 'to shudder, shiver', notwithstanding the identity of spelling between them. Therefore, it is quite wrong to adduce رَعْد (in its meaning 'to thunder') as having any affiliation with רַעַד which means 'to tremble' exclusively, just as it is absolutely right to adduce رَعْد in its meaning 'to shudder'. And what is one to say about the perversion of רַעַמו פְּנִיָּם into דַּמְעוּ פְּנִיָּהֶם?! (V. p. 367.)

ὄρος—طور corroborates צוֹר, and the second ר in הַרֵר replaces the terminal σ. It cannot be too strongly emphasized that only Greek accounts for the presence of the second ר, and that הַרֵר is a more complete homologue than הַר. The *Lexicon* states that הַרֵר is the root of הַר, and adds that its meaning is dubious.

πέλτη—The *Lexicon* wonders whether שֵׁלֶט 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' (ICh 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 החצים, מלאו השלטים**. For it resembles two other phrases, i.e. **באשפתו הסתירני**, **וישימי לחץ ברור** (Jes 49. 2), and **אשר מלא את-אשפתו מהם** (Ps 127. 5); and **אשפה** (*θήκη, θύγη*) 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) ICh 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**, *μ*, (*κ*) **ק**, *κ*, *γ* and (*γ*) **ח**; so does *φ* with (*θ*) **ב**. *π* changes into **ב**, e.g. *παλαιός*/**בלה**, *παρδιαῖος*/**ברד**, *πόσις*/**בשת**. To this day the Sephardim pronounce **ע** *ng*; yet it is difficult to assert that *π* exchanges with **ע**, because it is possible that the *π* drops and that **ע** exchanges with the vowel that follows the *π*. *λ* exchanges dialectally with (*δ*) **ד** and (*ρ*) **ר**, *ρ*; so does *σ* with (*δ*) **ד**. Moreover, *σ* exchanges indirectly with **ך**, since it exchanges dialectally with *δ* and *θ*, and either of them dialectally changes with *χ*. (In fact, the second person suffix **ך** stands for *σν*.) Alternatively, the suffix *-ις* exchanges with **ה**, and this interchanges with **ך** as gutturals. The **נ** in **מדינה**, like the *ن* in *مدينه*, 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 *γῆρ*.

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 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.)

$\rho\acute{\epsilon}\omega$ — זָרַב corroborates זָרַם , as جَرَى does גָּרַע and גָּר . גָּר , גָּל , גָּהַר , and גָּזַל exhibit the MV ג —as זָרַם does the terminal מ , גָּרַע the terminal ע , and רוּר the terminal ר . ג in גָּרַע , גָּל , and גָּר ; ז in זָרַם and גָּזַל ; ע in עָרַף and רָעַף ; ر in رَشَح and سَال , and ش in رَشَح and سَال —one and all stand for the *spiritus asper*. פ in עָרַף and רָעַף , ב in זָרַב and פ in דָּלַף , stand for the thematic ω , ρ changes dialectally into ל in גָּל and גָּזַל , and into ל in سَال and دَلَف . In רָעַף and رَشَح , there is metathesis between the *spiritus asper* and ρ (cf. pronouncing ‘where’ *hwere*).

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 גָּרַע 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:

גָּרַע has no homonym and means ‘diminish, restrain, withdraw . . . Pi. *Impf.* יִגְרַע Jb 36. 27 *withdraw = draw up* c. acc. נִטְפְּי־מַיִם cf. A. Dillmann (on other hand, Franz Delitzsch *et alii draw down, let down*).’

גָּלַל has no homonym and means ‘roll, roll away . . . Niph. . . $\text{יִגַּל פְּמִיִם מְשָׁפֵט}$ Am 5. 24 *let judgment roll along (flow down) as the waters*.’

גָּזַל 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.’

עָרַף means ‘drip, drop (cf. Ar. عَرَفَ *ladle out water with the hand* (as with ladle), cf. Phoenician עַרְפַּת *portico* (whence rain drips) . . . cf. also Ar. عُرْفَةٌ *upper-room* . . .);—Qal *Impf.* 3 mpl. يَعْرِفُونَ Dt

33. 28 *his heavens drop dew*; fig., of speech, intrans., יֵעָרֵף כְּמָטָר לְקִחָי 32. 2 *let my teaching drop like the rain* (see parallel תִּזְלַח כְּטַל אֶמְרֹתַי).—Cf. רָעַף.’

רָעַף means ‘trickle, drip, synon. of נוֹל, II. עָרַף (cf. Ar. رَعَفَ *flow* (of blood), *bleed* (of the nose)); Qal *Impf.* 3 mpl. יִרְעַפוּ, 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: גָּרַע, the homologue of *ῥέω*; and גָּרַע, the homologue of both *αἰρέω* (*take away*) and *ἀγγρίζω* (*subtract, deduct*)—גָּרַע being a Continental variant of *αἰρέω*, and *ἀγγρίζω* having been atavistically borrowed from גָּרַע.
- (2) That רָעַף is not a mere *synonym* of נוֹל and עָרַף, any more than שָׁלָאֵן is a mere *synonym* of שָׂאֵן. 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 *ᾠροφος* 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 *غرفه* (*ὑπερῶον*) 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. *ρόδον/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 **יֵרֶךְ** means ‘base (loins) of candlestick’; that in Ps 80. 12 **קִצִּיר** means ‘boughs, branches’—confusing it with **קִצִּיר/ᾠζος**, e.g. Job 29. 19; that **קִרְקַע** means ‘floor’, ‘floor of temple 1K 6. 15 . . . **הַיָּם קִרְקַע** Am 9. 3 *the floor, bottom of the sea*’; that in Ex 30. 23 and Cant 4. 14 **רֵאשׁ** means ‘chief, choicest, best’; that in Ps 118. 22 **רֵאשׁ פִּנָּה** means ‘top of (the) corner, i.e. most conspicuous stone (fig.)’; and, in a separate entry: **רֵאשָׁהּ** n.f. top; appos. **הָרֵאשׁוֹן הָרֵאשׁוֹן** Zc 4. 7 i.e. the topmost stone’; that **שֹׁרֵשׁ** means ‘root . . . 3. *root*, fig. = lowest stratum, of mt. Job 28. 9, of sea 36. 30 = bottom (text strange and dub.: B. Duhm **הָרֵאשׁוֹן הָרֵאשׁוֹן**, with **אָדוּ** in v^a); of feet, **שֹׁרֵשׁוֹ רֵגְלֵי** 13. 27, i.e. soles . . . (elsewhere **כַּף**), K. Budde place of treading, footholds; B. Duhm (arbitrarily) **שֹׁרֵשׁוֹ רֵגְלֵי**.’ Curiously enough, the LXX translates **רֵאשָׁהּ** by *κληρονομία* (*inheritance, possession, property*)—apparently confusing it with **רֵשָׁהּ** *παράδοσις* (Dt 2. 12); and the N.E.B. meekly follows the LXX. (V. p. 370.)

צבאות (IS 1. 3) may be (or also be) the homologue of *σεπτός* (*σέβομαι*) or *σεβαστός* (*σεβάζομαι*), *august*. (V. p. 370.)

In contrast with the above simple, clear, direct exposition involving four homologues—*σέβας*, *σέβομαι*, *σημα*, and *σημειον*—the following fictitious and confused explanations occur in the *Lexicon*:

‘[**צבא**] vb. wage war, serve (Sabean **צָבָא** *wage war with*, also n. *army, campaign* . . . As. *šābu, man, soldier*; . . . Ar. **صَبَا** *conceal oneself, hence lie in wait*; this is phonetically suitable, but better in mng. would be **صَبَا** *go or come forth* (against one), etc. . . . S. Fränkel²³²

compare ^{صبي} *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. ^{صبي} / *ἐφῆβος*).

'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 . . . 'צ' *על(ה) over the host* (as captain) Nu 10. 14, 15+10 times Nu 10 (P) . . . b. *host* (organized body) of angels (cf. Luke 2. 13), *צבא השמים (כל) all the host of heaven* 1K 22. 19 . . . *צבא המרום* Is 24. 21 *host of the high* (angel-princes; contrasted with earthly monarchs) . . . c. of sun, moon and stars . . . *כל צבאם* Neh 9. 6 . . . *צבאם* Is 40. 26 . . . d. of the entire creation, *כל צבאם* 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 *אֱלֹהֵי יִשְׂרָאֵל* 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 הַצְּבָאוֹת* ' Am 3. 13, 6. 14, 9. 5 (*אֱלֹהֵי* om. by error, cf. J. Wellhausen), Hos 12. 6 . . .' (Cf. *צבא/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.

στυτάλη—Note that Jud 5. 14 discloses a common custom between the Hebrews and the Greeks (cf. the Spartan epistle, pp. 1-2 *sup.*).

The *υ* changes into **ב**, silent **ו**, and pronounced **ו**. There is at least one other example of **ב** and **ו** interchanging: *בת-שבוע* *בת-אליעם* (IIS 11. 3) and *בת-שוע* *בת-עמיאל* (ICh 3. 5). Incidentally, note the prefix-suffix phenomenon at work in *עמיאל/אליעם*—*עמי* being the homologue of *γαμήτης*.

In the proverb *בפי אויל חטר גאווה* (Prv 14. 3), *חטר* means 'scourge, whip'. Analogous phrases are: *הרב גאותך* (Dt 33. 29), *בשבט פיו* *חץ שוחט לשונם* (Jer 9. 2), *לשונם קשתם* (Jes 11. 4), *הרגתים באמרי פי* *פי כחרב חדה* (Hos 6. 5), *שננו כחרב לשונם* *ולשונם חרב חדה* (Ps 57. 5), *שננו לשונם כמו נחש* *לשון תחבא* (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 מ and ם, so that the final מ might well be mistaken for ט or ט written for מ; (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 ἡλούς (nails).

The *Lexicon* lumps up together שבט/σκυτάλη with שבט/σκαῖπτρον, and arbitrarily declares that שרביט (Esth 4. 11)—the homologue of ῥάβδος—is an extension of שבט. As usual, when semantic difficulties arise, blame is almost automatically attached to the dead, defenceless copyists. Thus שְׁלָחִים is preferred to שבטים in IIS 18. 14, under the lame excuse that the LXX has βέλη (βέλος, missile, esp. arrow, dart). Needless to add that שבט and שוט are differently derived in the *Lexicon*, and both given fanciful origins. As to חטר, it means 'branch or twig, rod—metaphorically', and is to be compared with حَطْرٌ *lash 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 خَطْرٌ 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. רַטַּט (Jer 49. 24) and רַתַּת (Hos 13. 1); so are צ and ק, as in צלע (IR 6. 34) and קלע (Ib.), צלה (Jes 44. 19) and קלה (Jer 29. 22), צלי (Ex 12. 8) and קלי (Ruth 2. 14) or קליא (IS 17. 17),

מחץ (Jud 5. 26) and מחק (Ib.); so are צ and ש, as in יצחק (Ex 3. 6) and ישחק (Jer 33. 26), פצה (Ps 66. 14) and פשק (Prv 13. 3); so are ה and ע, as in אשתמה (Jos 15. 50) and אשתמע (IS 30. 28); so are ה and ק, as in פצה and פשק (*sup.*).

σπάραγμα—According to the *Lexicon*, גורה 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 גורה 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.

פגנר means ‘corpse, carcass’, and derives from ‘[פָּגַר] vb. Pi. be exhausted, faint’; while פָּרַק 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 σπάω/שׂאָא, شقّ and شرم, ش/ش stands for both σ and π, as a digraph, or for σ alone, while π drops out. On the other hand, in גור, טרף, פרם, פרק, פּרַק, פּלַע, σ is dropped. In גור, π exchanges dialectally with γ—as in γωνία/פּוּנָה—ρ is dropped; at the same time a terminal ר is added, as in ישר/ὄρθος; then ῥ stands for σσ, ττ—or the γ they conceal, as in σειώ/זוּע, γωνία/זוּיָה, זאویه/זוּיָה; ζάλλ/μέγα (—με, γ/ζ+λ); ζαμελής/μέγα μέλος ἔχων. פרם exhibits the terminal מ; in פרק, 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: ρ/ل, and γ/ع.

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 גור is akin to جزر, 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 טָרַף, 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 טָרַף, a Greek verb meaning ‘depasture’. Their howl would have reached high heaven and reverberated to the ends of the world. *Aliter*, with פָּרַם which means ‘tear, rend garment’, and is akin to ‘چَرَمَ *chop up* onions, etc.’; and פָּרַק which means ‘tear apart, away’, and is akin to ‘فَرَّقَ *split, divide*’. (*V.* p. 371.)

συγκλίνω—There is complete confirmation of these homologies: σύγκλινος = συγκλίτης, *one who lies with one* שָׁגַל Ps 45. 10; *companion at table* שָׁכַוַל Jes 49. 20.

This is a unique set of homologies:

1. Mark the close likeness between שָׁגַל and שָׁכַל—remembering that γ interchanges with κ —and the even closer resemblance between שָׁכַל and שָׁכַוַל.
2. Because the Hebrew homologues incorporate the preposition of the compound verb, they appear in the פָּעַל and פְּעַל as well as in the 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. سَكَنَ, like שָׁכַן, means ‘to dwell’; and both are the homologues of οἰκέω and σκηνέω, מִשְׁכַּן being the homologue of οἶκημα and σκηνήμα. At first sight, therefore, one would be inclined to think—as Arabic scholars do—that ساکن is a compound of سَكَنَ, 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 ساکن 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 שלל in Jud 5. 30 might be a mistake for שגל.

Then occurs the following entry: ‘[שִׁכְּלִים] n.pl. abstr. bereavement, childlessness;—בְּנֵי שִׁכְּלִיךָ Is 49. 20, i.e. *sons of thee, the bereaved*’. For the noun is alleged to be derived from שכל (the homologue of which is χηρεύω, -ρόω). 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. [שִׁכַּל] vb. Pi. lay crosswise (so, and not root I. שכל, [vb. be prudent] . . . Ar. شکل *bind* legs of beast, *plait* locks of hair);—Pf. 3 ms. שִׁכַּל אֶת-יָדָיו Gn 48. 14 (Jehovist); W. Gesenius, *Thesaurus Linguae Hebraeae*, S. R. Driver, however, *prudenter fecit*, from root I. ‘ש’. In fact, محیط المحيط by بطرس البستاني says: . . . الدابة، شد قوائمها بعجل . . . والمرأه . . . بطرس البستاني says: . . . شعرها صفت 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 شکل, in so far as it means ‘fetter the legs of a beast of

burden', is the homologue of ἐκδέω (עֲקַד 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 עֲקַד and شکل are etymologically and semantically identical, despite their phonetic dissimilarity. For in עֲקַד 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 شَلَّح and שִׁלַּח are phonetically identical, does not make it likely that שִׁלַּח means 'strip', or شَلَّح '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 שִׁלַּח 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 شَلَّح and שִׁלַּח or شَلَّح and שִׁלַּח 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 شَلَّح, שִׁלַּח, and στέλλω are pronounced similarly, plus the fact that ἀποστέλλω and שִׁלַּח are the respective compounds of στέλλω and שִׁלַּח, 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 شَلَّح 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*/חפץ/خفف.

Two propositions, one particular and the other general, logically follow:

1. שָׁכַל is as genuine a homologue of *συγκλίνω* as שָׁכַל 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: חצה means ‘divide’ and is related to حَظِي, ‘*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 חָץ (Job 34. 6)—the homologue of which is *τύχη*, حَصَبه, حَظٌّ—and which the *Lexicon* misinterprets as meaning ‘wound’.

לֹא יִחַצּוּ יָמֵיהֶם (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 חצה in this context is *ψηφίζω*, Ar. أحصى (cf. ἀριθμέω); similar to ומספר חדשיו חצצו (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-צוֹאֵר יִחַצֵה (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 חצה here is *ῥέω*: *reach a point*; ἵκω: *attain, reach* حصل, وصل—terminal ل. (*V. p. 371*.)

σχολή—In these homologues we have examples of the two consonants *σχ* exchanging as a digraph with **צ** and **שׁ**, or severally with **ס** and **כ**; also of *ב/θ* exchanging dialectally with *χ*, while the *σ* drops out. But since **צ** exchanges with *χ*—as in *χαλκίον/חלה* **צלצל** (ICh 35. 13)/**צלחית** (IIR 2. 20)/**צלחת** (Ib 21. 13)/**צלצל** (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 *σήμα/צבא* **צ** (Dt 4. 19), *σημεία/צבא* **צ** (Gn 21. 22 Nu 10. 14), *σπίζω/צפצף* (Jes 10. 14), *σοφίζω/צופיה* **צ** (Prv 31. 27), *σπυράς/צפוע/צפיע* **צ** (Ez 4. 15), *σπυρίς/צפיעה* **צ** (Jes 22. 24), *σάπων/صا بون*. Similarly with **שׁ**, which also exchanges with *σ* and *χ*, e.g. *σάρξ/שאר* **שׁ** (Lev 18. 12 Jer 51. 35 Mich 3. 2, 3)/**שׁר** (Prv 3. 8); *χαμαίδρυς/שום* (Nu 11. 5), *χοῦς/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 **ס** and **צ**, e.g. **צפן/ספן** (also **צחק/שחק**, *v. pp.* 35–6), **התעלס** (Prv 7. 18 *ἀγλαίζω*) and **עלץ** (IS 2. 1). Similarly, in considering the similarity between **עצלה** and **عطل**, one should remember that **צ** and **ט** are interchangeable, e.g. **חטב** (*κόπτω* Jos 9. 21), **חצב** (Jes 10. 15), **קצב** (IIR 6. 6).

The **א** substitutes *χ*, as the **ה** does in the homology *χωλεύω/הלה*, and as **כ** substitutes the spiritus asper in *ὄλος/כליל* (Lev 6. 15), *ὄλωσ/כליל* (Jes 2. 18), and *ὄπλον/כלי*.

τελέω—**כלה** 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), *χρηίζω* (Ps 84. 3); **כלא** has two: *κλείω* (Jer 32. 3) and *κωλύω* (Ps 119. 101); **עלה** has six: *αείρω* (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); **שלם** has two homonyms, both adjectives, namely: *ὄλος* (Gn 33. 18 Dt 25. 15 IR 8. 61) and *τέλειος* (Am 1. 6).

In the *Lexicon* none of the three verbs **כלא**, **כלה**, **עלה** has any homonyms. For instance, both **כלות קציר** (Ruth 2. 23, *τελέω*) and **כלות העלה** (ICh 29. 28, *πυρόω*) mean ‘*be complete, at an end . . . of action or event, with emphasis on time*’. Again **כלה** 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. לָ) of נפש exhausted by *longing* Ps 84. 3.'

Yet כלה in Jer 14. 6 simply means 'enfeebled', with special reference to eyes (Aristotle, *Physiognomonica* 808^ag), 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 χηζω which means 'desire, long for, crave'. (V. p. 372.)

τιθημι 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 MV ל features in six, the terminal ל appears in two, the terminal ל in three, the terminal מ, ע, and ר once; whereas the א 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 נ, وضع and طمر 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 ישית 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 ἐρύω (A): *drag* ירה, רמה Ex 15. 1, 4; *draw* the bowstring, the bow ירה IIR 13. 17 רמה, רבה. Furthermore, the river mentioned in IIR 5. 12 is spelt אבנה, but read אמנה; and מכא, the homologue of μαντείον, was also known as מכא. (Yet מכא may well be a homologue of Βακχέιον, and a cognomen given to מכא 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 ἐρω/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/צור, θώραξ/שור, θεωρέω/שבּר, θύρα/דלת; besides θ exchanges dialectally with τ and χ—cf. μῦθον/מִטְמוֹן/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/עבֹט (Dt 24. 10) and ῥύσιον/עֲרֵבָה (Prv 17. 18)/עֲרֵבוֹן (Gn 38. 17). Like the Greeks, they used to give their hand as a pledge, actually using the expression תִּקַּעַת כַּפֶּךָ (Prv 6. 1), literally: ἐτίθεισ χεῖρα. Sophocles, however, has: προσθείς χεῖρα δεξιάν (*Philoctetes* 942). But a most remarkable philological double somersault occurred when the European Greeks adapted to their own pronunciation the Asiatic Greek עֲרֵבוֹן—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 עֲרַב (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 ῥίθημι 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. נוטה (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 שלוש אני נוטה עליך 1 Ch 21. 10 three things do I offer unto thee (so rd. prob. also parallel 2 S 24. 12, v. נטל).'

'I. [נשא] vb. lend on interest, or usury, be a creditor (cf. Ar. نسا postpone, delay; sell on credit; parallel form of I. נָשָׂה . . .) . . . 1 K 8. 31 2 Ch 6. 22 v. נשא Qal 1b (5).'

(s.v. נשא) 'בו אלה' put on him (require of him) an oath 1 K 8. 31 = 2 Ch 6. 22 . . . correct Massoretic Text נָשָׂה . . . but sense hardly possible'. This appears in the left-hand column of p. 670, yet in the right-hand one appears the following: 'ונשא-בו אלה' 1 K 8. 31 and he shall lift up against him an oath = 2 Ch 6. 22 (Massoretic Text נָשָׂה . . . but sense difficult; read rather נָשָׂה). 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'.

'ש' n.m. garment . . . compare Syriac . . . appearance . . .;—construct שית זונה Prv 7. 10; fig. ש' קמס ψ 73. 6 (v. II. עטף).'

The homologue in Prv 7. 10 is θήσσα, later Att θήτρα, ἡ, hired servant-girl; and the expression θ. γυνή, שית זונה, occurs in Apollonius Rhodius 1. 193.

'II. [עטף] vb. envelop oneself . . . למו ש' שית-קמס ψ 73. 6 they put on for themselves (each) a garb of violence.'

The homologies here are: χιτών/שית, δύω/עטף, αἵματος קמס; and the passage reads: 'they put on a blood-stained coat of mail'. 'עטף למו' is instead of 'יעטפו להם'; and 'עטף לו' is the MV of 'עטף', meaning 'put on oneself'. (V. p. 372.)

τροφόν—טרף has two other homologues, namely: τρυφερόν (Ez 17. 9) and τρύφος (Nah 2. 13). These nouns derive from θρύπτω which has yet another derivative, θρύμμα, the homologue of טרפה (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 ζῆρτι 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, רצע drops the χ, while نقش begins with the MV ن—all in accordance with tested rules of homology. (V. p. 373.)

According to the *Lexicon*, חרוץ in Leviticus and חרוץ 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 קרע in Jer 4. 30 and קרע 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'. קרע in Gn 37. 29 is the homologue of ῥήγνυμι; while קרע in Jer 4. 30 is also the homologue of χροτίζω, χρώζω, χρώννυμι—like כרע Job 31. 10, 39. 3—since χροτίζω 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—קרא and שאל involve the consonant/vowel metathesis between ρ and α.

χ changes dialectally into ɛ, e.g. χήλινος/דלי; and into ש, e.g. ψυχή/נפש (Ex 1. 5). ζ also changes into ש, e.g. Ζήν/שאון (Jer 48. 45)/שאן (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 השאיל—הפעיל (Ex 12. 36). The homologues of δανείζω are: לוה, הלוה, גשא, גשה, גשף, גשף; 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 דגש. On the other hand, the ל in למה and the ל in למה 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 **קָרָא** (IIR 3. 10)/*χρηζήω*; the meaning 'convocation, sacred assembly'—ascribed to it by the *Lexicon*—is not justified by the context. Nor is **קְרִיאָה** a 'proclamation', but an 'oracular or prophetic utterance'—*قرآن*. Lastly, **מְקַרְהָ** in IS 6. 9 and 20. 26 is generally accepted to mean 'accident, chance', a homologue of *κύρμα*, from *κύρω*, *κυρέω*/**קָרָא** (Ex 1. 10)/**קָרְהָ** (Gn 44. 29); but it possibly means 'a strange and unusual phenomenon'. (*V.* p. 374.)

χωλεύω—Just as **ה** interchanges with **ח**, here and in *χρήματα*/**הַרְיָם**, so does **כ** interchange with the spiritus asper in *ἡπαρ*/**כַּבֵּד** and *ὤσ*/**כָּה**. In fact, most interchanges are reciprocal.

ψυχή—**סָס** and *سوسة* are formed by dropping the *π* in *ψ*, while **עַשׂ** and *عشه* are formed by dropping *ψ*—the second **ס** and the second *س*, as well as the **שׁ** and **ث**, exchanging with **ח**, e.g. *χάζω*/**שָׁכַל**/**שָׁכַל**/*أشکل*, *χάζομαι*/**נָסוּג** (IIS 1. 22), and *χάρις*/**סָרוּר**. The **נ** in **נָפֶשׁ** is the MV **נ**, and it indicates that *ψυχή* must be derived from *ψύχω*. This is corroborated by the homology *ἀναψύχομαι*/**הַנְּפֵשׁ** (Ex 31. 17). The *Lexicon* would have us read **הַנְּפֵשִׁים** instead of **הַנְּפֵשִׁים** in Ez 13. 20, an emendation which fails to clarify an obscure passage. (*V.* 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, aphasis 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

of Hellas, and a clear perception of its subtleties and expressive character. One or two examples will suffice.

כא and πατήρ resemble each other—account being taken of consonant-vowel metathesis, apocope, and the interchange of כ 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? ערג sounds uncommonly like and means precisely the same as δρέγω. Did Hebrew by any chance borrow it from Greek, or vice versa? Again, גנב—in view of accountable differences—resembles κλέπτω and bears two of its three meanings. Is this a coincidence? Similarly, שאף resembles σπάω, and only through that resemblance is it possible to explain rationally the expression צל שאף. Is not this significant? Now the verb התאנף homologizes with πνέω, and התאנף 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 ספד/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, רד"ק, רש"י, 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 *s.v.* שאף, שאב 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 צל שאף, because one does not breathe or suck in shadows. The solution of the conundrum confirms the soundness of the homology שאף/σπάω, and one can at last see clearly the picture over the strange device:

‘כעבד ישאף צל’, 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 שאב to שאב, 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 שאב שאב and שאף שאף—in view of the liability to confusion of the labial letters כ and פ—or some of them, somewhere, sometime, pronounced שאף שאב 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 נהר is נחל, and that both are ῥόος; that משלח is the same as משלוח, and that both are identical with ἐπιχειρήματα and unrelated to שלח; that יוחנן is a variant of כנניה, and that both are variants of Διογενής; that מחנה is a word with two meanings; that there are three kinds of שש: one like שיש, the other like ששי, and the third like ששה, שש, and سته.

True it is that in our present state of knowledge we cannot be sure whether or not שאב and שאף 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 שְׁבִטִי IIS 7. 7 with שְׁפִטִי ICh 17. 6, חֶקֶר Jer 17. 10 Job 5. 27 with כָּכַר. For an Ashkenazi would pronounce שְׁפִטִי שְׁפִטִי, כָּכַר חֶקֶר, and (non-extant) הַכְּבִיר הַחֶקֶר—contracted into הַכְּבִיר. And that is precisely what the exiles who returned from Babylon literally did (Neh 6. 12). In fact, the homologue of חֶקֶר is σκοπέω: *examine, consider*; inquire, investigate (W)—and that of הַכְּבִיר, in Neh 6. 12, is διασκοπέω: *examine or consider well*; inquire, investigate (W). So that וְאַחֲקָרָה, there, is וְאַחֲקָרָה—the ח/כ being occluded by the דגש into the כ/ק, and the חלם turning into צרי (cf. Dt 13. 15 as regards וְהִגִּידָה). Besides, it is pertinent

to point out two similar homologues of *σπάω*, i.e. כּחס and חקס, which differ respectively from the other two—the ח being substituted for the ש, and the ק for the א.

A word as to the context of צל חאשׁ. The homologue of חקס 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 ἐπέλομαι (*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 חאשׁ 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: **יְהוֹחָנָן**, **פְּדִיהוּ**, **פְּדִיָּה**, **פְּדִהצוֹר**, 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 **פְּדִהצוֹר** was older than Sinai, and that the first recorded **יְהוֹחָנָן** and **פְּדִיהוּ** 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 Hasmonceans; 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*.

- אֵל *θεός*: v. אֵל; e.g. עבדא, i.e. עבד אל, but possibly
عبد الله 128
- אָבִי, אָבִי *ἀγός*: (*ἄγω*) *leader, chief* Gn 4. 20, 21 Nu 3. 24,
30, 35 Jes 9. 5, 22. 21 Neh 11. 13 ICh 24. 31; = *βαγός* 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. τῆς πόλεως אבִי הגלעד Jos 17. 1
אבִי בֵּית-לֶחֶם... אבִי בֵּית-אֲדָמָה ICh 2. 50

- Ib 2. 51 אב־יִבְעוֹן Ib 9. 35; in pl., *forefathers* Nu 20.
 15 IIR 14. 3 Jes 43. 27, 58. 14 IICh 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. אֲבִינוּעַם, אֲבִירָהם) 14, 114, 122-3, 127
- אֲבָד φθίνω, -νύθω, φθίω 87, 317-18 tm; אָבָד ἀποφθίνω,
 ἀποφθινύθω, καταφθίω 87, 318 tm; אָבָד ἀποφθινύθω,
 ἀποφθίνω 87, 318 tm; אָבָד ἀποβάλλω
 317 tm; אָבָד ἀποβολή 317 tm; אָבָד, אָבָד ἀφανίζω
 317 tm; אָבָד ἀφανής 317 tm; אָבָד ἀφανισμός
 317 tm, 319; אָבָד φοιτάζω, -τάω, -τίζω Prv 31. 6
 318 tm; אָבָד φοιτάς Dt 26. 5 Job 31. 19, 318 tm;
 אָבָד (ἐς) ἀίδιον, τὸ αἰεὶ 49, 318 tm
- אֲבָדוֹ, אֲבָדוֹן, אֲבָדָה Αἰδής, lengthd. poet. form Αἰδωνεύς 22, 31 t, 44,
 68, 121, 266 tm, 317 t, 318 tm, 319, 333-4 t, 387 t, 393 t
- אָבָדוֹס πάθος: *v. אִיד, אִסוֹן* Ob 12; cf. Dt 32. 35 Ob 13
 Prv 1. 26, 17. 5 (+ א, π/ב, -α, θ/ד, + מ; -π, α/א,
 θ/ד; -π, α/א, θ/ס, +ג) 29 t; אָבָד αἰνίζομαι: *v. הִלֵּל* 86 t, 110 tm
- אָבָדָה תַּאֲבָה ἀγάπησις: (ἀγαπάω) *affection* (cf. ἀγαπάω:
desire) Gn 3. 6 Nu 11. 4 Ps 119. 20 72, 136 tm
- אָבָדוֹס πόσοι: *exclam. of surprise, anger or pain* Prv 23. 29 62
- אָבָדוֹס φάτνη: *manger, crib* Jes 1. 3 78
- מֵאָבָדוֹס φάτνωμα: = φατνίον, Dim. of φάτνη, *sup.* Jer
 50. 26 69
- אָבִי הִכִּי ἀρά γε (ἀρα = ἡ 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
- אָבִי ἔφηβος, ἔφαβος: (ἡβη) *one arrived at adolescence* (i.e.
 the age of 18 years); generally, *boy*, e.g. אֲבִיאל (cf.
 אָבָה ἡβη: *youthful prime, youth* Job 9. 26) 127
- אָבִיאל אֲבִי-עֶלְבֹן, אֲבִיאל ἔφηβος 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

אביהו, אביהו, אבים	ἔφηβος 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: <i>well-born; brave; good, capable; good</i> , in moral sense ICh 8. 11	82, 122
אביטל	ἔφηβος θεοῦ: originally, prayed for, or apprenticed in the worship of God IIS 3. 4; <i>v.</i> אביאל	122
אבימלך	ἔφηβος Μολόχ: originally, a follower or gift of Moloch Gn 20. 2; <i>v.</i> אביאל	128
אבינעם	εὐνοος: <i>well-disposed, kindly, friendly</i> Jud 4. 6	123
אביר	ἀγός: <i>v.</i> אב IS 21. 8 Ps 68. 31 [a play on words: אביר/ἀγός/βοῦς, עגל/μύσχος/ὄχλος] Thr 1. 15	378-9
„	ἄμβροτος: poct. Adj. <i>immortal, divine</i> Ps 132. 2, 5	37, 39, 108
„	βοῦς	40, 662 tm
„	ἵππος: <i>v.</i> סוס Jud 5. 22 Jer 47. 3	40
אביר	ἄβροτος = ἄμβροτος, <i>sup.</i> Gn 49. 24 Jes 1. 24	37, 39, 108
אבישור	εὐδωρος: <i>generous</i> [cf. תשורה]; εὐθώρηξ: <i>well-mailed</i> [cf. שור, שרין]; εὐπους: <i>fleet of foot</i> [cf. אשור] ICh 2. 28	124
אבישי, אבשי	εὐδωρος: <i>generous</i> IS 26. 6 IIS 10. 10; ἔφηβος Διός; <i>v.</i> אביה	
אביתר	εὐίατος: <i>easy to heal</i> IS 22. 20	41, 73, 123
התאבד	καπνόομαι: Pass., <i>to be turned into smoke, burnt to ashes</i> Jes 9. 17	60
אבק	καπνός: <i>smoke</i> Jes 5. 24 [corroborates καπνόομαι]	60, 77
אבקה	κάπνισμα: <i>incense</i> Cant 3. 6 [corroborates אבק]	60
אבל	ἄβδελον, ἀμβλύς	94 tm
אבן	λαῖγξ: Dim. of <i>lāas</i> (poct. Noun, <i>stone</i>), generally, <i>stone</i> Gn 29. 2; εὐνή	55, 294 tm
אבן בהן	Μαγνήτις λίθος, ἡ [prefix-suffix metathesis in order of words, <i>v.</i> אימה]: <i>the magnet</i> Jos 15. 6	381 tm
אמנה, אבנה	ἄμνος	29 t, 400 t, 423 t
אבנים	ἄβα, ὀπήεις	94 tm
אבר, אברה, אבר	ἀβρταί, πτέρον, πτέρυξ	56, 94 tm
אברם, אברהם	εὕρημα, later -ρεμα: (εὐρίσκω) <i>invention, discovery, thing discovered not by chance but by thought; that which is found unexpectedly</i> [much like Ἐρμιαῖον (prop. gift of Hermes, i.e. unexpected piece of good luck, windfall, treasure trove חירם)]; foundling Gn 17. 5	121
אברך	εὐλογέω; <i>praise, honour; bless, praise a god;</i>	

	<i>προσκυνέω</i> : <i>make obeisance</i> to the gods or their images; esp. of the Oriental fashion of <i>prostrating oneself</i> before kings and superiors Gn 41. 43	116
אֲבָשָׁלוּם	<i>εὐγάλενος</i> : <i>very calm</i> IIS 18. 18	123
אָגוּר	<i>ἀγύρτης</i>	127 tm
אָגוּרָה, אָגוּרָה	<i>ἀργυρίς</i> : = <i>δραχμή</i> (<i>drachma</i> , worth six obols, דַּרְכְּמָן) Ex 30. 13 IS 2. 36 Esr 2. 69	63, 81, 92
אָגוּל	<i>ᾠχλος</i> : generally, <i>mass, multitude</i> ; <i>v. עוּגֵל</i> Job 38. 28; אָגוּלִים <i>ἀγοραῖν</i> Jes 15. 8	93
אָגוּמָן	<i>σχοῖνος</i> : <i>rush, reed, rushbed</i> ; <i>land measure</i> Jes 58. 5 Job 40. 26; <i>v. קִנָּה</i>	77
אָגוּן	<i>ἀγγεῖον</i> : <i>vessel</i> ; <i>jar or vase for water</i> Ex 24. 6 Cant 7. 3	38
אָגוּף	<i>ἀγαθός</i> : <i>v. אֲבִיטוֹב</i> Ez 12. 14; <i>τόπος, ου</i> : <i>place, region</i> Ib 38. 6	64
אָגוּר	<i>ἀγείρω</i> : <i>gather, assemble</i> ; of things, <i>collect, gather</i> Prv 6. 8	43, 127, 326
אָגוּרָטֵל	<i>γυρτόν</i> [an atavism]: = <i>σκούφον</i> (<i>כּוּס, סָף, סַפֵּל, סַפְרָה</i> <i>צוּף, צוּף, צַפְחִית, צַפְחַת, צַפְחָה</i>): <i>cup</i> ; <i>κρατήρ</i> : (<i>κεράννυμι</i>) <i>mixing vessel, esp. bowl, in which wine was mixed with water, bowl of wine</i>	66
אָגוּרָף	<i>χειροπληθής</i> : <i>filling the hand, handful</i> Ex 21. 18	57, 66, 69
אָגוּרָת	<i>γραφή</i> : <i>v. p.</i> 113	66
אָדוּד	<i>הַדְרָה, הַדְרָה</i> 27 t, 30 t, 42 t; <i>אָדוּד, אָדוּד</i> 28 t	
אָדוּרִים	<i>ἀγοραῖν</i>	355 tm, 377
אָדוּם, אָדוּם	<i>ξανθός</i> : <i>yellow</i> , of various shades, freq. with a tinge of red; in Ep. mostly used of <i>fair, golden hair</i> ; 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; <i>v. שְׂמֹשׁ, זָהָב</i>	56, 67, 93, 310
אָדוּן	<i>Ἄδωνις</i> : <i>Adonis</i> [possibly an atavism, the homologue of <i>ἠΐθεος</i>]	31 t, 46, 121, 332-3 tm
„	<i>δυνατός</i> : (<i>δύναμαι</i>) <i>strong, mighty, powerful, influential</i> ; <i>οἱ δυνατοί, the chief men of rank and influence</i> (אָדוּנִים IR 22. 17); <i>δυνάστης</i> : <i>lord, master, ruler, of Zeus</i> ; <i>μεδέων</i> : (<i>μέδω</i>) <i>guardian, ruler, always of Zeus</i> ; generally, <i>ruler</i> (אָדוּנִי Gn 15. 2) Gn 42. 30, 33 Ex 23. 17 Dt 10. 17 Jos 3. 11 Mal 1. 8, 3. 1 Ps 114. 7; <i>πάστας</i> (<i>πάομαι</i>): <i>owner</i> Gn 39. 20 IR 16. 24	86 t, 326, 330 t
אָדוּן, אָדוּן		24 t

אָדוּת	διὰ σε, διὰ ταῦτα, διὰ τοῦτο	169 tm	
אָדִין	τότε, τόκα: <i>at that time, then</i> Dan 2. 15, 17	64	
אָדֵר, אָדֵר, אָדֵר, אָדֵר, אָדֵר	ἄδορος: <i>skin</i> ; δέρος: <i>skin, hide</i> ; δέρρις: <i>skin</i> ; δορά (A): <i>skin when taken off, hide</i> Jud 5. 25 IR 19. 19 Jon 3. 6 Mich 2. 8 Zach 13. 4 Esth 1. 6	15, 66, 81, 100, 326	
אָדֵר שָׁעֵר	δορά σατύρου: <i>the skin of a שָׁעֵר</i>	15 t, 57	
אָדֵר	ἀνήρ, ἀνδρός	82, 285-7 tm	
אָדֵרִי הַצֵּאן	αἰγῶν ἀνήρ: <i>Virgil's vir gregis</i>	82, 285-7 tm	
אָדָם	ἀνήρ, ἀνδρός	63, 67, 76 t, 82, 285-7 tm, 289 t	
אָדָם, אָדָמָה	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	
אָדָם	ἔδασμα; ξανθός	310 t, 401 tm	
אָדָן	ἔδαφος: <i>bottom, foundation, base of anything</i> Ex 26. 19 Job 38. 6 Cant 5. 15	49	
אָדָן- יְהוָה	ἡίθεος, ἄθεος: <i>unmarried youth [= Ἄδωνις]</i> ἡίθεος Διός: <i>originally, an acolyte at the temple of Zeus, or his gift</i> IR 1. 5, 8	128 128	
אָדָרְזוּרִיאַ	ἄνδρες δικασταί: <i>jurors, gentlemen of the jury</i>	58, 82, 286-7 tm	
אָדָרְכָן, אָדָרְכָן	δράχμη: <i>v. אגורה</i> Esr 2. 69, 8. 27	66, 69, 78, 100	
אָדָרְכָן- הָ		27 t	
אָדָרְע	ἰρוע, אָדָרְע, דָרע, אָדָרְע	χείρ: <i>hand and arm, arm</i> Jes 52. 10 Job 22. 8-9, 31. 22 Dan 2. 32 Esr 4. 23 ICh 32. 8	30 t, 46, 47, 66, 69, 99, 169 tm, 258 tm
אָדָרְעִי	ᾠλον	315 tm	
אָהַב	ἀγαπάω, Ep. and Lyr. for ἀγαπάω: <i>show affection, generally, love; desire; seldom of sexual love, for ἐράω (but ἀ. εἰταίρας to be fond of them</i> IR 11. 1-2) Gn 34. 3, 37. 3	44, 49, 91, 100, 108, 326, 332, 334 t, 381	
אָהַבָה	ἀγάπη: <i>love</i> Cant 3. 10	73, 334 t	
אָהַבָה	ἀγαπητός	91, 102 tm, 107-8, 327	
מְאָהַבָה	ἀγάπημα: <i>darling, of a person; generally, delight</i> Jer 30. 14 Ez 16. 33 Hos 2. 7, 14	69	
אָהַל	αὐλή: <i>open court before the house, courtyard</i> Ps 132. 3; generally, <i>court, hall</i> Ps 132. 3; <i>court of temple</i> IR 2. 29, 30 Ps 15. 1; <i>any dwelling, abode, chamber</i> Jos 22. 8 IR 12. 16	30 t	
„	αὐλῆς: <i>tent or place for passing the night in</i> Gn 12. 8 Dt 1. 27 Jer 6. 3, 35. 7 [cf. αὐλιζομαι: (αὐλή) <i>lodge, pass the night</i> אהל Jes 13. 20; <i>v. לון</i>]	30 t	

אָהֶל	<i>φῶλον</i> : race, tribe, clan (pl.) Jud 6. 5 Ps 78. 67	66, 73
אֹ	<i>οὐ</i> : the negative of fact or statement; used sometimes with the ellipsis of a definite verb; not (W) Prv 31. 4	39, 66, 334 t
אוֹב	<i>φάτις</i> : v. אֹב Dt 18. 11 Jes 29. 4	69, 291 t
אֶרְאֶה, אֶרְאֶה, כִּי-אֶרְאֶה	<i>καὶ τότε</i> : even then or (at the beginning of a clause) and then Lev 26. 41 Jos 1. 8 IIS 19. 7	64
אוֹד	<i>πύρδαλον, -δανον</i> : small wood for burning Jes 7. 4 Am 4. 11	62
אוֹה	<i>ἄβω, οἴω</i> : cf. ἀγαπάω	94 tm
אוֹלִי	<i>אֵיל, אֵיל, οἴς</i> : dat. pl. ὄφεισι; Lat <i>ovis</i> ; sheep, both of the ram and the ewe Ex 29. 22	31 t, 37, 39, 314 t
אוֹלִי	<i>πολλάκις</i> : perchance Gn 16. 2, 32. 21	61
אוֹלָם	<i>ὅλος</i> : whole, i.e. safe and sound Ps 73. 4	49, 67
אוֹלָם	<i>אֵלֶם, אֵלֶם</i> <i>αὐλή</i> , sup. IR 6. 3, 7. 6-8 Ez 8. 16, 40. 7, 48 IICh 29. 17	67
אוֹלָם	<i>ἀλλ' οὖν</i> : (ἀλλά/לְכֹן, but; οὖν/לְכֹן, then, therefore) concessive, at all events Job 13. 3; but then Ib 13. 4, however Ib 2. 5	327
אוֹלָת	<i>φαιλότης</i> : meanness, poorness, badness Prv 18. 13, 19. 3; אוֹלִי <i>φαιλός</i> : ineffectual, bad Jes 19. 11	65, 415 t
אוֹן	<i>ἀνιότη</i> (?) <i>δύναμις</i> : power, might; in Hom. esp. of bodily strength Gn 49. 3 Jes 40. 29 Job 9. 26; v. <i>εὐνή</i>	59
„	<i>ὠδῖς</i> : pangs or throes of birth; <i>בֶּן-אוֹנִי</i> ὁ ἐμὸς ὠδίνων (אוֹנִי) <i>πόνος</i> (בֶּן) [suffix-prefix metathesis], of a child (literally, my stress of pangs of childbirth) Gn 35. 18 Dt 26. 14 Hos 9. 4	57, 62, 291
אוֹנִים	<i>ὀδύνη, ἔδύνη</i> : pain of body; pain of mind; grief, distress (pl.); = <i>ἔνδια</i>	59, 290 tm
אוֹן, אוֹן, אוֹן	<i>ἄμυον</i> Gn 41. 45, 50; v. אִמּוֹן	124 t, 312 t
„	<i>ἄτη, ἀτάτα</i> (ἀτ-): (ἀά) reckless guilt or sin Nu 23. 21 Ps 55. 11	41
אוֹפֶן	<i>ἐφθός</i> boiled; <i>ἐφθὸς χρυσός</i> refined gold פּוֹ כְּתָם; <i>מוֹפֶן, מוֹפֶן</i> <i>ἄπεφθος</i> : boiled down; ἄ. (χρυσός) refined gold מוֹפּוֹ (זוהב) [מוֹפּוֹ], possibly 'from <i>Ἐφεσος</i> '	116-17 tm, 334
אוֹפִיר	<i>ἄπυρος</i> : uncooked; ἄ. <i>χρυσίον</i> (unsmelted piece of gold) unsmelted, opp. <i>ἄπεφθος</i> ; ἄ. <i>χρυσός</i> , of nuggets, or gold-dust כְּתָם אוֹפִיר	116-17 tm
אוֹפֵן	<i>καπάνη, ἀπάνη</i> : chariot Ex 14. 25 Nah 3. 2 [calling the part for the whole]	60
אוֹץ	<i>ταχίζω</i> : make swift; <i>θοάζω</i> : move quickly, rush, dart Prv 19. 2, 28. 20, 29. 20	51, 63

אָחֻזָּה, אָחוֹ, לָחֹז, εὐχος: allotted portion; portion obtained by lot, share Lev 25. 46 Nu 27. 4; cf. οὐσία	56, 92
אָחוֹז־ הָיְתָה: v. אָדֹנָי; e.g. אָחוֹזִיהָ	128
יְהוָה אָחוֹזִיהָ, הָיְתָה הָיְתָה Διός: granted by Zeus IIR 1. 2 IICh 20. 35	128
אָחוֹזִיהָ Διός הָיְתָה: a gift of Zeus IS 14. 3	122, 128
אָחוֹזִיהָ, אָחוֹזִיהָ ἀγαθός, οὐ: v. אָבוֹטֹב IS 22. 9, 11	82, 122
אָחוֹזִיהָ הָיְתָה מֹלֹךְ: originally, a young man dedicated to the worship of Moloch, or his gift IS 21. 2	128
אָחוֹזִיהָ ἀδάμας (δαμάω): properly, unconquerable; Subst., adamant, i.e. the hardest metal, prob. steel; diamond Ex 28. 19; cf. בְּרוֹל	49
אָחוֹזִיהָ, אָחוֹזִיהָ, אֵימָתָהּ, אֵימָתָהּ αἱμάτη: = λεκάνη (dish, pot) Gn 21. 14, 42. 27 Esr 6. 2	95 tm
אָחוֹזִיהָ, אָחוֹזִיהָ μετὰ	171-2 tm
„ εἰς: v. אָחוֹזִיהָ	361 tm
„ εἰς	169 tm
„ אָחוֹזִיהָ, אָחוֹזִיהָ 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 t
אָחוֹזִיהָ, אָחוֹזִיהָ τάχα ἴσως: τάχα (quickly, presently, forthwith); strengthd. τάχα ἴσως Ruth 2. 2	63
אָחוֹזִיהָ, אָחוֹזִיהָ Ἐρέξης Esth 1. 1	52
אָחוֹזִיהָ, אָחוֹזִיהָ ὀθόνη: fine linen Prv 7. 16	38, 288 t
אָחוֹזִיהָ, אָחוֹזִיהָ φάτις: v. אָבוֹ Jes 19. 3	65
אָחוֹזִיהָ, אָחוֹזִיהָ πακτώω: fasten, close; stop up, caulk Prv 17. 28, 21. 13	61, 67
אָחוֹזִיהָ, אָחוֹזִיהָ πότερος, κό-: one or other, either of two; ἀριστερά: (with or without χεῖρ) left hand Jud 3. 15	62
אָחוֹזִיהָ, אָחוֹזִיהָ הָיְתָה: dat. sg. fem. of relat. Pron. ὅς, ἣ, ὅ, in adverb. sense; of Place, which way, whither, where Gn 4. 9 IR 13. 12; of Manner, how, as Jer 5. 7; v. אָחוֹזִיהָ	38
„ אָחוֹזִיהָ, אָחוֹזִיהָ πῶ, ποῦ: where? Gn 3. 9, 22. 7	61-2
אָחוֹזִיהָ, אָחוֹזִיהָ γῆ: v. אָחוֹזִיהָ, אָחוֹזִיהָ	38, 55, 92, 112 t, 326
אָחוֹזִיהָ, אָחוֹזִיהָ πάθος: accident, misfortune, calamity	29 t, 61, 93
אָחוֹזִיהָ, אָחוֹזִיהָ Αἴας: Ajax IIS 3. 7	121
אָחוֹזִיהָ, אָחוֹזִיהָ הָיְתָה, אָחוֹזִיהָ ἡθεός, ἄθεός; of the θεωρεοί sent to Delos; rarely as fem. ἡθεή: v. אָחוֹזִיהָ	122, 128

- אִזְבָּל** ἡθέρη Βααλ: an unmarried young woman attendant at the temple of Baal, or his gift IR 16. 31 128
- אִי־זָה** אִי זָה, אִי זָה ὅσγε: *who* or *which*, with emphasis IS 9. 18 IR 13. 12 Jes 66. 1 Jer 6. 16 Esth 7. 5 76 tm
- אִיךְ** , הִיךְ , קִיךְ , 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
- אִיכָה** , אִיכָה, אִיכָה, אִיכָה 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
- אִיֶּלֶת** , אִיֶּלֶת, אִיֶּלֶת, אִיֶּלֶת δорκάς, ádos, ζорκάς, ὄρκος: *an animal of the deer kind*; *roe*, *gazelle*, *antelope*, *dorcas*; = δорκαλῖς; αἰόλος: *quick-moving*, *nimble*; *speckled*, *striped*, *mottled* (W) IIS 22. 34; αὐλός: *pipe*, *flute* Ps 22. 1 58, 79, 96 tm, 314
- אִיל** , אִיל, אִיל, אִיל, אִיל, אִיל πυλών, -ωμα: *gateway*; freq. separated from the house or temple to which it gave entrance; *gatetower*, *gatehouse*; πύλη, πύλον: *gate* Ez 40. 16-40 62
- אִילוֹת** θύελλα: *hurricane*, *squall*; θύελλαι, prob. *thunderstorms* Ps 29. 9 59
- אִילוֹת** , אִילוֹת, אִילוֹת, אִילוֹת ὠφέλεια, -λησις: *aid*, *succour*, *use*; *help*, *service*, *advantage* Ps 22. 20, 88. 5 66, 93
- אִילָן** ξύλον: *tree* Dan 4. 7
- אִימָה** , אִימָה, אִימָה, אִימָה δειμα, τος [both nominative and genitive homologies]: *fear*, *terror*; pl. φόβοι καὶ δ. אִימָתָה [pref.-suf. phenom.] Ex 15. 16 Dt 32. 25 58
- אִימִים** ἡγεμών 28, 637-40 tm
- אִיֶּן** , אִיֶּן, אִיֶּן, אִיֶּן ἵνα: *in which place*, *where* Ez 13. 15 Cant 6. 1 28, 34 t, 38
- אִיפָה** 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 ^כפֶּה and ^כפֶּה] 46, 60, 78

- אֵל עֲלִיּוֹן 'Héλιος Ὑπερίων 121, 124-5, 310
 אֵל, אֵל, אֵל, אֵל, אֵל, אֵל θεός, θιός, σιός, θεύς: *God, the Deity* Gn 1. 1, 21. 33 Ex 15. 11 Dt 32. 15; *one set in authority* IIR 24. 15 Jes 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
- אֵל ὅλος: *every* Gn 30. 40 49, 124
- אֵל, אֵל, אֵל, אֵל, אֵל, אֵל הַ, הַ, הַ, הַ, הַ, הַ δ, ἡ: definite or prepositive article Gn 17. 1, 24. 65 Jud 6. 20 Ez 13. 11, 13 67, 75 t, 299
- אֵל, אֵל, אֵל, אֵל, אֵל, אֵל -δε: an enclitic post-position: joined to names of Places to denote *motion towards* that Place [prefix-suffix phenomenon]; οἶκαδε: to the house לְבֵיתִי 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; ἕνα: v. אֵין 28, 34 t; παρά 172 tm; πρὸς 62, 173 tm; ὑπέρ 28 t, 174 tm; ἀεί, τό 318 tm
- אֵל, אֵל, אֵל, אֵל, אֵל, אֵל οὐ: v. אֵא Gn 22. 12 Ez 28. 15 67, 334 t
 ,, ποῦ: *where* IS 27. 10 34 t, 62, 67, 100
- אֵל, אֵל, אֵל, אֵל, אֵל, אֵל θεός: v. אֵל
- אֵל, אֵל, אֵל, אֵל, אֵל, אֵל πολύς: of Number, *many*; of Size, Degree, Intensity, *much* (e.g. ידיעאל/אלדעה) 128
- אֵל, אֵל, אֵל, אֵל, אֵל, אֵל ἡ γύψος: *chalk; gypsum; cement* Ez 13. 11, 13 67, 75 t, 299
- אֵל, אֵל, אֵל, אֵל, אֵל, אֵל πολυδαίδαλος: *working with great art or skill, very skilful* Nu 11. 26-7 61
- אֵל, אֵל, אֵל, אֵל, אֵל, אֵל ידיעאל, בעל־ידע, אֵל־ידע, אֵל־ידע πολυειδήμων: *knowing much* Gn 25. 4 IIS 5. 16 ICh 7. 10, 14. 7 28 t, 61, 125, 310 tm
- אֵל, אֵל, אֵל, אֵל, אֵל, אֵל ἀράομαι: poct. Verb, *pray* to a god; more freq. in bad sense, *imprecate, curse* Jud 17. 1 IS 14. 24 23, 67, 326
- אֵל, אֵל, אֵל, אֵל, אֵל, אֵל 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
- אֵל, אֵל, אֵל, אֵל, אֵל, אֵל ἦρωσ: *hero; 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. Gn 6. 2, 4, 30. 8 Ps 82. 6; v. אֵל 14
- אֵל, אֵל, אֵל, אֵל, אֵל, אֵל ὄδε, οἴδε: demonstr. Pron., *this*, formed by adding the enclit. -δε to the old demonstr. Pron. ὄ, ἡ, τό, and declined like it through all cases. ὄδε, like οὗτος, is opp. ἐκεῖνος, to designate what is *nearer* as opp. to what is *more remote*; but ὄδε refers more

אַלְצָפֶן, אֶלְצָפֶן, צַפְנִיָּה, אֶלְצָפֶן	Ex 6. 22 Nu 34. 25 Zeph 1. 1	122
אַלְיָקָא	εἶργην τοῦ θεοῦ IIS 23. 25	61
אַלְיָשָׁה	Ἑλλάς: <i>Hellas</i> Gn 10. 4	133, 300
אַלְמָה, אֵילָם, אֵילָם, אֵילָם	αὐλή: <i>v.</i> אֵהָל Ez 40. 16, 21-2, 24-6, 29-31, 33-4, 36, 48-9	67
אַלְמָה	ἄμαλλα: <i>sheaf</i> ; οἶλος: <i>corn sheaf</i> Gn 37. 7	69
אַלְמָוֶת, אֶלְמָוֶת, אֶלְמָוֶת	ἀθανασία: <i>immortality</i> ; ἀθάνατος: <i>undying, immortal</i> ; of things, etc., <i>everlasting, perpetual</i> Prv 12. 28 Esr 2. 24	49, 59
אַלְמָנָה, אֶלְמָן	ἄγαμος: <i>unmarried, single</i> , prop. of the man, whether bachelor or widower Gn 38. 11 Jer 51. 5	34 t, 68
אַלְעָלָה, אֶלְעָלָה	ὁ μέγας 296 tm, 299, 300	
אַלְעָשָׂה, אֶלְעָשָׂה	ἠίθεος θεοῦ: <i>devoted or dedicated to, or granted by, God</i> IIS 2. 18 Jer 29. 3	125, 128
אַלְפָּה, אֶלְפָּה	χιλιάς: <i>a thousand</i> Gn 20. 16 Ex 12. 37 Ps 90. 4; χιλός: <i>green fodder for cattle, esp. for horses and beasts of burden, forage, provender; pasturage</i> Ps 50. 10	56
אַלְקָוֶם, אֶלְקָוֶם	ἄλκιμος: <i>stout, brave</i> , of men and things Prv 30. 31	297
אַלְתָּקָא, אֶלְתָּקָא		27 t
אַמָּה, אֶמָּה	μήτηρ: <i>mother</i> ; in titles Gn 3. 20 Jud 5. 7 57, 69, 100-1, 326	
אַמָּה, אֶמָּה, אֶמָּה, אֶמָּה	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
” ” ” ”	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; <i>v.</i> אָם	58
אַמָּה, אֶמָּה	ἄν, κε(ν), κα, εἰκ ἄν: <i>if so</i> אָם-כֵּן Gn 25. 22, 43. 11; Hom. has generally εἰ κε, <i>if thus</i> אָם-כֵּן IS 14. 9. 10	85-6 t
”	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> אָם כִּי Jer 2. 22, 22. 24, 37. 10 Ruth 3. 12; εἰ μὴ <i>except</i> ; unless (W) Ps 127. 1; ἢ: <i>or</i> Gn 27. 21	12, 35 t, 85-6 t, 100
” אָוֶן, אֶוֶן	ἦ: <i>or</i> Gn 24. 49 Jud 20. 28 ICh 18. 5, 14	

	<i>assert, speak; think, deem, suppose; εἶπω (B): say, speak, tell</i> 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	
אָמְרָה, אָמְרָה, אָמְרָה, אָמְרָה	ἔπος: <i>word, utterance, speech, tale; pledged word, promise, one's word; word of a deity, oracle; φῆμα: that which is said, word</i> 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
מֵאִמְרָה, אָמְרָה, אָמְרָה	ῥῆμα: <i>that which is said or spoken, word, saying</i> Ps 19. 4 Esth 1. 15, 2. 20	69, 73, 111
אָמַר, אָמְרָה, אָמְרָה	ῥῆσις: <i>saying, speech; answer, resolution, declaration</i> Gn 4. 23 Dt 32. 2 Jud 5. 29 Ps 119. 123 Prv 22. 21, 30. 5 Thr 2. 17; πρόρρησις: <i>previous instruction or warning; ἔπος: v. דָּבַר</i>	111, 415 t
אָמַר	ἀμαρτία: <i>failure, fault, error; guilt, sin</i> Job 20. 29	381
אָמְרָה, אָמְרָה	μειραξ: <i>young girl, lass; in later writers masc., boy, lad; e.g. אמריה, אמרי</i>	128
אָמְרִי	Κιμμέριοι: <i>Cimmerians, a nomad people of the steppes, who invaded Asia Minor</i>	60
אָמְרִי	Διὸς μείραξ ICh 5. 33, 9. 4, 24. 23	128
אָמֹשׁ	ἡμέρα χθές: <i>v. אתמול</i>	xxix tm
אָנָה, אָנָה	σου: <i>v. אל</i> Jud 19. 17 IS 10. 14; cf. ἴνα	61-2, 68
אָנָה, אָנָה	ᾠνα, ᾠναξ	136 tm
אָנְבָה	φυτόν: <i>v. אב</i> Dan 4. 11	52, 73, 80
אָנוֹשׁ, אָנוֹשׁ, אָנוֹשׁ, אָנוֹשׁ	ἀνήρ, ἀνδρός 63, 82, 285-7 tm, 289 t	
אָנוֹשׁ	δόναξ: <i>pole-reed, smaller than the κάλαμος</i> Jes 8. 1	58, 290 tm
נֶאֱנַח	στενάζω: <i>prop. Frequentative of στένω, sigh deeply; generally, sigh, groan</i> Thr 1. 8, 21	409
אָנְחָה, אָנְחָה	στέναγμα: <i>sigh, groan, moan</i> Ps 31. 11 Thr 1. 22 (ז/ח/ק)	409
אָנִי, אָנִי	ἔγω: <i>Pron. of the first person—ἐγών, ἴών; strengthd. ἔγωγε</i> Gn 3. 10 Ex 20. 2 Jes 48. 12, 15 Dan 2. 8	47-8
אָנִי, אָנִי	ναῦς: <i>ship</i> IR 10. 11, 22, 22. 29 Jon 1. 3 Ps 48. 8, 107. 23 IICh 20. 36	174 t
אָנִי, אָנִי	ὁδύνη: <i>v. און</i> ; cf. στέναγμα Jes 29. 2 Thr 2. 5	59, 93, 409
אָנֵס, אָנֵס	ἀναγκάζω: <i>force, compel, esp. by argument; constrain</i> Esth 1. 8	57, 109
אָנַף, אָנַף	πνέω: <i>breathe; ὑπὲρ σακέων πνείοντες breathing over</i>	

קָלַי	<i>καί: even, also</i> Gn 40. 16 Dt 33. 20 IS 2. 7 Jes 40. 24, 44. 15, 19 Job 6. 27 Cant 1. 16 (—κ, ι/ϕ)	48, 59
קָלַי	<i>κεν (κε) καί even כִּי קָלַי</i> Prv 15. 11, 19. 7; <i>καί εἰ even if אַף אֶף</i> Job 36. 29; <i>אֶפֶסֶת אֶמְפִּי: added to</i> IS 1. 5	60, 168 tm
קָלַי	<i>πνοή: breath; πνοή 'Hφαίστοιο the breath of Hephaestus, i.e. flame</i> 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; <i>ἀνα-: of the nose</i> Ps 115. 6	300 t
קָלַי	<i>ὤψ: pl., eye, face</i> Gn 3. 19, 19. 1 IS 20. 41, 25. 23	61
קָלַי	<i>ὀπτήσιμος: for roasting</i> Lev 2. 4	69
קָלַי	<i>ἐπωδός: enchanter, a charm for or against</i> Jud 18. 14 IS 23. 6, 30. 7 Hos 3. 4; <i>ἐπεנדύτης: robe or garment worn over another</i> IS 2. 28 (—ν)	46
קָלַי	<i>ἀφανίζω: disappear, be missing</i> Gn 47. 15, 16 Jes 16. 4, 29. 20 Ps 77. 9 (—ν, ζ/ϑ)	51, 379 t
קָלַי	<i>אָפֶסֶת כִּי אָפֶסֶת, ὅπως, ὅ. κε: however</i> Nu 13. 28, 23. 13 Am 9. 8	49
קָלַי	<i>τόπος: region; the universe divided into three τόποι</i> Dt 33. 17 Jer 16. 19 Ps 2. 8 Prv 30. 4 (—τ)	64
קָלַי	<i>ποδοῖν: dual of ποῦς, ποδός, foot; prop. from the ankle downwards</i> Ez 47. 3 (+א, δ/ϑ)	37
קָלַי	<i>ὄφεις: serpent</i> Jes 30. 6 Job 20. 16	93
קָלַי	<i>ἀμπέχω: surround, cover, enclose</i> Jon 2. 6; <i>ἀμφιβαῖνω</i>	56
קָלַי	<i>τέφρα: ashes</i> Gn 18. 27 Nu 19. 9 (—τ)	60
קָלַי	<i>φᾶρος, φά-: commonly, a wide cloak or mantle without sleeves</i> IR 20. 38, 41; <i>v. פָּאָר</i>	80
קָלַי	<i>ὑπερῶον</i>	46, 89 tm
קָלַי	<i>אֶפְתָּא, פְּתָא, אֶפְתָּא αἰφνιδίως (αἰφνηδῖς, -δόν): suddenly</i> 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 Esr 4. 13 IIC 29. 36; <i>v. pp. 361–2</i>	82
קָלַי	<i>אַצִּיל, אֶצִּיל, μασχάλη: arm-pit [cf. Latin axilla]; (pl.) corner</i> Jes 41. 9 Jer 38. 12	39
קָלַי	<i>ἀποτίθημι: put away, stow away; lay aside; put away from oneself, avoid; put by for oneself; reserve, keep back; put by (W)</i> Gn 27. 36 Nu 11. 17, 25 Eccl 2. 10	392, 423
קָלַי	<i>παρά</i>	172 tm
קָלַי	<i>אַצִּיל, אֶצִּיל, 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-</i>	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, צבר, צבר	59, 77
אקדה	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 <i>work</i> , weaving Jud 16. 14 (cf. IIR 23. 7)	49
ארגמן	ἀλουργής: <i>cloth of purple</i> ICh 2. 6, 13	46, 50, 63
ארגמן	ἀλουργημα: <i>purple clothing</i> Jer 10. 9 Dan 5. 7	32 t, 50, 63, 68
ארגז	ἄγγος: <i>vessel, vase</i> IS 6. 8	48
ארודי	ρόδοεις: <i>rose-coloured</i> Gn 10. 18	40
ארומה, ארמנתיו, אלקמותיו	ἔρμα	34 t, 80, 349 tm
ארונה, ארונה		31 t
אריות, ארות	ἵπποτροφεῖον: <i>place for horsebreeding, stud-stable</i>	31 t
ארז	ἄρκυθος: <i>Phoenician cedar</i> Jud 9. 15 IR 5. 13	353
ארה	ώρα: <i>any period</i> fixed by natural laws and revolutions, whether of the year, month or day Gn 18. 11	50
ארח	ἔρχομαι	384 tm
ארחח	ἀρχή; ארח κέλευθος	384 tm
אריה, ארי	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
אריאל	ὄρος θεοῦ the Mount of God Jes 29. 1, 2, 7	122
אריך	προσήκων: freq. in Part. as Adj., <i>befitting, proper, meet</i> Esr 4. 14; οὐ προσήκων <i>it is not fitting</i>	62, 112
ארכה	φάρμακον: generally, <i>remedy, cure; a means of producing</i> something Jer 30. 17, 33. 6 Neh 4. 1; ארוכה/ἄρκεσις: <i>help, aid</i> ICh 24. 13	112
ארים נהרים	ἄρμος ῥοοῖν: <i>joining</i> of two rivers Gn 24. 10	129, 133, 300
ארץ, ארעא, ארקה	ἔρα: <i>earth</i>	35 t, 75 t, 77 t, 83 t, 86 t, 131 t, 319, 325
ארר	ἀράομαι: v. אלל Gn 12. 3; ארה Nu 22. 6; ארר κατ-: <i>call down curses upon, curse, execrate</i> Gn 5. 29	68, 326
מארה	κατάραμα: <i>curse</i> Dt 28. 20	69

אֲרָת	ὥρα: = τὰ ὥρατα, the produce of the season, fruits of the year IIR 4. 39; אורת in Hom., part of the year, season; mostly in pl. the seasons Jes 26. 19	50
אֲרַתְחַשְׁתָּא, אֲרַתְחַשְׁתָּא	Ἀρταξέρξης Esr 4. 11, 7. 1	52
אֲשֶׁר־ , אֲשֶׁר־	ἡίθεος: v. אֲדֹנ־	122, 128
אֲשֶׁר־יֵשׁוּא, אֲשֶׁר־יֵשׁוּא, אֲשֶׁר־יֵשׁוּא, אֲשֶׁר־יֵשׁוּא	ἡίθεος θεοῦ: God's man Gn 32. 29 Nu 26. 31 ICh 4. 16, 7. 11, 25. 2	66, 122
אֲשׁ	ἔθος: custom, habit Dt 33. 2 (עדה, דת)	
אֲשׁ	ἔχω: there is; ἔκω, barbarism, كَو (Iraqi vernacular)	28 t, 290 tm
אֲשׁ־ , אֲשׁ־ , אֲשׁ־	ἡίθεος: v. אֲדֹנ־	122, 128, 312
אֲשַׁבֵּל	ἡίθεος Ἥλιου: the Sun-god's gift Gn 46. 21	128
אֲשַׁבְעַל	ἡίθεος Βάαλ: adherent, follower of Baal, his man, his gift ICh 8. 33 (cf. IIS 2. 8)	122, 128, 311-12 t
אֲשֶׁדוּד	Ἀθῆναι: Athens Jos 11. 22	129, 134
אֲשֶׁה	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
אֲשֶׁה	ἐκάστη Ex 26. 3 Ez 1. 9	290 tm
אֲשֶׁה	ἐστίαμα; κνίσα: steam and odour of fat which exhale from roasting meat, smell or savour of a burnt sacrifice	60, 73, 268 tm, 300 tm
אֲשֶׁר , יִשׁוּר , אֲשֶׁר	λόγος: v. חיה Hos 13. 7	79, 392 tm
אֲשֶׁר	ὁδός: way, road Job 23. 11	367 tm
אֲשֶׁר	πούς, ποδός: foot Ps 17. 5, 37. 31, 40. 3, 44. 19 Job 31. 7	79, 125
אֲשֶׁמָא	Ἀθήνη: Athene IIR 17. 30	121
אֲשַׁכּוּל	σταφυλή: bunch of grapes Gn 40. 10 Jes 65. 8 Cant 7. 8, 9	37, 40
אֲשַׁכְּנוּ	ξανθός: v. אֲדוּם Gn 10. 3	52, 93, 400
אֲשַׁם	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; אֲשַׁם ἀθέτημα	67, 92, 98 tm, 119 tm
„	ψάω, ψέω: crumble away, vanish, disappear Ez 6. 6 Joel 1. 18	53, 62
אֲשַׁמָּ	αἷτιος: culprit, responsible; guilty Gn 42. 21	49

- אֲשָׁף, אֲשָׁף, אֲשָׁף, אֲשָׁף** *θέσπις*: filled with the words of God,
inspired Dt 18. 10 Jos 11. 1 Jer 27. 9 Dan 2. 10 47, 59, 77, 92
אֲשָׁפָה *ἀσπίς*; *θήκη, θήγη* 411 tm
אֲשָׁפָר *ξανθός* 366 tm, 401
אֲשָׁר *ὀρθόω*: go straight; flourish Prv 9. 6 634
אֲשָׁר *κατ-*: keep straight, set right Jes 9. 15; *ὀρθιάζω*;
μακαρίζω: bless, deem or pronounce happy Gn 30. 13
 Mal 3. 12 634
אֲשָׁר, אֲשָׁר, אֲשָׁר, אֲשָׁרָה, אֲשָׁרָה *ἀνήρ, ἀνδρός; ἀνδριάς* 285–6 tm, 288 tm
אֲשָׁר *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
אֲשָׁר כְּפִי *ἐπειδήπερ* 290 tm
אֲשִׁירָה, אֲשִׁירָה, אֲשָׁר, אֲשָׁרָה *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 ICh 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
אֲשָׁרָנָא *θώραξ, -ακείον, -άκιον*: breastwork, parapet Esr
 5. 3, 9; cf. *τείχος* 393
אֲשָׁתְמוּעָה, אֲשָׁתְמוּעָה 31 t, 417
אֵת *ἀπό* 169 tm
אֵת *ὁ, τό*: v. **אֵל** 28 t, 75–7 t, 86 t, 131 t, 174 t; *εἰς*
 169 tm; *ἐπί* 170 tm; *μετά* 171 tm
אֲתַבַּעַל *ἡίθεος Βάαλ*: Baal's present to the parents of
 the bearer of the name IR 16. 31 122, 128, 311
אֲתוֹן *θήλεια (ὄνος)*: she-ass (+א, θ/ת, λ/נ) 47, 50, 328
אֲתְמוּל, אֲתְמוּל *χθές (ἐχθές) ἡμέρα* xxix tm
אֲתָם *σύ*: thou 34 t
אֲתָנָה, אֲתָנָה *ἔδνον* 349 tm, 387; *בֵּי אֲנָה* 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. **אֲבָב** 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, Ἐρ. 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	βάγος, φάγημα: <i>v.</i> אכל Dan 1. 5	42, 73
בגד	ἀθετέω: <i>cf.</i> ἀσμόσει; <i>v.</i> אשם	92, 98 tm
בד	ράβδος: <i>rod, wand; shaft of a hunting spear</i> Ex	
	25. 13	63, 93
	„ φυτόν: <i>v.</i> אב 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: <i>v.</i> בתים; <i>cf.</i> βαδδίν: βύσσινον ἔνδυμα ἐξαίρετον, choice garment of fine linen [this word is an atavism]	30 t
בדיל, נבדל	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	
בהט	ψίαθος: <i>a rush-mat used for sleeping on</i>	15 t
בהיר	φαιδρός: <i>bright, beaming</i> Job 37. 21	59
מבהלת		30 t
בהמה, במה	βῆμα: = πρόβατα (<i>cattle</i>); βόσκημα: <i>in pl., fatted beasts, cattle; sg., of a single beast</i> Gn 6. 20 Mich 3. 12; <i>v.</i> במה	44, 80, 385 tm
בהן	μέγας	296 tm, 300
בוא	βαίνω: <i>βα in compds.; go, go away, depart; come, arrive; have sexual intercourse [v. בעל]; προσβαίνω: 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	
הביא	εἰσβαίνω: <i>causal in aor. 1, make to go into, put into</i> Thr 3. 13	14, 75, 345
מבוא	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
הבואה	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
בז	φῶς; ὑπεροψία	237 tm, 290 t, 337 tm
מבול	πλήσμη: = πλημμυρίς (<i>flood, deluge</i>) Gn 6. 17	70

מְבוֹסָה	πατησμός: <i>treading on, trampling</i>	70
בִּיקָה	ἰωακή (for διωακή): (διώκω, φιώκω) <i>roul, pursuit</i>	
	Nah 2. 11	78
בּוֹר	τάφος: <i>grave, tomb</i> Jes 14. 15 Ez 31. 14; רומה	63, 294 tm
בוֹשׁ	αἰδέομαι, αἰσχύνω: <i>to be ashamed, feel shame</i>	46, 96 t, 109
בִּשְׁת	בוֹשָׁה, αἰδώς 37, 50, 257 tm; מְבוֹשִׁים αἰδοία 51, 259 tm; בוֹשָׁה ἀκροβυστία 96 tm; בִּשְׁנָה αἰσχύνη 310 t; בִּשְׁת πόσις 310 tm; בּוֹזָה ᾄδε: = פּוֹה (q.v.) + δε	
בּוֹז	ἀρπάζω: <i>seize, plunder</i> Nu 31. 32	63
בּוֹזוֹ	ἀρπαστός: <i>carried away</i> ; -πακτός: <i>gotten by rapine, stolen</i> Jes 42. 22	63
בּוֹזוֹ	ἀρπαγή: <i>thing seized, booty, prey</i> Jes 10. 6 Dan 11. 24	29 t, 63
בּוֹר	σπείρω: <i>scatter like seed, strew</i> ; Pass. <i>to be scattered or dispersed</i>	29 t, 69
בָּזַר	δια-: <i>scatter or spread about</i> ; <i>squander</i>	29 t
מְבַזָּלָה		30 t
בְּחִן	βασανεύω: <i>put to the test</i> Job 23. 10	56
בְּחִין	βασανισμός: <i>torture</i> Ez 21. 18	56, 381-2 tm
בְּחִין	אֶבֶן βασανίτης λίθος: = βάσανος (<i>touchstone</i>) Jes 28. 16 (v. אבן בהן)	56, 381 tm
בַּחַר	αἰρέω 37, 46, 50, 85 t, 87, 109 tm, 326, 402	
בָּחַר	καθ-: <i>put down by force, destroy</i> ; <i>raze to the ground, demolish</i>	87, 109 tm
בְּחִיר	αἰρετός: <i>chosen, elected</i> IIS 21. 6	107
מְבַחֵר, מְבַחֵרָה	ἀφαίρεμα: <i>that which is taken away as the choice part</i> Ex 15. 4 IIR 19. 23	70
בְּחִירָה	ἡλιθεος, ἄθεος: v. אֲדֹנָי; cf. κόρος, κοῦρος (A)	124 t, 312 tm
בְּחִירוֹת	κουροσύνη: <i>youth, youthful prime</i> Eccl 11. 9, 12. 1	
מְבַטָּא	φθέγμα: <i>saying, word, utterance</i> Nu 30. 7	70
בִּטָּח	πιστεύω: <i>trust, put faith in, rely on a person, thing or statement</i> Ps 118. 8, 9 Prv 31. 11	16, 46, 67, 84-5
בְּטָחָה, בְּטָחָה, בְּטָחוֹן	πιστόν: <i>pledge, security, warrant; confidence</i> IIR 18. 19 Jes 30. 15 Job 12. 6	73
מְבַטָּח, מְבַטָּחָה, מְבַטָּח	πίστωμα: = πιστόν, <i>sup.</i> Jes 20. 5 Jer 48. 13 Prv 14. 16, 22. 19	70
בְּיָד	διά, δ. χειρῶν	169 tm
בִּין, נְבוֹן	πέπνυμαι: Ep. pf. Pass. with pres. sense, <i>to be wise</i> ; in aor. opt. Pass., πνυθείης ἀκόντιον <i>understand it</i> Jes 10. 13 Dan 10. 1	61

נָבוֹן	πεπνυμένος, 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 ICh 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; בית עולם οἶκος τέλειος 319-20 m; בית עלמין οἶκος τέλειος 319 m; בית μετά 171 tm, 381 tm	
בֵּית	βῆτα: <i>second letter in the alphabet</i>	21
בְּתִים	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
בְּכָה	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; <i>ιαχέω: cry, bewail, shriek</i>	60, 326
בְּכָה	בְּכִי, בְּכוֹת, 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); <i>ιαχή: wail</i>	31 t, 77-8
בְּכָר	בְּכָר, αἰρέω: <i>choose, prefer; ἐξ-: choose for oneself</i> [cf. ἐξαίρετος: <i>for choice, for preference</i>]; ἐφ-: <i>choose as a successor</i> Lev 27. 26 Dt 21. 16	34
בְּכוֹרָה	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
בְּלָה	בְּלָהָה	379 t
בְּלָה	παλαιός: <i>aged</i> Jos 9. 4	411
בְּלִי	παρά	172 tm
בְּלִימָה	πλήμη	344 tm
בִּלְע	βρογχιάζω: <i>gulp down</i> Jer 51. 34	57
בִּלְע	βρόγχος: <i>gulp, draught</i> Jer 51. 44	57
„	βουλή: <i>council of elders, senate</i> Gn 14. 2	378
בְּלָעִים	πολυνόμματος: <i>many-eyed</i> [a euphemism for the	

- prophet who was of weak eye-sight, Nu 24. 3-4]
 Nu 22. 5 121
- בִּלְקָ φύλαξ: *guardian, keeper, protector* Nu 22. 2 45, 121
- בָּמָה 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, בֵּתָ 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. אב Gn 49. 22 73, 80, 291 tm
- בֶּן-אָדָם בֶּן-אִישׁ, בֶּן-אָנוּשׁ, בֶּן-אֲנָשָׁא, בֶּן-אֲנָשָׁא ἄνθρωπος, φῶς ἀνῆρ 63, 67, 82, 289 tm
- בֶּן-אֹנִי ὁ ἐμὸς ὠδίνων πόνος; v. און 57, 61, 291 tm
- בֶּן-אָמוֹן Ἀμωνίδης: *son of Amon, King of Judah*
 Zeph 1. 1 73
- בֶּן-גִּמְרָ בֶּן-שֹׁמֵר, בֶּן-שֹׁמֵר, בֶּן-שֹׁמֵר, בֶּן-שֹׁמֵר Ὁμηρίδης: *son of Homer* Gn 10. 3, 34. 2 ICh 4. 37, 6. 31 73, 291 tm
- בְּנֵי יָקִים (בֶּן) οἰψίγονος Gn 37. 3 291 tm
- בֶּן-חַכְמוֹנִי v. תְּחַכְמֵנִי ICh 11. 11 126 t
- בֶּן-שֵׁלְמוֹן בֶּן-שֵׁלְמִי, בֶּן-שֵׁלְמוֹן Πτολεμαίδης: *son of Ptolemy* Esr 2. 42, 46 73
- בֶּן-יִשִׁי 291 tm
- בֶּן-פִּלְוָא בֶּן-פִּלְתָּ, בֶּן-פִּלְתָּ Πηλείδης: *son of Peleus* Nu 16. 1 73
- תְּבִיטָה φάσις (A): *appearance* Ex 25. 9, 40 Dt 4. 16, 17
 Jes 44. 13 Ez 10. 8 72
- בָּסַת πόσις: v. בעל Ez 30. 17 128
- בַּעְבוֹר ὑπέρ 174 tm; בַּעַד μετὰ 172 tm; πρὸς 26, 173 tm
- בְּעִיר βουῆς Ex 22. 4 Nu 20. 4, 11 Ps 78. 48 40, 663 tm
- בעל βαίνω, βα in compds.: *of the male, mount, cover; = φιλεῖν, of sexual intercourse* Prv 30. 23; πάομαι: *get, acquire, possess* Jes 26. 13
- „ „ גַּעַל στυγέω: *hate, abhor; detest* (W); Pass., *be detested* 28 t
- בעל בעלה βουλή: v. בעל Jos 15. 9, 29 ICh 4. 33 378 t
- „ „ בעל, -בעל Ἡλῖος [ἡλῖος/שֶׁמֶשׁ (ל/מ, as in ἀλήθεια/תּאמנָה)] 92, 109, 121, 123-5, 172, 288 t, 291 tm, 304-12, 330, 402
- „ „ πάστας (πάομαι) 291 tm; πολίτης 124, 291 tm, 378;

פֹּסִיס	291 tm, 310 tm; πολὺς	124, 128, 291 tm, 310 tm	
בְּעַל-	πολύς: v. בעלידע		128
בְּעַל־דֵּעַ	πολυειδήμων: <i>knowing much</i> ; ἠλιοειδής: <i>like the sun, bright and beaming</i> ; 'Ηλιάδης: <i>child of the sun</i>		125
בַּעַל הַשָּׁוֶן	πολύγλωσσος: <i>many-tongued</i>		124, 128
מְזֻמוֹת	„ πολὺμηγίς: <i>of many counsels</i>		128 t, 291 tm
פְּרָצִים	„ πολυρραγής: <i>of rivers, violent</i>		128 t
הַקְּרָנִים	„ πολύκερας: <i>many-horned</i>		128 t
שָׂכַל	„ πολύσοφος: <i>very wise</i>		44, 128 t
שָׁעַר	„ πολύθριξ: <i>with much hair</i>		124, 128 t
בַּעַר	ἄγριος: <i>wild, savage</i> Ps 73. 22, 92. 7 Prv 30. 2		29
„	βοῦς		40, 662 tm
בַּעַר	πυρώ: v. אֵשׁ Nu 11. 3 Jer 20. 9		42 t, 44, 87, 93
בַּעַר	הַבְּעֵר, ἐκπυρσεύω: <i>burn to ashes, consume utterly</i> Ex 22. 5 IR 14. 10, 16. 3 ICh 28. 3		66, 87, 196 tm
בַּעַר	καταβιβρώσκω: <i>eat up, devour</i> ; δια-: <i>eat up, consume</i> Ex 22. 4		56
בְּצַל	γηθυλλίς, γαθ-: <i>spring onion</i> Nu 11. 5		326
בְּצַע	פַּצְהָ, ἀποσώζω: <i>save or preserve from</i>		29 t, 31 t
בְּצַע	χρῆμα: <i>money, price</i> Gn 37. 26 Mal 3. 14 Ps 30. 10		328, 426
בְּצַר	φράσσω: <i>fence in, hedge round, hence with collat. notion of defence, secure, fortify</i> Dt 1. 28, 28. 52		112
בְּצָרָה	φράγμα: <i>boom placed in a harbour; contrivance for catching fish</i> Jer 49. 22 Am 1. 12		129
בְּצָרָה, מְבָצָר	φραγμός: <i>fence, hedge, fortification</i> Nu 13. 19 Dt 4. 43 Nah 3. 14 Thr 2. 2 Jer 49. 22 Am 1. 12		70
בְּצָרָה, בְּצָרִים	χρῆμα: <i>treasures, property, substance</i> Job 22. 24, 25 مَصَارِي (μ/ב, χ/צ/ص)		328, 426
בְּקַע	διχάς: <i>half</i> Ex 38. 26		37, 46
בְּקַר	διαίρέω: <i>distinguish</i>		34 t
בְּקַר	βοῦς	xxix t, 40, 83 t, 662-3 tm	
בְּקָרָה	בְּקָרָה, ἵστορία: <i>inquiry</i> Lev 19. 20 Ez 34. 12		78
בְּקָשׁ	ἐπιζητέω: <i>seek after</i> Nu 16. 10, 35. 23 IS 19. 2; <i>wish for</i> Ib 14. 4 Neh 5. 18; <i>make further search for</i> Hos 2. 9 Cant 3. 1; <i>request</i> Ps 27. 4 Esth 2. 15; <i>demand, require</i> Dan 1. 20		75
בָּר	πυρός 66, 77, 291 tm; בַּר אָנֶשׁ ἄνθρωπος 289 tm;		
בַּר	παῖς 291 tm		

ברא	ברה, βιβρώσκω: <i>eat, eat up; v.</i> בער	27 t, 86
„	περάω: intr., <i>penetrate, pierce</i> , of a pointed weapon	
	Ez 23. 47	66
„	φέρω: generally, <i>create, form</i> Gn 1. 1, 27	42 t, 290
בְּרִיאָה	מרדף, בְּרִיאָה	29 t
פְּרִיאָה	πρόρρησις: <i>previous instruction, proclamation; instruction, order, public command</i> (W) ICh 16. 7	98
בְּרִבּוּר	βουῦς IR 5. 3	663 tm
בְּרִד	בְּרִד, ῥοδόεις: <i>rose-coloured</i> Zach 6. 3	40, 50, 57
„	„ παρδιαίος: <i>spotted</i> Gn 31. 10	411
בְּרוֹשׁ	ברות, κυπάρισσος, -ιττος: <i>cypress</i>	36 t, 41, 55
בְּרוּל	פרול, περίσκληρος: <i>very hard</i> ; cf. ἀδάμας	29 t
בְּרִחַ	φαρμακεύς: <i>poisoner</i> Jes 27. 1	93
בְּרִיאָה	βαρύς: <i>heavy in weight</i> , in Hom. mostly with collat. notion of <i>strength and force</i> Jud 3. 17 IR 5. 3 Ps 73. 4	405 t
בְּרִית	ρήτρα; φράτρα, ῥέω (ἔρω): <i>verbal agreement, bargain, covenant; compact, treaty</i> ; of the written laws of Lycurgus, which assumed the character of a <i>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
בְּרִי	התברך, κατευλογέω: <i>strengthened</i> for εὐλόγω 41, 43; בְּרִכָּה εὐλογία, εὐέργεια 43, 115 tm; בְּרִיךְ εὐλογητός 104 tm, 114–15; בְּרִיךְ προσκυνέω 116 tm; בְּרִיךְ ירך, ἄρθρον xxviii tm, 257, 258	
בְּרִק	βόστρυχος: <i>thunderbolt, flash of lightning</i>	329
„	φλόξ: <i>flash</i> Dt 32. 41 Ez 1. 13 Hab 3. 11	79
בְּרִקָּן	ράφανις, ῥάφη	93, 329–31 tm
הִבְרִ	ἐξαιρέω: <i>choose, select</i> (W)	411 t
בְּשָׂם	בְּשָׂם, ὀσμὴ, ὀδμή: <i>scent, perfume</i>	24 t, 50
בְּשָׂר	ἀνδρός, ἀνήρ; πόσθη	285–7 tm, 290 tm
בִּשַׁל	ἔβω: <i>boil, seethe</i> , of meat and the like; πέσσω: <i>soften, ripen, or change</i> by means of heat; <i>cook</i> Ez 24. 5 Joel 4. 13	334
בִּשַׁל	הבשיל, ἐξ-: <i>boil thoroughly; ἐκπέσσω: cook thoroughly</i> ; of plants, <i>ripen</i> Gn 40. 10 Dt 14. 21, 16. 7 Thr 4. 10	334
בִּשַׁל	ὑπέρ 39, 174 tm; בִּשַׁשׁ ὀψίζω 90 tm	
בִּשְׂת	בִּשְׂת, בִּשְׂת, πόσις	82, 121, 123–4, 126, 128, 304–7, 310–11 tm, 411
„	φύσις: <i>the characteristic of sex</i> , esp. of the female organ IS 20. 30	310
„	αἰδώς	310 tm

בְּשֹׁנָה	αἰσχύνη: <i>shame, dishonour</i> Hos 10. 6 (v. בּוֹשׁ)	310 t
בַּת	βανά, γυνή: <i>woman</i>	88 t
בַּת-שׁוּעַ, בַּת-שִׁבְעַ		23 t, 28 t, 400 t, 415 t
בְּתוּרָה, בְּתוּרָה	ἡίθεος, φάτις: v. אב, אֲדֹנָי	126
בְּתוּלָה, בְּתוּלָה	ἡίθεος/φάτις θεοῦ Gn 22. 22 Joel 1. 1	128
בְּתוּלָה	ἄβατος: <i>untrodden</i> ; metaph., <i>pure, chaste</i> ; <i>maiden, girl, virgin</i> ; πῶλος: <i>young girl, maiden</i> ; cf. παρθένος: <i>maiden, virgin</i> ; ἄφθορος: <i>unmarried</i> ; ἡϊθέη: <i>παρθένος</i> Gn 24. 16	62, 108, 112
בְּתָרוֹן	πετρῶν (γῆ): (land) of rocks [Petra] IIS 2. 29	300
גֹּאֵה	βοάω: <i>cry aloud, shout</i> ; of things, <i>roar, howl</i> , as the wind and waves Ex 15. 1	37, 46
גְּאוּהָ, גְּאוּהָ, גְּאוּהָ	βοή: <i>loud cry, shout</i> , in Hom. mostly <i>battle cry</i> ; of things, <i>roar of the sea</i> ; <i>aid called for, succour</i> Jes 24. 14 Jer 48. 29 Job 37. 4, 38. 11	42 t, 78, 326
גֹּאֵה	γαῦρος: <i>exulting in</i> ; <i>haughty, disdainful</i> Jes 2. 12 Job 40. 11; גְּאוּהָ γαυρότης: <i>exultation</i> Jes 9. 8 Ps 31. 19 Prv 29. 23	57, 415 t
גֵּי, גֵּי, גֵּי, גֵּי, גֵּי, גֵּי	γῆ, γαῖα: v. אֲרֶז Dt 34. 6 IIR 2. 16, 23. 10 Jer 7. 31 Ez 6. 3 Zeph 2. 14	92
גָּאֵל	λύομαι: <i>loosen</i> ; of men, <i>release, deliver</i> , esp. from bonds and prison, and so, generally, from difficulty or danger; <i>set free, release by payment of ransom, redeem</i> Gn 48. 16 Ex 6. 6 Lev 25. 30, 49 Jes 52. 3, 9 Ruth 3. 13	38, 46-7, 67, 326
גָּאֵל, גָּעַל	κηλιδόω: <i>stain, soil</i> ; metaph., <i>defile, sully</i>	14, 24 t, 38
הַגְּעִיל, הַגְּעִיל	κατα-: strengthd. for κηλιδόω	28 t, 116
גֵּב, ,,	βῆμα, βᾶμα; βωμός: v. בְּמָה Ez 16. 24, 31, 43. 13	77, 79, 385 t
גְּבִיחָה, גְּבִיחָה	γυῖον: <i>the whole body</i> Ps 129. 3	23 t, 29 t, 77, 79
גְּבִיחָה, גְּבִיחָה	ὑψόω: <i>lift up, raise high</i> ; metaph., <i>elevate, exalt</i> ; Pass. <i>to be exalted</i> Ez 17. 24, 31. 5 Job 39. 27	46, 94 t, 326
גְּבִיחָה, גְּבִיחָה	ὑψος: <i>height</i> IS 17. 4 Am 2. 9 Prv 16. 18	29 t, 31 t, 40
גְּבִיחָה, גְּבִיחָה	ὄρος, ὄρφος (written ὄρβος), ὠρος, οὐρος: <i>boundary, landmark, pl.</i> ; <i>pillar</i> (whether inscribed or not); <i>boundary-stone</i> marking the limits of temple-lands Gn 10. 19 Dt 3. 16, 19. 14; ἐφόρια: <i>boundaries</i>	46, 50
גְּבִיחָה, גְּבִיחָה	πύιον: <i>milk</i> Job 10. 10	38, 80, 326
גְּבִיחָה, גְּבִיחָה	κυμβίον: Dim. of κύμβη (A) I (<i>drinking cup, bowl</i> קַבְעַת), <i>small cup</i> Jer 35. 5	39, 79

גְּבִיר	גְּבִירָה, גְּבִירָה, גְּבִירָה	κύριος: <i>lord, master; guardian, trustee</i> ; fem. κυρία: <i>mistress of the house</i> Gn 16. 8, 27. 29 IR 15. 13 Jer 29. 2; cf. ἔφορος, p. 215	42 t, 69
גִּבְעָן	גִּבְעָה, גִּבְעוֹן, גִּבְעוֹן	κύβος, ὑβός	68, 94 t, 326, 347-8 tm
גִּבְעָה	גִּבְעוֹן, גִּבְעוֹן, גִּבְעוֹן	ὑψος: <i>v. גבה</i> IS 13. 3, 16 Jer 16. 16 ICh 16. 39	31 t, 352 tm
גִּבְרָה	גִּבְרִי, גִּבְרִי	κόρος (B), κοῦρος, κῶρος: <i>boy, lad</i> ; from κείρω, of <i>one who has cut his hair short on emerging from boyhood</i> Dt 22. 5	40, 69, 128
גִּבְרִיאֵל	גִּבְרִיאֵל	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	גִּבְעָה, גִּבְעָה	στέγη, -γα: <i>roof</i> ; = <i>τέγη, τέγος</i> IIS 11. 2 Ps 102. 8	22-3, 81
גִּבְעָה	גִּבְעָה, גִּבְעָה	κεντέω: of bees and wasps, <i>sting</i> ; generally, <i>prick</i> , <i>stab</i> Gn 49. 19 (גִּיד)	87
גִּבְעָה	גִּבְעָה, גִּבְעָה	συγ-: <i>pierce together</i> Jer 5. 7, 16. 6	87
גִּבְעָה	גִּבְעָה, גִּבְעָה	ῥαθῆ, -θυσ: <i>bank, dyke</i> by the side of rivers	31 t, 46, 326
גִּבְעָה	גִּבְעָה, גִּבְעָה	αἰγίσκος: Dim. of αἶξ: <i>goat</i> Ex 23. 19	378 t
גִּבְעָה	גִּבְעָה, גִּבְעָה	μεγαλύνω, μεγεθύνω, καταμεγα- λύνω, -νομαι, μεγαλίζομαι; גדול <i>μέγας</i> 24-5 t, 26, 29-30 t, 38, 56, 75-6 t, 92, 296-7 tm, 301; גדול יתר; μεγαλότερος 296 tm, 299; גדול-כח <i>μεγαλακῆς</i> , גדולה העצה <i>μεγαλόμητις</i> 297 tm, 299; גדול, גדולה, גדולה <i>μέγεθος</i> 56, 296 tm, 298 tm, 301	
גִּבְעָה	גִּבְעָה, גִּבְעָה	χρηλή	315 tm
גִּבְעָה	גִּבְעָה, גִּבְעָה	ἐκκόπτω: <i>cut (trees) out of a wood, fell</i> ; cut down (W) Jes 9. 9	68
גִּבְעָה	גִּבְעָה, גִּבְעָה	γυῖον: <i>v. גב</i> IS 31. 10	23 t, 29 t, 32 t, 43, 46, 326
גִּבְעָה	גִּבְעָה, גִּבְעָה	מגוג, מגוג <i>μέγας: v. גדול</i> ; alternatively: <i>גוג</i> / مَسِيح / מגוג / مَسِيح / גוג / הגעמון	23 t, 296 tm, 298
גִּבְעָה	גִּבְעָה, גִּבְעָה	Σκυθών (γῆ): the land of the Scythians	129 t
גִּבְעָה	גִּבְעָה, גִּבְעָה	Σκύθης: <i>Scythian</i> ICh 11. 34	129 t
גִּבְעָה	גִּבְעָה, גִּבְעָה	ἐλασις: (ἐλαύνω) <i>driving away, banishing</i> , expulsion (W) IIR 24. 15, 25. 27 Jer 28. 6, 46. 19 Ez 33. 21 Ob 20	78, 81, 406
גִּבְעָה	גִּבְעָה, גִּבְעָה	ἐκπνέω	89 tm
גִּבְעָה	גִּבְעָה, גִּבְעָה	δείδω: <i>fear, dread</i>	42 t

מְגוּרָה, מְגוּרָה, מְגוּרָה	δειμα: <i>fear; object of fear</i> Jes 31. 9, 66. 4 Jer 20. 4 Ps 34. 5 Prv 10. 24	70
גֹּר	κυρέω: <i>hit, light upon; meet with, fall in with</i> Ps 5. 5	25, 29 t, 399
„	οικέω: <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
מְגוּרָה, מְגוּרָה	οἶκημα: <i>dwelling-place; in pl., building, house; store-room</i> Gn 17. 8, 37. 1 Hag 2. 19 Job 18. 19	70
מִמְגֵּרָה	οἰκημάτων: <i>Dim. of οἶκημα, sup.</i> Joel 1. 17	70
מְגוּרָה	ἀγερμός: <i>the call-to-arms of the Greeks against Troy</i> Jer 6. 25, 49. 29	70
גֹּר	θηρίον: <i>in form Dim. of θήρ (beast of prey, esp. a lion)</i> Gn 49. 9; κόρος: <i>v. גבר</i>	25, 57, 66
גָּר	πρόσχωρος: <i>neighbour, inhabitant, colonist</i> Ex 3. 22 Job 19. 15	62
הִתְגַּרְרָה	ἐγείρομαι: <i>rouse, stir up; rouse or stir oneself</i> Jer 30. 23	29 t
גֹּז	ποκάζω, -ίζω: <i>shear wool; = πέκω (shear)</i>	38, 46, 326, 636 tm
גֹּז	πόκος, πείκος, πέκκος, πέκος: (πέκω) <i>fleece; lock or tuft of wool</i>	636 tm
גֹּזִית	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
גֹּזַל	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
גֹּזַל	ἄρπαγή: <i>seizure, robbery; thing seized, booty, prey</i> Lev 5. 21, 23 Eccl 5. 7	63
גֹּזִים	τρωξαλλίς, τριξέλλας, τοξαλλίς: <i>grasshopper or locust</i> Joel 1. 4, 2. 25	326
גֹּזַע	ρίζα: <i>root, mostly in pl.</i> Jes 11. 1 Job 14. 8	50, 63, 68, 78
גֹּזַר	δικάζω: <i>judge; decree as punishment; condemn; ordain her slaughter</i> Esth 2. 1	58, 85 t
„	καθαιρέω: <i>as a law-term, condemn</i> Ez 37. 11	46, 85 t
„	σπαράσσω: <i>tear, rend; rend asunder</i> IR 3. 25-6 Ps 31. 23; cf. σχίζω: שסע IR 3. 25	53, 93 t, 417

גָּזַר	σπάραγμα: <i>piece torn off, shred, fragment, mangled corpse</i> Gn 15. 17 Ps 136. 13; cf. σχίσσις	417 t
זָרָה	ξηρά: <i>aridity; ξηρός: dry</i>	21 t, 23, 38, 43
גִּיד	ῥακίς, pl. ῥακίδες: <i>branch, shoot; branch of a blood-vessel</i> Gn 32. 33 Jes 48. 4 Ez 37. 6 Job 40. 17	56, 93
גִּיל	גִּילָה, גֵּלוֹס: <i>laughter; a maniac's laugh; χαίροσύνη: joy; χαρά: (χαίρειν = γαδεῖν, = φad-) joy, delight; = γαδεώ</i> Jes 16. 10, 35. 2 Ps 65. 13	43, 408
„	ἡλιξ: <i>of the same age</i> Dan 1. 10	57
גִּל	κολώνη: <i>hill, mound</i>	34 t
מִגְלָה	ζάγκλον: <i>reaping hook, sickle, Sicilian for δρέπανον (דרבן)</i> Jes 50. 16	51, 70
גִּלְגָּל	κύκλος: <i>wheel</i> Jes 28. 28	73, 326
גִּלְגָּלִית	κεφαλή: <i>head; per head, each person</i> Ex 16. 16 IIR 9. 35; κώδεια: <i>head</i>	79
גִּלְדָּה	δέρος: <i>v. אדר</i> Job 16. 15	66
גִּלְה	δηλόω: <i>show, make known, disclose, reveal; intr. to be clear or plain</i> Gn 35. 7 Ex 20. 26 IS 3. 7, 9. 15 Jes 40. 5, 56. 1 Ez 16. 36, 21. 29 Prv 20. 19	46, 326
גִּלְהָה	שְׁלֵה, Δῆλος: <i>Delos</i> Jos 18. 1 IIS 15. 12	129-31, 300
גִּלוֹם	βλήμα: <i>coverlet; κάλυμμα: head-covering, hood, veil, garment</i> Ez 27. 24	73
גִּלוֹת	ἔλασις: <i>driving away, banishment</i>	131 t
גִּלְחָה	καταξυράω	119 tm, 636 tm
גִּלְיוֹן	κύλινδρος: <i>roller, cylinder; roll of a book, volume</i> Jes 8. 1	73
מִגְלָה	κυλίνδριον: <i>Dim. of κύλινδρος</i> Jer 36. 2, 25, 28	70
גִּלְיָת	όπλίτης: <i>heavy-armed, armed, man in armour</i>	60
גִּלְגָּל	κηλιδόω, κατα-: <i>v. גאל</i> Jes 9. 4	47
גִּלְלָה	התגלל, עלל, κυλίνδω, -δαίνω, -λίω: <i>roll, roll away; roll, wallow</i> Gn 29. 8 Jos 5. 9 IIS 20. 12 Job 16. 15; ῥέω: <i>flow, run, stream, gush</i> Am 5. 24	40, 47, 50, 67
גִּלְלָה	βόλιτον: <i>cow-dung, mostly in pl.</i>	xxxii t
גִּלְלָה	μέγας: <i>v. גרל</i>	56, 296 tm
גִּלְמָה	ἄγαλμα: <i>sculpture, statue; γλύμμα: engraved figure</i> Ps 139. 16	73, 376
גִּלְמִים	ὄπλα	342 tm
גִּמְלָה	ἀμείβω: <i>repay, requite; mostly, return good for good; but also bad for good, bad for bad</i>	34 t, 288
גִּמְלָה	κάμηλος	81, 101, 314 tm

גנב	κλέπτω: <i>steal; cozen, cheat</i> Gn 31. 26-7, 30	39, 87
גַּנַּב, הִתְגַּנַּב	ἐκ-: <i>Pass., steal from; disguise, elude</i> IIS 19.	
4 Job 4. 12		87
גְּעֵרָה	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
געש	ρύαξ: <i>rushing stream, mountain torrent; esp. stream of lava from a volcano</i> Jos 24. 30 IIS 23. 30	63
גַּף, גּוֹפָה	γυίον: <i>v. גב</i>	29 t, 32 t
„	ὑψος: <i>v. גבה</i>	29 t
גֶּפֶן	οἰνάς, 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
גַּרְב	ἔρπηγς: <i>shingles</i> Dt 28. 27	77
גֵּרָה	<i>v. אנורה</i> Ex 30. 13	63, 81
מְגֵרָה	משור, πρίων: <i>saw; cf. πριστήρ/نِجَار/نِجَار</i>	30 t, 49, 70, 79
גרון	φάρυγξ: <i>throat</i>	38, 42 t, 46, 93, 326
גְּרִיזָן	σκεπαρτηδόν: <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
גֵּרֶל	μέγας: <i>v. גדול</i>	38, 56, 92, 295-301 tm
גֵּרֶל-חֲמָה	μεγάθυμος	89, 295-301 tm, 413
גָּרַם	ρήγνυμι, κατα-: <i>rend</i> Nu 24. 8	50
גרע	ἀγγρίζειν, αἰρέω, ὑφ-	94 tm
„	ρέω: <i>v. גלל; κατα-</i>	40, 50, 68, 369 tm, 412-13
גרש	ὀργίζω	406-8 tm
„	χωρίζω	25, 42 t, 51, 244, 256 tm, 407-8 tm
גְּרִשׁוֹם, גְּרִשׁוֹן	κόπος Διός: <i>a gift from Zeus</i>	34 t
גֶּשֶׁם, הגשים	ψακάζω: <i>rain in small drops, drizzle</i> Jer 14. 22 Ez 22. 24	53
גֶּשֶׁם	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
גַּת	τρυγητήριον: <i>wine-press</i> Jud 6. 11 Jes 63. 2 Thr 1. 15	65
דאב	δυάω: (<i>דֹּחַ, דאבה</i>) <i>plunge in misery</i> Jer 31. 12 (11), 25 (24)	46
דִּוְי	δύϊος: = <i>δυσρός (miserable)</i> Thr 1. 22	43
דאה	צעה, θάζω (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
דְּבֵלָה	παλάθη: <i>cake of preserved fruit</i> IIR 20. 7	73
דפק, דבק	διώκω: <i>pursue, chase, in war, hunting; follow</i>	

- Gn 19. 19, 33. 13 Jer 42. 16 Ps 63. 9 (פ/ב)
 πήγνυμι: *stick or fix in; stick or fix on; fasten* (dif-
 ferent 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; frame-
 work* Jes 41. 7 79
- „ πηγμάτιον: Dim. of foreg., *small attachment* IR 22.
 34 80
- דָּבַר דְּבַר, דְּבָרָה, דְּבָרָה ἔπος, older *fépos*: *word* Gn 37. 14, 44.
 18 Jos 6. 10 Ps 109. 3; *utterance* Jos 6. 10 IIR 18. 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 πρᾶγμα (*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 ἐνέπω, ἐνέπω: *speak; say* (W) 86 t
- דָּבַר ὄπλον: *large shield* (?) 315 tm
- דָּבָשׁת ὕβος: *hump of a camel* Jes 30. 6 46, 50, 347-8, 380
- דָּגַה τίκτω: *bring into the world, engender* Gn 48. 16 46
- דָּגַש δίφθογγος: *with two sounds; later -ov, τό* 21 m, 426
- דָּד, צָד, שָׁד, שֵׁד στῆθος: *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, דְּרָנִים	ῥόδωνος: pink Gn 10. 4 ICh 1. 7; Δαρδάνος:	
Trojan		41, 133
דוד, דָּוִד, דויד, דָּוִד	ἀγαπητός: v. אהוב IS 16. 13, 25. 23	
Cant 5. 6, 9		22, 39, 107-8, 121
דִּירָאִים	ζιζάνια: a weed that grows in wheat, prob.	
darnel	Gn 30. 14 Cant 7. 14	38, 46, 51
דודה	τηθίς	22, 262 tm
דַּי	δύσος = δυσρός: (δύη) miserable Thr 1. 22	43
דומה	δῶμα: house; freq. of Pluto, δῶμα Ἄϊδαο the nether world Ps 94. 17, 115. 17; v. Jes 26. 19 Ps 22. 30	80, 386 tm
דִּין	ζῶ: live; freq. metaph. of things, to be in full vigour Gn 6. 3	38, 68
מְדוֹן, מְדִין, מְדוֹן	δόνημα: agitation IIS 21. 10 Prv 15. 18, 18. 18, 21. 9	51, 70
דוץ	θοάζω: v. דאה Job 41. 14	51, 63
דוק, הִדַּק, הִדַּק, הִדַּק	δαίζω	341-2 tm
דור	οἰκέω: v. גור Ps 84. 11	29 t
דוש, דִּישׁ, הודש, דִּישׁ	δαίζω	32 t, 329-31 tm, 341
מְדִיחָה	ὄπισμός: dispute, altercation Prv 26. 28	70
דיג	σαγηνέω: surround and take fish in a drag-net Jer 16. 16	57
דוגה	σαγήνη: large drag-net for taking fish Am 4. 2	57
דִּיג, דִּיג	σαγηνεύς: one who fishes with a σαγήνη Jer 16. 16 Ez 14. 10	31 t, 57
דִּין	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
דִּיק	τείχος: wall, esp. city-wall; embankment, earthworks Jer 52. 4 Ez 17. 17	80
דִּי	δυστυχής	89 tm
דִּל	βηλός, βα-: threshold Ps 141. 3	37, 46
דלות, דְּלוּת	δουλοσύνη, -λωσις: v. ולות Jer 40. 7, 52. 15	81
דִּלְ-דִּלְ	δοῦλος: prop. born bondman or slave; then, generally, bondman, slave	127
דְּלִי	χήλιος = ἄγγος (bucket, pail) Jes 40. 15	315 tm, 426
דליה, דְּלִיָּהוּ, דְּלִיָּהוּ	Διὸς δοῦλος: a servant of Zeus Neh 6. 10 ICh 24. 18; cf. modern Christodoulos	128
דלף	σταλάζω: = -άσσω, -ττω (drop, drip); = -άω Job 16. 20 Eccl 10. 18	52

- דלַק φλέγω: trans., *burn, burn up*; metaph. *kindle, inflame*;
= φλογώ Ob 18; τρέχω: *run* Gn 31. 36 46, 64
- דלת θύρα: *door* 42 t, 73, 424
- דף αἶμα 378-80
- „ δέμας: (δέμω) *bodily frame*; οἰνάνθησ δ., i.e. the vine
shoot Ez 19. 10; δημός: *fat*; δίπλακι δημῶ (of sacrifi-
cial meat) *with fat above and fat below* (Il. 23. 243)
Ez 44. 7 xxxi-xxxii tm, 43, 360 tm
- דמה-לו דמוιάζω: *to be like* Jes 46. 5 Ps 89. 7 Cant
2. 9, 7. 8; trans. *compare, liken* Jes 40. 25 Cant 1. 9 38, 46,
85 t
- דמן δέμας; דמם/σιωπάω xxxi tm, 38, 67-8, 386
- דני- אדנ- ἡίθεος: *v.* 128
- דניאל ἡίθεος θεοῦ God's gift ICh 3. 1 128
- דסה θετός Esth 2. 7 117 m
- דעו- רעו- θυραωρός: *warder of the gate*, varia lectio for
πυλαωρός; θυρωρός; θυραρωρός, θυρουρός: *door-keeper*,
porter; θυραυλέω: *wait at another's door*, of visitors;
freq. of lovers waiting on their mistresses; conf. רע,
זיר נساء; רעיה 128
- דעואל רעליה, רעואל, רעליה θ. θεοῦ: *warder of the gate of*
God's temple, an habitué of God's temple, a friend
and lover of God Nu 1. 14, 2. 14 Esr 2. 2 30 t, 59, 128
- דפק τύπτω: *beat, strike, smite* Cant 5. 2; cf. κόπτω;
ψοφέω: *knock at the door inside to show that one is*
coming out (opp. κόπτειν or κρούειν *knock at the door*
outside); but the two words are sts. used indis-
criminate Cant 5. 2 53, 65
- דפפ התדפפ κατα-: *make a loud noise* Jud 19. 22 53
- דק ψακάς: *drop of rain, particle*; metaph., *grain of sand*
Jes 40. 15 53, 62
- דקר דקר, דקר, דקר δαίζω: *v.* דוש 341 tm
- דך די, דך, דך, דך διαδοχή: *succession; in turns*; cf.
διάδοχος: a kind of gem דג' Ex 3. 15, 28. 17 Dt 23. 3
Esth 2. 12 Dan 3. 33 24 t, 30 t, 101, 326
- דךבן δρέπανον: *sickle, reaping-hook; scythe; curved sword*,
scimitar IS 13. 21 Eccl 12. 11 57, 80
- דך εἶλαω 106-7 tm, 109 t
- דך εἰλατός 106 tm
- דך τρόπος: *turn, direction, way* (طَرِيق, دَرَب) Gn 3.
24, 18. 19, 24. 48, 49. 17 38, 42 t, 403 t

הדה	ἡγέομαι, τίθημι	31 t, 42 t, 50, 372, 423
הרה	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
הדס	הדסה, הדרס, ἡδύς, ἀδύς, βάδύς: <i>pleasant to the taste, to the smell, to the hearing</i> Jes 41. 19 Esth 2. 7; <i>v.</i> 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	ἴσσα: 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: <i>v.</i> בית Jes 6. 1 Prv 30. 28	28, 77
הילל	ἥλιος (<i>v.</i> בל, p. 268)	38, 92
הכי	ἀρά γε: <i>v.</i> אבי Gn 29. 15 IIS 9. 1 Job 6. 22; ἀρ' οὐχί: implying a firmly affirmative answer Gn 27. 36	63, 92
הלא	ἰδοῦ: 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, הלך-לו, היתהלך, 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	היתהלך, ἐπ-: <i>come upon</i> , esp. <i>come suddenly upon; go or come against, attack</i> Prv 24. 34	87
היתהלך	μετ-, συν-: <i>come or go among</i> IS 30. 31	87
הולין	ἐπελεύθω: <i>bring to</i> IIR 24. 15 Jer 31. 8 (9)	87
הלך	κελευθήτης: <i>wayfarer</i> IIS 12. 4 (κελευθήτης → κελεuth (apocope) → הלעuth (κ/ה) → הלעu ך (θ/χ) → הלך)	44
הלך	ῥέω: <i>v.</i> גלל Gn 2. 14 Joel 4. 18 (cf. ἔρχομαι)	50, 369 tm

הלל	ἀγάλλω, ἀελλεῖ	95 tm
הוּלַל, הִלְלַל, הִלְלֵל, מְהַלְלֵל	ἀγαλμα : <i>pleasing gift</i> , esp. for the gods Lev 19. 24 Jud 9. 27, 12. 13 Prv 27. 21	70, 376
מְהַלְלֵל אֱלֹהִים	ἀγαλμα θεῶν : a gift to God Gn 5. 12	
הִתְהַלַּח	ἄγαλσις : <i>rejoicing</i> ; αἴνεσις : <i>praise</i> Ps 32. 1, 71. 6 Neh 9. 5	72
הִלְלֵל, הִתְהַלַּח	αἰνίζομαι (הִלְלוּיָהּ/ἀλαλαὶ ἢ Παιῶν)	110 tm
„	ὀλολύζω, ἐλελ-	95 tm
הִלְלֵל	καινίζω : of Poets, esp. <i>use for the first time, handsel</i>	30 t
הִלְמַל	εἴλω : a word whose meanings are traceable to various roots of similar form : <i>press</i> Jud 5. 22, 26	
הִלְמַל	ὄραμα : <i>sight, spectacle, vision</i> during sleep, <i>dream</i> Gn 16. 13; cf. חִלַּם	73, 80
הִלְמַל	ὄδε	67, 76 tm
„	הִלְמַל, ὄδε : <i>hither</i> Jud 14. 15; <i>here</i> Gn 16. 13 IIS 7. 18 ICh 17. 16	67
הִמַּל	δινεύω : <i>roam about</i> Prv 7. 11	58
הִמַּל	ὄμιλος, ὄμι- : <i>any assembled crowd, throng of people, mob, tumult, confusion</i> Jer 11. 16 Ez 1. 24	68, 79
הִמַּל	„ Gn 17. 4 IS 14. 16 IR 20. 13 Jes 13. 4 Joel 4. 14 Ps 42. 5 ICh 20. 2	79
„	הִמַּל, ἀμῶן : <i>common people</i> ; in an army, <i>rank and file</i> IIS 6. 19 IIR 25. 11 Jer 52. 15	58, 68
הִמַּל	ἀθανασία : <i>immortality</i> Ps 116. 15	37, 49, 59
הִמַּל, הִמַּל	ἡγεμών IR 5. 11 Esth 3. 1	637 tm
הִמַּל	αἵματος, αἶμα	82, 379-80
הִנַּל	ἀρα μὴ : v. הָאָם Jer 2. 10 Job 9. 11, 12. 14	92
הִנַּל	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
הִנַּל	ἐνθα καὶ ἔ. <i>hither and thither</i> IR 20. 40	92
הִנַּל	ὄν, Arcadian and Cyprian for ὄδε (Demonstr. Pron., <i>this</i> ; like ὄστος, 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</i> or <i>pointed out</i> , though this distinction is sts. not observed) Gn 12. 19, 22. 7	40
הִנַּח	ἀνοχή : <i>holding back, stopping</i> ; <i>relief from disease</i> ; = ἀνοκωχή : reduplicate form, <i>stay, cessation</i> Esth 2. 18	78
הִס	ἡσυχάζω : abs., <i>impose silence</i> ; <i>leave unspoken</i> Jud 3. 19 Am 6. 10	92

הַפְעִיל	a scale of compound verb	168
הַצְלִיפוּנִי	ἡ καλλιφωνος ICh 4. 3	54, 75, 89 tm
הַצֵּן	ὄχειος (ἵππος), ὄχημα, ἀζανίτης	95 tm
הַר, הָרָר	ὄρος: <i>mountain, hill</i> Dt 11. 11, 33. 15 Ez 40. 2	
	Ps 50. 10	14, 28, 37, 43-4, 50, 86 t, 303, 352 t, 410
הַר אֱלֹהִים	ὄρος θεοῦ: <i>the mountain of God, Olympus</i>	
	Ez 28. 16	303, 352 t
הַרְרִי	ὄρεός: poet. Adj. for ὄρεινός; <i>of or from the mountains, dwelling on the mountains</i>	27 t, 30 t
הָרָה	ῥίον: <i>peak</i> Nu 20. 22, 33. 39	44, 50
הָרָה, רָצָה	ἐναρίζω; ἐναρίζω	107 tm, 293 tm, 415 t
הָרָה	φέρω: <i>bear</i> , of a pregnant woman Gn 16. 4, 11	14, 65
הָרִיזָה, הָרִיזָה	φορά: <i>gestation</i> Gn 3. 16 Ruth 4. 13	65, 79
הָרִים	χρῆμα: <i>a thing that one needs</i> ; hence in pl., <i>goods, property, treasures, money</i> Ps 95. 4	93, 327, 427
הָרִים	θαρσέω: <i>to be of good courage</i> ; in bad sense, <i>to be overbold</i> : c. inf. <i>make bold, venture</i> Ex 19. 21, 24	59
„	πέρθω, πορθέω: poet. Verb, <i>waste, ravage, sack, destroy</i> , in Hom. only towns Jud 6. 25 Jes 14. 17 Jer 50. 15 Ez 13. 14, 16. 38, 38. 20 Ps 11. 3, 58. 7 ICh 20. 1; of Persons, <i>destroy, slay</i> Ex 15. 7 Jes 22. 19; <i>take by plunder, take at the sack of a town</i> Joel 1. 17	62, 293
הָרִים	הָרִיסָה, הָרִיסָה, הָרִיסָה	πόρθησις, -θημα: <i>sack of a town</i> IIS
	11. 25 Jes 49. 19 Am 9. 11	62, 82, 293
הָרִים	ἥλιος	30 t, 92, 293, 309 tm
הָרִים	ἐπί: Thessalian (before τ) ἐτ, Preposition	170
מְהַתְלֵה	σκῶμμα: <i>jest, joke</i> [הַתְלֵה IR 18. 27 κατασκώπτω: <i>make jokes upon</i> ; mostly in bad sense, <i>jeer, mock</i>]	70
הַתְפַּעֵל	a scale of compound verb	168, 327
ו	the augment	84, 174
ו	καί: Conj., copulative, joining words and sentences, and Gn 1. 1 IR 1. 1	
זָבַב	δάου, δάος: <i>wolf</i> Jes 11. 6	38, 326
זָבַב, זָבַב	ἔδωλάζω: <i>furnish with seats</i> Gn 30. 20; v. זָבַב	57
זָבַב, זָבַב, זָבַב	ἔδωλιον, ἔδωλον: <i>seat</i> , mostly pl., <i>abodes</i> Gn 30. 20 Jes 63. 15; ἔδωλια, τὰ, in a ship, a <i>raised quarterdeck at the stern, rowers' benches</i> ; sg., <i>step of the mast</i> (ד/ל)	57, 92
זָבַב	τεττιγώδης: like a τέττιξ (<i>cicala</i>) Eccl 10. 1	64
זָבַב, זָבַב	θύω: <i>offer by burning</i> meat or drink to the gods; <i>sacrifice, slay</i> a victim; simply <i>slaughter</i> ; abs., <i>offer</i>	

	<i>sacrifice</i> Ex 8. 21, 20. 24 Dt 12. 21 IS 28. 24 IR 1.	
	9 ICh 18. 2; cf. σφάζω	30 t, 32 t, 46, 67, 76, 308
זָבַח	θύμα: <i>feast</i> IS 20. 6; θύος: <i>burnt sacrifice</i> ; σφάγιον:	
	<i>slaughter, sacrifice</i> Lev 17. 5, 7 Dt 12. 6 Esr 6. 3	30 t, 32 t, 80-1, 119 m
מִזְבֵּחַ	θυσιαστήριον: <i>altar</i> Gn 8. 20	70
זָבַן	ὠνέομαι: <i>v. קנה</i> Dan 2. 8	51
זָג	ἀσταφίς: sg. as collect. noun, <i>dried grapes, raisins</i> Nu 6. 4	46, 119 m
זָה	הלֹ-ו, הלוה, הלוה, הלוה, זאת, זוֹ-, זֶה, גֵּה, ה־וה (ה־וה) ה־וה, הלוה (הלוה-וה) הלוה	
	ᾠδε: <i>v. הלם</i> 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
כָּוַה	κῶα: Lacon. = ὦς; as Adverb of Manner, ὦς and ὦς so, thus IIS 17. 15; καὶ ὦς even so Ib 11. 25	51, 75 t
זָהַב	ξανθός	30 t, 82, 93, 99, 101, 116 t, 366 tm, 400
זָוִית	γωνία: <i>corner, angle</i> Zach 9. 15 Ps 144. 13	78, 417
מְזוּזָה	σταθμός: <i>door-post</i> Dt 6. 9 Jes 57. 8	70
זָלָה	ἀλλά: sts. = ἀλλ' ἢ, <i>except, but</i> Dt 1. 36 IS 21. 10 IIR 24. 14 Jes 26. 1	46, 50
מְזוּן	θούναμα: <i>meal, feast</i> Gn 45. 23	70
זוּנָה	γυνή: <i>woman</i> , in θέσσα γυνή; <i>v. שית זוּנָה</i> ; θοινατήρ: <i>one who gives a feast</i> Jos 2. 1 (זונה/γυναικίζω)	146
„	κοινός: <i>common</i> ; of Persons, <i>one who shares in a thing, partner</i> ; in bad sense, <i>κοινή, ἡ, prostitute</i> Gn 38. 15	399
זוּע	σειώ: <i>shake, move to and fro</i> ; metaph., <i>agitate, disturb</i> Eccl 12. 3 Esth 5. 9 Dan 6. 27	417
זָחַל	δειδω: <i>fear; to be alarmed, anxious about</i> ; c. acc. <i>fear, dread</i> Job 32. 6 Dan 4. 2, 5. 19	30 t, 46
זָחַל	διαυγής	89 tm
זָכַר	ἀνδρός, ἀνήρ; ἄρσην, ἄρρην: <i>male</i> Gn 1. 27 Ex 23. 17 Jes 57. 8 (זכרון/καιρός)	82, 285-6 tm, 386, 399
זָכַר	σώζω: <i>keep in mind, remember</i> Gn 40. 23	86 t
זָכְרוֹן	καιρός: <i>due measure, proportion</i> אֶזְכְּרָה Lev 2. 2, 5. 12 זְכָרוֹן Neh 2. 20 שְׁעָרָה Gn 26. 12; <i>vital part of the body</i> זְכָרוֹן Jes 57. 8 שְׁעָרָה Jud 20. 16; generally, <i>time, period</i> ; <i>chronological sequence of events</i> זְכָרוֹן Mal 3. 16; in pl., οἱ καιροὶ <i>the times, i.e. the state of affairs</i> Esth 6. 1; Pythagorean name for <i>seven</i> †	399

זָלוּת	δουλεία: <i>slavery, bondage; the slave-class; δουλοσύνη</i> : poet. and Ionic for δουλεία, <i>slavery; δούλωσις: en- slavement</i> Ps 12. 9	38, 81, 310
זָלַפָּה	ἐλπὶς: <i>v. חֲלִיפָה</i> Gn 35. 26	81
זְמוּמִים	ἡγεμών	28, 637 tm
זְמַן	χρόνος: <i>time; definite time, period</i> Eccl 3. 1 Esth 9. 27, 31 Neh 2. 6	63
זָמַר	κομίζω: <i>gather in, reap, reap the fruit</i> Lev 25. 3-4 Jes 5. 6	399
זְמוּרָה	κόμη: <i>hair of the head; metaph., foliage of trees</i> Nu 13. 23 Ez 8. 17	68, 326
מְזוּמֹר	ὑμνάριον: <i>Dim. of ὕμνος (hymn, ode, in praise of gods or heroes)</i> Ps 3. 1	70
זָנַב	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
זָנִים	ζιζάνιον: <i>v. דִּוְדָאִים</i> Jes 18. 5 ICh 16. 19	43, 46, 51
זָעַע	τοκίζω: <i>lend on interest</i> Hab 2. 7	93
זָעִיר	מְצַעַר, מְזַעֵר, מְצַעֵר, מִצְעָר, מִצְעָר, מִצְעָר, מִצְעָר μικρός, σμ-, μικρός: <i>small, little</i> ; in Size; in Quantity; in Amount or Importance; of Persons, of <i>small</i> account; of Time, <i>short</i> , of Age, <i>young</i> Gn 19. 20, 31 IS 9. 21 Jes 16. 14, 28. 10, 60. 22 Job 36. 2 ICh 24. 24	32 t, 41, 92
זָעַם	θυμός: <i>anger, wrath</i> Jes 30. 30 Ps 69. 25 (cf. Jer 10. 25), 78. 49 Thr 2. 6	79, 297 tm, 299
זָעַף	θύω (B): <i>rage, seethe; of wind-swept sea</i>	299 tm
זָעַק	צעק, 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
זָעַק	צעקה, 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
זָעַק	הוֹצִיָּק, נִצְעַק, הוֹצִיָּק, הוֹצִיָּק, הוֹצִיָּק συνάγω: <i>bring together, gather together</i> ; in hostile sense, <i>collect, levy</i> soldiers Jud 4. 10, 13, 6. 34-5, 18. 22-3 IS 14. 20	32 t, 47, 399
זָקַן	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
זָקַן	σιαγών: <i>jaw-bone, jaw; cheek</i> Lev 13. 29, 30 Ez 5. 1	78, 258 tm, 326
זָקַק	τήκω: <i>melt, melt down; bring clouds down in rain</i> Job 28. 1, 36. 27; <i>v. נָחַךְ</i>	69
זָקַק	δια-: <i>melt, soften by heat</i> Mal 3. 3 Ps 12. 7	47

זָר	ξένος, ξείνος, ξέννος: <i>guest-friend; guest, visitor</i> IR 3. 18; <i>stranger</i> Prv 27. 2; generally, <i>stranger, foreigner</i> Ps 44. 21 Thr 5. 2	45, 47, 52
,,	ψυχρός: (ψύχω) <i>cold</i> IIR 19. 24 Jer 18. 14	53
זָרַק, זָרַח, זָרַח	ρᾶίνω: <i>sprinkle, besprinkle</i> ; prop. with liquids (blood, water); also of solids, <i>bestrew, besprinkle</i> ; <i>sprinkle, scatter</i> ; abs. <i>sprinkle water</i> Ex 9. 8, 24. 6 Jes 1. 6, 30. 22, 41. 16 Ez 36. 25 Job 2. 12	62
זָרַח	καταρᾶίνω: <i>besprinkle, sprinkle</i> Nu 19. 13 Jes 1. 6, 30. 24	
מִזְרָה, מִזְרָק, מִזְרָה	ῥαντήριον: = περιρᾶντήριον (<i>utensil for be- sprinkling, esp. whisk for sprinkling water at sacrifice, or vessel for lustral water</i>) Ex 27. 3 Nu 7. 8 Zach 9. 15	70
מִזְרָח	δέργμα, -μός: (δέρκομαι, דָּרַךְ, זָרַח) <i>look, glance</i> Nu 21. 11 Dt 4. 47 Jos 1. 15 Jud 11. 18 IIR 10. 33 Jes 41. 25 Mal 1. 11 (ד/ז/δ)	70
זָרַם	ῥέω: v. גָּלַל	40, 47, 50, 58, 67, 369 tm, 412
זָרַם, זָרַח, זָרַח	ῥεῦμα: <i>that which flows, current, stream; Medic. humour, discharge from the body, flux, rheum</i> Jes 28. 3 Ez 23. 20	48, 73, 80
זָרַע	σπείρω: <i>sow seed; scatter like seed, strew</i> ; Pass., to be <i>scattered or dispersed</i> Jer 12. 13 Zach 10. 9	62, 68, 83 t, 87, 101
הִזְרִיעַ	κατα-: <i>beget, spread as in sowing</i> Gn 1. 11 Lev 12. 2	87
זָרַח, זָרַע, זָרַע, זָרַע	σπορά: <i>seed; of persons, seed, offspring</i> Gn 1. 29, 15. 3 IS 1. 11 Jes 59. 5 Dan 1. 16	83 t
מִזְרַע	σπέρμα: mostly <i>seed of plants; the products of earth</i> Jes 19. 7	70
זָרַת	δῶρον: <i>hand's breadth, palm, as a measure of length</i> Ex 28. 16	38, 73, 100, 326
הִבֵּא, הִבֵּא	κρύπτω: <i>hide, cover, in Hom. with collat. notion of protection; later, simply, hide</i> Jes 26. 20; Pass., <i>hide oneself, lie hidden</i> Gn 3. 10; <i>to be suppressed</i> Job 29. 10; <i>in secret</i> Dan 10. 7	23 t, 87, 299, 415 t
הִבֵּא, הִבֵּא	ἐπι-: <i>throw a cloak over, conceal</i> Jos 6. 25 Jes 49. 2 Job 24. 4	87
הִתְחַבֵּא	κατα-: <i>use concealment, conceal oneself</i> Gn 3. 8 Job 38. 20	87
חִבְּב	Ἀμφίβαιος: epith. of Poseidon at Cyrene; ἀμφι- βαίνω: of tutelary deities, <i>guard, protect</i> Dt 32. 10	56
חָבַט	κόπτω: <i>cut, strike</i> Dt 24. 20 Jud 6. 11	26, 43

חֲבִית, מִחֲבִית	ὀπτάνιον: <i>place for roasting, kitchen, oven</i> Lev 6. 14 Ez 4. 3 ICh 9. 31	14, 70, 328
חבל	ἄμπελος 329 tm; ἀγκαλῖς 78, 329 tm; βολή 78, 328 tm; ἵππος; καβάλλης; κέλης; κεφαλή 79; κοῖλος; κύβος; νεφέλη 329 tm; ὄπλον 14, 315 tm, 329 tm, 342 tm; χηλή 315 tm	
„	πάλος: <i>lot cast from a shaken helmet</i> Ps 16. 6; κύβος	66
„	τόπος: <i>place, region</i> Dt 3. 4, 32. 9 Ps 105. 11	64
„	חבל, חבלה καταβολή: <i>throwing down, esp. begetting</i> Job 39. 3; <i>paying down, esp. by instalments; money as a deposit (by way of caution)</i> Ez 18. 7	79
תְּחִיבֻלָּה	βούλευσις, ἐπι-: <i>deliberation, conspiracy; plotting, treachery</i> Prv 1. 5 Job 27. 12	72
חֲבֻצֶלֶת	ἀναγαλλίς: <i>pimpernel</i> Jes 35. 1 Cant 2. 1	78
חֶבֶק, חֲבִיק	ἀγκαλίζομαι: <i>embrace</i> Cant 2. 6 Eccl 3. 5	75 t
הַחֲבִיר	ἄπτω, καθ-: <i>assail, upbraid; in military sense, attack</i> Job 16. 4; cf. Od. 18. 415	33 t, 68
חֲתֻבָּר, אֶתְחַבֵּר, חֲבִיר	συνάπτω: <i>join together; associate with</i> Job 35. 16 IICh 20. 35, 37	27 t, 68, 116 t
חֲבֵר	ἑταῖρος	56, 63, 387 t
חֲבֵרָה, חֲבֵרָת, חֲבֵרָה	ἑταῖρα, ἄβρα	56, 63, 94 tm, 387 t
חֲבֵר	ἑταιρεία, -ρία: <i>association, brotherhood; unchastity</i> Hos 4. 17, 6. 9 Prv 21. 9 Job 34. 8	56
חֲבֵר	Κάβειρος	303 t
חֲבֵשׁ, חֲבֵשׁ	ζεύγνυμι, ἐπι-; חֲבֵשׁ ζευκτης Jes 3. 7	117 tm
חֲבוּשׁ	ζευκτός: <i>yoked, harnessed</i> Jud 19. 10	117
חֲבֵשׁ, חֲבֵשׁ, חֲבֵשׁ	σκεπάζω: <i>cover</i> Ez 16. 10, 34. 4	117 t
חֲבֵשׁ	ἀνάγω	89 tm
חֲבֵר	ζώννυμι: <i>gird</i> 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
חֲבֵר	ζώνη; ζωνάριον: Dim. of ζώνη	56, 98 tm
חֲד	ὀξύς: <i>sharp, keen, whether of a point or an edge</i>	415 t
חֲדָה	ἀριθμέω: <i>count, reckon</i> Job 3. 6; cf. ψηφίζω	63, 382
„	ἡδομαι: <i>to be glad, to be pleased, to delight in or at a thing or person</i> Ex 18. 9	44
חֲדַל	λήγω: <i>stay, abate; more freq. intr., leave off, cease, come to an end</i> Gn 18. 11, 41. 49 Jud 9. 9 IICh 25. 16	42 t
חֲדַל	Αἰδης	121, 318 tm
חֲדַק	αἰλουρος: <i>cat, Felis domesticus</i> [cf. Τίγρις] Gn 2. 14	129, 300
חֲדַר	ἔντερον: pl., <i>guts, bowels</i> Prv 18. 8 [cf. ἔδρα Job 9. 9]	326

חדש	τριακάς; חדש ὑπογυσιότατος	238 tm, 289, 421, 672 tm
חדש	κτιζω: found, establish; produce, create, bring into being, bring about Is 11. 14; καινίζω, ἀνα-	87
חדד	ἀνίζομαι; חידה אִנְיָ, אִנְיָגָמָא, אִנְוֹס	110-11 tm
חיה	ζωή, ζωή, ζῶτα: life, existence Gn 3. 20	77
חוח	ἄκανθα: thorn, prickle; any thorny or prickly plant IIR 14. 9 Job 31. 40, 40. 26 Cant 2. 2 ICh 33. 11	22, 57
חוט	χαίτη: loose, flowing hair Jos 2. 18 Jud 16. 12; μίτος: thread	299
חַוִּילָה	Gn 2. 11	75
חול	χορεύω: dance a round or choral dance Jud 21. 21	43
מְחוּל, מְחֻלָּה, מְחֻלָּה	χορεύμα: choral dance Jer 31. 4 (3), 13 (12)	44, 70, 80
חֻלָּם	point of vocalization	99
חום, חמה, חם	ξανθός: v. אדום Gn 30. 32 Cant 6. 10	44, 401
חנין, חנינה, חנין	ὁδός: v. הדור Jes 10. 6, 51. 23	40, 45, 50
חנין, חנינה, חנין	ἔξωθεν = ἔξω	170 tm
חור	κῶρος: supreme power, authority; concrete, one invested with authority IR 21. 8 Jer 39. 6 Eccl 10. 17; κύριος: Subst., lord, master	41, 44
„ חר, חר, חר	φῶς	65, 337-8 tm, 395
חור	ὠχρός: pale, wan, esp. pale-yellow; τὸ ὠ. the colour yellow Esth 1. 6	50, 69
חוש, חיש, חיש, עוש, החיש, חיש	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
חיש	τάχα: Adv., (ταχύς) quickly, presently, forthwith Ps 90. 10	63
חזה	στῆθος: breast, the front part of the θώραξ; of animals Lev 10. 15 [-στ, ῆ/ח, θ/ז, ο/ε]	52, 81
מְחֻזָּה	σταθμός: upright standing-post, freq. in Hom.; sts. of the bearing pillar of the roof IR 7. 4, 5	70
חזון, חזות, חזות, חזון, חזון, חזון	ὄψανον: (ὄψομαι) vision, apparition Gn 15. 1, 21. 2 Jes 1. 1 Job 38. 15 ICh 9. 29	70, 73
חזות	ὑπόσχεσις: undertaking, engagement, promise, contract Jes 28. 18	73
חוק, חוקה, חוק, חוקה, חוקה	ἰσχύς: strength of body; might, power Ex 13. 3 Jud 4. 3 Jes 8. 11 Ps 18. 2 Dan 11. 2	92, 171
חוק	ἰσχυρός, ἀζαχίς	95 tm
חץ	κύκλος: ring, circle; any circular body Ex 35. 22 IIR 19. 28 Ez 29. 4	57

- אטח** ἀμαρτάνω: *do wrong, err, sin; miss the mark*, esp. of spear thrown, abs.; cf. ἀθετέω 92, 98 tm, 270
החטיא ἕξ-: *miss the mark, fail; abs., miss one's, aim* Jud 20. 16; trans., *cause to sin* IR 14. 16 270
אטח ἀμαρτάνων: sinner (W) 49, 119 tm
אטח καθαρίζω Lev 14. 49, 119 m; **אטח** καθάρσις 82, 271 tm; -σιον 119 m
חטב חצב, קטף, קצב, 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
מחצב ξέσμα: (ξέω) *that which is smoothed* IIR 12. 13 70
חטה καθίστημι: *replace, restore* Gn 31. 39 64
חטה βοτόν: *beast*, mostly in pl. -τά Dt 32. 14; ἀκτή (B): poet. word for *corn* Ib 8. 8 [v. חלב] 55
חטה חתף, ἀρπάζω: *seize hastily, snatch up; plunder* Ps 10. 9 33 t
חטר πτόρθος, πόρ-: *young branch, shoot, sapling*; generally, *branch* Jes 11. 1 (cf. ὄζος); σκυτάλη 62, 93, 262 tm, 371 tm, 415-16 tm
חיה ζῶ, ζῶω: prop. of animal life, *live, pass one's life*; ζήτω ὁ βασιλεύς *long live the king* יהי המלך... Gn 5. 5 Dt 4. 1, 5. 30 IR 1. 31 Eccl 6. 6 40, 320 tm
חיה 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
חיה חיה, חיה, חיים, חייך, חייך, αἰών, ἐπίον (ἔπειμι (B)): *next, following* Gn 18. 10 319-20 tm, 662 tm
חיה לחיה, 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), varying in strength 39, 43, 56, 79, 406 t
חיל ἴλη, εἴλη, ἴλα (Boeot. φιλ- in φιλαρχίω): *band, troop*; as a military term, *troop of horse*, varying in number [cf. حَيْل]; generally, *troop or company of soldiers* 39
חיל, חיל, ὄπλον; ὄπλα 315 tm, 392 tm
חיל δπλίτης 264 tm, 342 tm
חיל, חיל, στόλος 339 tm, 341
חיל τύχη, τιούχα, τούχα: the act of a god; the act of a human being; regarded as an agent or cause beyond 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.; = ἰζέλα نَشَلَه | 65, 333 t
- בְּחִיל מֵגָעָא, -אַלָּא 56, 296 tm
- חֵיל, חֵיל ὄχλος: in political sense, *popular assembly* Esth 1. 3; generally, *mass, multitude* Ob 20 56, 93
- חֵיץ τεῖχος, -χίον [cf. ἀἰδώτατον τευχίονα]; *τειχίον*: wall; used of walls of buildings, not, like τεῖχος, of city-walls 64, 80, 95 tm
- חֵירָם חֵרְמוֹן, ἔρμαιον: prop. gift of Hermes, i.e. *unexpected piece of luck, godsend, wind-fall, treasure-trove* [cf. אַבְרָהָם]; Ἐρμαιον: *temple of Hermes* [cf. בְּעַל חֵרְמוֹן]; Ἐρμαῖος: *called after Hermes* 24 t, 32 t, 129, 393 t
- חֵית ἦτα 20
- חֵךְ ἡχείον: v. הַגִּיּוֹן 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 עַמֶּק) *fish-hook*; generally, *hook* Jes 19. 8 Hab 1. 15 Job 40. 25 57
- חֵכָם γιγνώσκω: *come to know, perceive*—as distinct from οἶδα *know by reflection*, γιγνώσκω = *know by observation, perceive, discern, distinguish, learn, know* Dt 32. 29 IR 5. 11 Prv 9. 9, 12, 13. 20 Job 39. 9; חֵכָם 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; חֵכָם ἀνα-: *know well, know certainly*, Pass. Prv 30. 24; ἐπι-: of things, *find out, discover*; *learn to know* חֵכָם הֵתְחַכֵּם Eccl 7. 16; συγ-: *join in a plot with* חֵכָם הֵתְחַכֵּם Ex 1. 10; συγ-, later form συγγινωμονέω: *join in a plot with*; οἱ συνεγνωκότες *conspirators* 86 t
- חֵכָם γνώμων: *one that knows or examines, an interpreter, discerner* Dt 4. 5 IR 3. 12 ICh 22. 15 (14) 300

- חכמה 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
- הל Εἴλωσ and Εἰλώτης: *Helot*, name of the Spartan serfs derived by . . . from *Ελος—a town in Laconia, whose inhabitants were enslaved—by others from Pass. of ἔλω = αἰρέω [possibly an atavism] Ob 20; ὄχλος: *multitude* 131
- הלב γάλαγος: poet. for γάλα (*milk*) Ex 3. 8 37, 42 t, 44, 46, 108, 326
- הלב 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. ἄφριτα *barley meal*) Dt 32. 14 [*v. חטה*] Ez 39. 19 Ps 147. 14 הלִבֹּן Ez 27. 18 57
- הלד τὸ ὄλον (ὄλος, οὖλος): *the universe* Ps 49. 2; τὰ ὄ. *one's all* Ib 39. 6 49
- הלי, הלא, הליה, הליה ἄγαλμα: *statue in honour of a god; statue* Cant 7. 2; *ornaments*, cf. הלי σταλάγμων: Dim. of σταλάγμα (*drop*), in pl. *ear-drops, ear-rings* Ib., Prv 25. 12 355 tm, 376
- הלה κόλλιξ: *roll or loaf of coarse bread*; κενός, κέννος: *empty*; κούλος: *hollow* [Egyptian loaf is hollow] Lev 24. 5 Nu 15. 20 119 m, 395
- הלון θυρίδος, θύρις: Dim. of θύρα (*door*), *window* Gn 8. 6, 26. 8 IR 6. 4 Jer 22. 14 395
- הלשה ἄλυσις: *distress, anguish* Ex 32. 18 81, 395
- הללה παραχή 63, 97 tm
- הלילה οὐχ ὄλον (ὄλον οὐ): *not at all* Gn 18. 25 49, 405
- הליפה ἐλπίς: *hope, expectation*; personified הליפה Job 14. 14 73, 81
- הליפה, הלף, הלף ἀλλαγμα, -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
- הלל διακενών: *empty outright* [a body pierced by the sword was emptied of blood] 396 t
- הלל κενός: *empty* (*v. חנם*) 42 t
- הלל ἐξόλλυμι: *destroy utterly* Ez 24. 21 Ps 74. 7; γεννάω: *create* Job 26. 13 67, 396

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„	ἐπαυλέω: <i>accompany on the flute</i> IR 1. 40	395-6 t
ליל	αὐλός: <i>v. איל</i> IS 10. 5	79, 395
לל	καινίζω: <i>v. שדח</i>	30 t, 174, 396
„	κατακηλιδόω: <i>strengthened for κηλιδόω (stain, soil; metaph., defile, sully)</i>	396 t
חלם	ὄραω, ὀλάω 39, 67, 345-6 tm, 406; חלם ὄραμα 14, 73, 80, 91, 327, 350 t, 406	
חלמיש	ἀδάμας: <i>v. אחלמה</i> Dt 8. 15 Jes 50. 7; cf. χερμάς	49
חלח	ῥέω: <i>v. גלל</i> Jes 8. 8	40
חלחל	מחלפה, πλόκαμος: <i>poet. -μῖς; lock or braid of hair; in pl., locks, curling hair, prop. of women</i> Jud 16. 13, 19; <i>in pl., of wicker baskets</i> Esr 1. 9	70
חלץ	ἔλκω	106-7 tm
חלץ	ἐξ-	107 tm
חלץ	ἐλκτός	103 tm, 107 t, 114
חלץ	γλουτός: <i>buttock, pl.</i> Gn 35. 11	45, 258 tm
חלק	λαγχάνω: <i>obtain by lot; generally, obtain as one's portion</i> Jos 18. 2 Prv 17. 2, 29. 24; חלקק δια-: <i>divide or part by lot</i> Jos 13. 7, 19. 51	92
חלקק	חלקק, λάχος: <i>allotted portion; lot, destiny; portion obtained by lot, share</i> 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
חלקק	φαλακρός: <i>baldheaded; like a bald head [cf. φαλακρότης, smoothness]</i> Gn 27. 11; μαλακός: <i>soft, fair words; soft; soft, grassy</i> Jos 11. 17 Jes 30. 10 Ps 12. 3 Prv 5. 3	56-7, 65
חק	חמות, γάμβρος: <i>father-in-law; = πενθερός (in pl. parents-in-law; generally, connection by marriage)</i> Gn 38. 13 Mich 7. 6 Ruth 2. 11; cf. κηδεμών	57, 59, 252 tm
חם	Σκάμανδρος	316 tm
חף	Φοῖνιξ: <i>v. קין</i> Gn 9. 18, 22	93
חם	חמה, καῦμα: <i>burning heat, esp. of the sun, sun heat, heat of the day</i> Gn 8. 22, 18. 1 Jes 18. 4, 24. 23 Job 30. 28; cf. ξανθός	37, 43, 73
חמד	αἰνίζομαι	85 t, 110 tm
חמדוד	חמדוד, αἰνικτός: <i>expressed in riddles, riddling</i> Dan 9. 23, 10. 11	110
חמדוד	חמדוד, πένθος: <i>grief, sorrow; esp. of grief for the dead, mourning; public mourning</i> Dan 10. 3 [cf. Dt 26. 14 Hos 9. 4] IICb 21. 20	73

מְחַמֵּד, מַחְמֵל, מְחַמֵּד	ἐπιθύμημα: <i>object of desire; yearning, desire</i>	30 t, 70
מְחַמֵּד, מְחַמֵּד	θυμός	79, 297 tm, 300
מְחַמֵּד, מְחַמֵּד	ξανθός: v. אדם Jes 30. 26 Cant 6. 10	
מְחַמֵּד, מְחַמֵּד	ἀμφί	127, 168 tm
מְחַמֵּד, מְחַמֵּד, מְחַמֵּד	Ἀμφίθεος IIR 23. 31, 24. 18 ICh	
	1. 41	128
מְחַמֵּד, מְחַמֵּד	αἱματόεις, αἶμα	28 t, 356 tm
מְחַמֵּד, מְחַמֵּד, מְחַמֵּד	ζυμίτης: <i>leavened bread; ζυμωτός: fermented, leavened</i> Ex 12. 15, 13. 3, 23. 18 Lev 7. 13, 23. 17	
	Jes 30. 24	41, 44, 51
מְחַמֵּד, מְחַמֵּד	ζύμωσις: <i>fermentation</i> Nu 6. 3	120 m
מְחַמֵּד, מְחַמֵּד	ζύμωμα: <i>fermented mixture</i> Ex 12. 19	70
מְחַמֵּד, מְחַמֵּד	χρόη: <i>joint</i> Cant 7. 2	
מְחַמֵּד, מְחַמֵּד	ὄνος, ὄ, ἦ: <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
מְחַמֵּד, מְחַמֵּד, מְחַמֵּד	αἶμα, -ατος	82, 356 tm, 379-80, 425
מְחַמֵּד, מְחַמֵּד, מְחַמֵּד	χοίניξ: <i>a dry measure, esp. for corn; one man's daily allowance</i>	33 t
מְחַמֵּד, מְחַמֵּד	ἡμερίς	xxix tm, 50
מְחַמֵּד, מְחַמֵּד	πέντε: <i>the number five</i> Gn 5. 6	23 t, 99, 299
מְחַמֵּד, מְחַמֵּד	αἱμάτη, ἀγγεῖον	95 tm
מְחַמֵּד, מְחַמֵּד	σκήνημα, σκάναμα: = σκηνή (pl., <i>camp, tabernacle</i>); <i>camp</i> Gn 32. 3, 8 Jud 21. 8 Cant 7. 1 ICh 9. 19	
	ICh 31. 2	70, 81
מְחַמֵּד, מְחַמֵּד	ξανθώω: <i>dye yellow; ξανθίζω: make yellow or brown</i>	
	Cant 2. 13	45
מְחַמֵּד, מְחַמֵּד	σκηνή, -νημα: <i>tent, booth</i> Jer 37. 16	81
מְחַמֵּד, מְחַמֵּד	καινίζω: v. חדש Dt 20. 5	44, 247 tm
מְחַמֵּד, מְחַמֵּד	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
מְחַמֵּד, מְחַמֵּד	ἐλεέω: <i>to have pity on, show mercy</i> IIS 12. 22	50
מְחַמֵּד, מְחַמֵּד, מְחַמֵּד	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
מְחַמֵּד, מְחַמֵּד	ἐλεεινός, ἐλεινός: <i>showing pity; ἐλεήμων: pitiful, merciful</i> Ex 22. 26 IIS 10. 1 Ps 116. 5 Neh 9. 17	50
מְחַמֵּד, מְחַמֵּד, מְחַמֵּד	ἐλεεινολογία, ἐλεινο-: <i>piteous appeal; ἐλεητύς: = ἔλεος, pity, mercy; also in pl.</i> Jos 11. 20 Esr 9. 8	72
מְחַמֵּד, מְחַמֵּד	γεννάω: <i>mostly of the father, beget; produce from oneself, create; metaph., engender, produce</i> Gn 33. 5	23 t, 33 t, 53

הנאל, הנאל	θεογενής: <i>born of God</i> ; θεογενής: <i>begotten of a god</i> Jer 31. 38 (37), 32. 7	59, 129
הניה	דיογενής: <i>sprung from Zeus</i> ; in Hom. epith. of kings; generally, <i>divine</i> IR 16. 1 Jer 28. 1, 36. 12	58, 127, 129
תנן	ὕφηγέομαι: <i>go just before, guide, lead</i> ; abs., <i>go first, lead the way</i> Ps 119. 29	50, 68
נחנק	ἄγχω: <i>compress, press tight, squeeze, esp. the throat; strangle, throttle</i> ; Med., <i>strangle oneself</i> IIS 17. 23	38, 42 t, 95, 326
מחנק	ἀγχόνη: <i>strangling, hanging</i> Job 7. 15 [cf. πνίγμα]	70
מחסה	ἐπισκίασμός: <i>shading, covering</i> Jes 25. 4 Ps 94. 22, 104. 18 Job 24. 8	70
חסיד	ἀζητός, χρηστός 95 tm (<i>v. הכיח</i> , p. 492); חסידה ἄσιδον, μέγας στρουθός 98 tm, 314 t	
חסין	ἰσχυρός: <i>hard; vigorous, strong</i> Am 2. 9; powerful Ps 89. 9	352
חסר	χρεώ: (<i>χρή, χρεία, χρήζω</i>) <i>want, need</i> Dt 28. 48 Am 4. 6 Prv 28. 22	24 t
מחסר	χρήμα: (<i>χράομαι, χρή</i>) <i>need, a thing that one needs or uses</i> Jud 19. 19, 20 Ps 34. 10 Prv 6. 11	70
הפה	σκεπάζω: <i>cover, shelter</i> Ps 68. 14; κύπτω	31 t, 33 t
הפה	νυμφεῖον (sc. δῶμα): <i>bridechamber</i> Joel 2. 16 Ps 19. 6	80
הפה	ἀμπέχω: <i>surround, cover</i> Dt 33. 12	56
חפץ	ἀγαπάζω	44, 51, 91, 240 tm, 326-7, 332, 334
„	ἐφθόω, ἔψω: <i>boil, seethe</i> Cant 2. 7	334 t
„	κουφίζω	13, 51, 353 tm, 421
חפר	σκοπάω, -ιάζω: <i>spy</i> Dt 1. 22 Jos 2. 2	41, 52
חפר	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, ἄ. πλῆθουσα; and the other after midday, when they went home from market, ἄ. διάλυσις Jos 19. 19	377
התחפש	ἐπικρύπτω: freq. in Med., <i>disguise, with concealment or secrecy</i> ; [<i>v. חבא</i>] IS 28. 8 IR 20. 38, 22. 30	87
חפש	ὕφασματος, ὕφασμα: <i>woven robe, web</i> Ez 27. 20	40
חץ	τύχη: <i>fortune, providence, fate; good fortune, success; ill fortune, misfortune, ill-luck</i> IR 13. 17 Job 34. 6; οἰστός: <i>arrow</i> חצי IS 20. 37	65, 411 t, 414-15 t, 421 t
חצה	δατέομαι, δάσομαι: <i>divide among themselves</i> Ex 21. 35; <i>cut in two</i> Ib.; in act. sense, simply <i>divide, divide into</i> ;	

- 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. גור 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
- „ ἦκω: *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
- חצר, הצר 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 τίττυρος: *reed or pipe* (cf. τιτύριος: τ. αὐλός, a *shepherd's pipe*); σὺριγξ: *shepherd's pipe* Nu 10. 2 Hos 5. 8 ICh 16. 42; מחצצר -ριστής IICh 5. 13 57, 64
- חקה, חקה דίκη: *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* حقيقه; *justice* חק Mich 7. 11 Esr 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 חקק, חקק δικαστής: *a judge* Jud 5. 9, 14 Jes 33. 22 58
- חקק ῥήγγυμι, later ῥήσσω: Pass., of a stone, γράμματα ῥηγγύμενον *scored with lettering, i.e. inscribed* Nu 21. 18 Jes 30. 8, 49. 16 Ez 23. 14 Prv 8. 27, 29 (v. חרש) 50, 69
- חקר σκοπέω, ἐτάζω, ἐξ- 245 tm, 431
- חרא חרי, κόπρος: *excrement, ordure, of men and cattle* IIR 18. 27 Jes 36. 12 101
- חַרְאָה κοπρών: *place for dung, privy* IIR 10. 27
- חַרְבָּ ξηραίνω: *parch, dry up; drain dry* Gn 8. 13 Jes 19. 5, 6 44-5, 52, 402
- חורב, חרב, חרב ξηρός: *dry* Lev 7. 10 Prv 17. 1; of

	a dried-up river Jos 4. 18 Ez 30. 12; τὸ ξ. <i>aridity</i>	
	Ex 3. 1, 17. 6, 33. 6	44
חָרַב	θέρμη, -μότης: <i>heat</i> Gn 31. 40; ξηρότης: <i>dryness</i>	
נָחַרְבַּ	πολεμέω: <i>to be at war or make war; fight, do battle</i>	
	IIR 3. 23 حارب	61
חָרַב	φθείρω: <i>destroy</i> Jes 60. 12	65
חָרַב	φθορά: <i>destruction, ruin</i> Jer 49. 13 Dan 9. 2	65
חָרַב	Ἄρης, Ἄρεως: <i>the god of destruction</i> חָרַב חָרְבָה, Jes 61. 4, 64. 10 خراب; in Poets, Appellative for <i>war</i>	
	حرب, <i>the sword</i> חָרַב Gn 3. 24, 31. 2; ῥομφαία: <i>large, broad sword; generally, sword</i>	36 t, 106 tm, 415 t
חָרְבוֹן	ἐρέβυθος: <i>chick-pea</i> IIR 6. 28 Ps 32. 4	29 t, 77
חָרַד	ἀθροίζω, ἀθ-: <i>gather together, collect, muster; Pass., to be gathered or crowded together</i> IS 16. 4 Hos 11. 10, 11 Am 3. 6; <i>muster in force</i> IS 13. 7	28
חָרַדָּה	ἄραδος	44, 97 tm
חָרַד	ἐρίζω: <i>strive, wrangle, quarrel</i> IS 14. 15	92
חָרַדָּה	ἔρις (A), ἔδος: <i>strife, quarrel, contention; generally, quarrel, strife</i> IS 14. 15 Jer 30. 5	79, 82, 97 tm
חָרַד	ταράσσω, ἀραδ(ήσ)ει	63, 97 tm
חָרַדָּה	ταραχή, ταραγμός, ἄραδος	63, 93, 97 tm
חָרַד	φρίζω = φρίσσω: freq. of a feeling of <i>chill, shiver, shudder</i> ; of the effect of cold, <i>shiver</i> (הַרְעִיד Esr 10. 9); of the effect of fear, <i>shudder</i> חָרַד Gn 27. 33 IR 1. 49 Ez 26. 16 הִתְחַרְדִּי Jes 30. 10 Ez 34. 28 Mich 4. 4 (הַרְעִיד Dan 10. 11; <i>feel a holy thrill or awe at, thrill with passionate joy; cf. Ps 2. 11</i>)	66
חָרַדָּה	φρίκη: <i>shivering fear, shuddering, esp. from religious awe; generally, shivering fear, horror</i> Ez 26. 16	66
חָרַה	πυρώω: <i>burn with fire</i> Gn 4. 6 Nu 11. 33 IS 20. 7; Pass., <i>to be set on fire</i> Cant 1. 6 נָחַר, v. pp. 146-7	62
חָרוּץ	חרוץ, חריץ, חרוצה τροχός: <i>wheel</i> Jes 28. 27; <i>wheel of torture</i> IIS 12. 31 Am 1. 3 ICh 20. 3; <i>cake</i> IS 17. 18	24 t, 64
חָרוּץ	χρυσός: <i>gold</i> ; freq. used by Poets to denote <i>anything dear or precious</i> Zach 9. 3 Prv 8. 10, 19	116 m
חָרִי	ἕρπον: <i>anything made of wicker-work; generally wattles</i> Gn 40. 16 Jes 19. 9	80
חָרַךְ	חָרַץ, ἀριθμέω: <i>count, reckon</i> Job 14. 5; <i>reckon, account</i> Prv 12. 27; ἐν-/הַעֲרִיךְ: <i>value</i> Lev 27. 8	326
חָרַךְ	χάραξ: <i>pointed stake; palisade</i> Cant 2. 9	45

קָרַם	ἱέρωμα: <i>consecrated object, offering</i> Lev 27. 21, 28, 29 Nu 18. 14 Dt 13. 18	23
קָרַס	ἔρπης: (ἔρπω) <i>shingles</i> Dt 28. 27	77
קָרַס	ἤλιος 30 t, 38, 92, 309 tm; קָרַף ἀγρευτεῖ, ὕβριζω 95 tm	
קָרַח	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,</i> <i>plunder</i> IIS 23. 9 [cf. IS 27. 7-12]	383
„	ρῦπαίνω: (ρύπος רִפּוּס) <i>defile, disfigure</i> Job 27. 6	50
קָרַח	ὥρα (C): Hom. and Hes. distinguish three seasons; <i>winter</i> Jer 26. 22 Am 3. 15 Ps 74. 17; (spring خريف)	13, 50
קָרַץ	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, 326
קָרַץ	ῥύζω or ῥύζέω, like ῥάζω: <i>growl, snarl, like an angry</i> <i>dog</i> Ex 11. 7 Jos 10. 21	44, 51
קָרַץ	ῥαγός, ῥάξ, ῥόξ: <i>grape</i> Nu 6. 4	119 m
קָרַק	ῥώχειν, = βρύχειν, βρύκω: <i>gnash or grind the teeth;</i> τρίζω: <i>grind, gnash</i>	64, 109 t
קָרַק	a point of vocalization	99, 402
קָרַר	ἄριστος, ἄριστος: <i>dry land, barren soils; metaph.</i> <i>barren, of women</i>	33 t, 53
קָרַשׁ	τρυγός, τρύξ: <i>lees of wine, dregs</i> Ez 23. 34	65
קָרַשׁ	ἀροτρεύω, -ριάω, ἀράω, ἀρόω: <i>plough, till</i> IR 19. 19	36 t
קָרַשׁ	ἄρατρον = ἀροτρον: <i>plough</i> IS 13. 20	70
קָרַשׁ	ἄκροάζομαι: <i>hearken, listen</i> Jes 41. 1 Job 33. 31, 33 (v. כָּתַר); χρονίζω: <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; χρηστηριάζω: <i>consult an oracle</i> Job 11. 3 Jud 14. 18 [a pun]	51
קָרַשׁ	ῥάγυς: <i>ridge of a hill or mountain;</i> χρηστηρίσιον: <i>the seat of an oracle, such as Delphi;</i> distd. from the νηός, ναός (<i>temple</i> נוה) Jud 4. 2 IS 23. 15, 19; <i>oracular response, pl.,</i> קָרַשִׁים Jes 3. 3	45
קָרַשׁ	χαράσσω, -ττω: <i>cut into furrows, scratch; en-</i> <i>grave, carve, inscribe; simply, write</i> (Perh. a Semitic loan-word, cf. Hebr. hāraš 'engrave'; or cogn. with Lithuanian žėrti 'rake, scrape'.) [If it is a	

- חתן 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
- מחתרת σκάμμα: (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.
האבן הגדולה in בית-שמש, the temple of the Sun-
god; and at גבעון, referred to as הבמה 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 (’/ט, 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 ὀπτάω
was used of all kinds of *cooking by means of fire or dry
heat*, opp. εἶψω (boil in water)—בשל—which never
appears in Hom., whose heroes ate only roast meat
[cf. ὀπτάνιον: *kitchen* مَطْبَخْ 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 σφαγεύς: *slayer, butcher* IIR 25. 8 42 t
- טבח טבח, טבחה σφάγιον: *slaughter, sacrifice, v. זבח* Ez 21. 15
Ps 44. 23 32 t, 80
- טבח σφάγμα, -γιον: *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* חדר Ez
21. 19; *of Sun and Stars, sink into [the sea], set* בוא
Dt 23. 12 Eccl 1. 5 שקע; *of clothes and armour, get
into* עדה Jes 61. 10 Jer 31. 4 (3) Job 40. 10 עטה IS
28. 14 Ps 104. 2 עטה Ps 65. 14 38, 47, 68, 87
- טבע הטבע, κατα-: *causal, make to sink* Ex 15. 4 Jer 38.
22; ἐκτυπώω: *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. חתם* Gn 41. 42 Esth 3. 12 79

טהר	טהר, טהר, הטהר	καθαίρω: <i>cleanse</i> , of things Lev 11. 32 Nu 31. 23 Ez 22. 24, 43. 26; <i>purify, refine</i> Mal 3. 3; <i>purge, clear</i> Ez 39. 16 Prv 20. 9; in religious sense, <i>purify</i> Gn 35. 2 Lev 13. 13, 14. 7-8 Jer 33. 8 ICh 29. 15; <i>purify oneself, get purified</i> Nu 8. 7, 19. 19 IIR 5. 12 Ps 51. 9; of menstruation Lev 12. 7-8, 15. 28; of the thing removed by purification, <i>purge away, wash off</i> Lev 13. 6	
טהר	περι-: <i>cleanse on all sides or completely</i> Lev 14. 48		22, 44, 59 61
טהרה	κάθαρσις, κό-: <i>cleansing</i> from guilt or defilement, <i>purification</i> Lev 12. 4, 6; v. חטאת		82
טוב	טובה, טוב, αγαθοῦ, -θός, αγασός, ἀζαθός: <i>good</i> Gn 1. 4, 31 IIR 3. 19; <i>brave, valiant; good, capable</i> IS 8. 16, 9. 2; <i>good</i> , in moral sense; <i>morally good</i> IIS 27. 9 Jes 65. 2 Ps 100. 5 Prv 2. 20; of things, <i>good, serviceable, good for it</i> Gn 27. 9; <i>it is good</i> to do so and so Ps 118. 8, 9 Thr 3. 27; τὸ ἀ. <i>good, blessing, benefit</i> Gn 2. 18; <i>the good</i> Eccl 3. 12, 7. 20; τὰ ἀ. <i>good qualities</i> Neh 6. 19; <i>goods of fortune, treasures, wealth</i> Gn 24. 10 Dt 6. 11 IIR 8. 9 Job 22. 18; <i>good things, dainties</i> Jes 1. 19; v. עזוב, עצור, עזובים, תועפת		75-6, 82, 86 t, 101
היטב	καταβάπτω: <i>dye, colour</i> IIR 9. 30; αγαθόω, -θύνω: <i>do good to one, do good, do well</i> Lev 5. 4 Dt 28. 63 Jer 4. 22		60
„	ἀναιθω: <i>light up; kindle</i> (W) Ex 30. 7		60
מְטִיָּה	κλώσμα: (κλώθω) <i>thread</i> Ex 35. 25		50
טוּחַ	τειχίζω: <i>build a wall</i> Ez 13. 12, 14		47
טִיחַ	τείχος: <i>wall, esp. city-wall</i> Ez 13. 12		80
טוּר	θυρίς: v. חלון IR 7. 4		47, 393, 395
„	στῆχος: <i>row</i> Ex 28. 17-20; of trees IR 7. 3; <i>course</i> of masonry		
„	קיר, τείχος: v. טיח Ez 4. 3, 46. 23		80
טיט	θίς: <i>sand or mud</i> at the bottom of the sea Jes 57. 20 Jer 38. 6 Zach 10. 5		39, 43, 47, 73
טירה	θύρα: v. חלון; at Priam's <i>door</i> , i.e. before his dwelling-place, especially of kings and potentates, <i>court</i> Gn 25. 16 Ez 25. 4; θωράκιον		23 t, 74, 393
טית	θητά; טוטפת φῶς		20, 337 tm
טל-	θεός: v. אל		128

טל	δρόσος: <i>v.</i> חציר Dt 33. 28 Jud 6. 38-9	42 t, 57, 66, 69
טלא	טֹלָה, φάγιλος: <i>a lamb, either when it begins to be eatable or to eat alone</i> Jes 40. 11, 65. 25; cf. ἀρήν	42 t
טלל	טלל, צלל, σκιάζω: <i>overshadow, shade, darken; generally, overshadow, cover</i> Dan 4. 9 Neh 13. 19	33 t, 67
טלל	ἐπιτελέω: <i>complete, finish, accomplish; get it completed</i> Neh 3. 15	53
טלמון	Πτολεμαῖος: <i>Ptolemy</i> Esr 2. 42; cf. צלמון	62, 68, 73
טמן	τίθημι: <i>put, place; deposit; lay in the grave, bury</i> Gn 35. 4 Ex 2. 12 Jos 7. 21 Jer 18. 22 Prv 19. 24	64, 117 t, 423-4
מטמון	מכמו, θέμα: (τίθημι) <i>that which is placed or laid down, money deposited, deposit; treasure</i> Gn 43. 24	
	Jes 45. 3 Jer 41. 8; טמון θετός	33 t, 70, 117 tm, 423
טנה	καλάθιον: <i>Dim. of κάλαθος (basket narrow at the base; esp. for wool, for fruit; carried in procession in honour of Demeter)</i> Dt 26. 2	60
הטעה	התעה, ἀποπλάζω: <i>lead away from; Pass., stray away from, wander; ἀποπλανάω: lead astray, make to digress; Pass., wander away from, wander from the truth</i> [πλανάω: <i>Prose Verb = πλάζω (used once in Hom., also by Tragic writers . . .)</i> תעה] Gn 20. 13	
	Jes 63. 17 Ez 13. 10 Mich 3. 5	33 t
טעם	γεύω, γεύομαι: <i>taste</i> IIS 19. 36 Job 12. 11, 34. 3; <i>taste, eat of; take food</i> IS 14. 24 IIS 3. 35 Jon 3. 7; <i>metaph., taste, make proof of</i> Ps 34. 9 Prv 31. 18	47, 67, 326
טעם	מטעם, מנעמים, γεῦμα: <i>taste</i> Ex 16. 31 Nu 11. 8; <i>food</i> Gn 27. 4 Ps 141. 4 Prv 23. 3; γευθμός = γεῦσις (<i>sense of taste; taste, flavour; food</i>); ἔδεσμα: <i>meat, food; pl. eatables; χυμός: flavour</i> Job 6. 6	39, 47, 67, 70-1
טעם	θυμός: <i>v.</i> חמה IS 21. 14	79, 297 tm, 300
טף	τρυφερόν, τό: <i>delicate, dainty</i> [טָרְף Ez 17. 9]; <i>of fish, tender, soft-fleshed; of an infant, τὸ τ. dainty softness; τρυφηλός, rare form of τ.</i> Gn 34. 29 Nu 31. 17, 32. 16, 17 Esth 3. 13 طِفْل	43
טפח	στέγη, -γα: <i>roof, ceiling</i> [גג, سَقْف سَطْح]; <i>freq. in pl., house, dwelling</i> IR 7. 9	41
טפר	ὀπλή	314-15 tm
טרי	πράος: <i>mild, soft, gentle</i> Jud 15. 15 Jes 1. 6	93
טרים	πρό, πρίν	86 t, 172 tm
טרף	θρύπτω: <i>break in pieces, break small; σπαράσσω, -ττω:</i>	

- 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
- קָרַךְ θρύψις: *breaking in small pieces* Nah 3. 1 23, 43
- „ טָרְפָה, 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 Prv 31. 15 41, 43, 373 tm, 425 tm
- יֵי Ζεύς: Ζεὺς 127
- יָמֵי ἡμέρα: v. יוֹם
- יָאֵר ῥόος, ῥόφος: (ῥέω) *stream, flow of water, current; current at sea; also current of air (רוּחַ); flux, discharge of morbid humours* Gn 41. 1 Ex 8. 1 Jes 33. 21 63
- יָבֹל φορά: (φέρω) *that which is borne; esp. that which is brought forth, fruit, produce, crop* Lev 26. 4 Hab 3. 17 79
- יָבֵם, יָבֵמָה, 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. חָם 57, 67, 326
- יָבֵשׁ דυσίω, -ώω, -έω: *thirst; of trees, to be thirsty, parched* Gn 8. 3 Thr 4. 8 58
- יָבֵשׁת, יָבֵשׁת, δυσίς: *used as fem. of δίψιος (thirsty, and of things, dry, parched)* Gn 1. 9 Ex 4. 9, 14. 6 58
- יָבֵשׁ δίψιος: v. יָבֵשׁת Ez 17. 24, 37. 2 58, 119 tm
- יָגִיעַ 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
- יָגַר κολώνη: v. גַּל Gn 31. 47 34 t
- יָד ἄγυια: *street, highway, chiefly in pl.; rare in Prose* 403-4 t, 641-5 tm
- „ יָד Ἄγυιεύς: *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
- „ ἀγῆ: ἀγῆ, 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

- יָדָד ὄδος: v. הדור Ez 13. 18 47, 50, 404 t, 641-5 tm
 ,, παγίς: (πήγγυμι) = πάγη (anything that fixes or fastens, snare, noose; fowling net; metaph., trap, net), trap Prv 6. 5 (v. יקוש) 404 t, 642 t
 ,, ποδός, πούς: v. אשר 62, 79 t, 642 t
 יהה 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
 תודה δόσις: (δίδωμι) gift Ps 56. 13 58, 72
 ידיד ἀγαπητός: v. אהוב Jes 5. 1 Ps 84. 2 107-8
 ידע εἶδω, no Act. pres. in use, ὁράω being used; see, perceive, behold Jes 29. 15, 56. 10; pf. ὄδα 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
 ידוע 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
 מִיָּדַע מִוֹדַע, מוֹדַעַת, מוֹדַעַת γνωτός (B): kinsman, kinswoman Ruth 2. 1, 3. 2 108
 יָדַעַת יָדַעַת εἶδησις: knowledge Gn 2. 9 Dt 4. 42 IR 7. 14 Jes 28. 9, 44. 19 Ps 119. 66 Prv 1. 4, 7, 22; = γνώσις (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
 מִדַּע εἶδημα: knowledge Dan 1. 4, 17 70, 330 tm
 יִדְעֵיהָ יִדְעֵיהָ ἡθεος θεοῦ: God's votary; cf. יִדְעֵיהָ ICh 7. 6 128
 יהה Διός, Ζεὺς: Zeus; Παιάν: Paean Jes 38. 11 44, 58, 61, 92, 114 t, 121-3, 127, 352 t, 390 t
 יהה Gn 29. 35 86 t
 יהודי 286 t
 יהה Διὸς Παιᾶνος, Ζεὺς Παιάν: Zeus Paean 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

- יהוהנן יו־ Διογενής: *sprung from Zeus (Zeús ἐγέννησε)*;
 Διογένης, prop. n. Esr 10. 6 ICh 3. 15 58, 68, 121, 127, 129
 יהונרב יו־ יהונתן, יו־ Διόδοτος, Διόδοτος: *given by Zeus,*
heaven-sent IS 13. 2, 14. 6 IIS 13. 3, 5 58, 114, 127, 129
 יהוצדק יו־ Hag 1. 1 Esr 3. 2 129
 יהלום ἄδάμας: *v. אחלמה* Ex 28. 18 Ez 28. 13 49
 יהאל אליהו, אליהו εἴργην Διός IS 8. 2 IIR 1. 3, 13 125
 יום ἡμαρ, ἄ-: = ἡμέρα (aspirated perh. only in Att. and
 West Ion.; *day*; poet. for *time* בָּיּוֹם Nah 1. 7 בָּיּוֹם
 Zach 14. 4, 9; pl., ἐν ἡμέραις τινός *in the days* of Gn
 14. 1 Esth 1. 1; in pl., *age* ימִים Gn 3. 14, 18. 11,
 35. 29; dat., τῆδε θῆμέρα = σήμερον (*Adv. to-day*)
 היום, זה היום, כיום Ps 118. 24; καθ' ἡμέραν *by day*
 יומם Ex 13. 21 Ps 91. 5, 121. 6); ἰν ἄματα πάντα *in*
perpetuity לְצִמְתָּתָּהּ Lev 25. 23 [cf. ἀθάνατος] 24 t, 34 t, 43, 51,
 57, 171 tm
 יון "Ἴων: *Ion*; "Ἴωνες, οἱ, the *Ionians* Gn 10. 4 133
 יונן κυάνεος: of the colour of κύανος (*dark-blue*
enamel; *blue copper carbonate*; a bird, perh. *blue*
thrush יונה Gn 8. 8), *dark-blue, glossy*, of the swallow
 יונה Ib.; of the *deep* sea; generally, *dark, black* Jer
 46. 16 Zeph 3. 1 Ps 40. 3, 69. 3 60
 יונה γυνή, γυνά: *woman*; as a term of respect or affection,
mistress, lady Cant 5. 2 47
 ,, Δεινός: = 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
 יותם Διόθεν: *Adv. sent from Zeus* Jud 9. 5 58
 יחיד ἐνός = μονός: *solitary*; = οἴνη (*the ace* on dice),
ace on a die 32 t, 325 t
 יחל ἔλπω, ἐλπίζω, Att. form of ἔλπομαι, 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 ἔλπομαι, 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

תּוֹחַלַת	ἐλπίς: <i>hope, expectation</i> Prv 13. 12 Job 41. 1	72, 81
יַיִן	οἶνος: <i>wine; οἶ. φαρμακίτης</i> Cant 8. 2	xxix, 43, 47, 65, 74, 120, 174 t
יך	Ἄγνους: <i>v. יד</i>	404 t
הַיְחִי	ἀπευθύνω: <i>guide aright, direct</i> Gn 24. 14 Lev 19. 17 Jes 11. 4 Prv 9. 8, 19, 25; <i>correct, chastise</i> IIS 7. 14 IIR 19. 4 Jer 2. 19 Ps 105. 14 Prv 3. 12 Job 5. 17, 13. 10; <i>govern, rule</i> Jes 2. 4 Mich 4. 3; <i>κατ-: make or keep straight</i> Prv 9. 7 Job 13. 15, 32. 12; <i>demand an account from one, condemn</i> Gn 21. 25, 31. 37, 42 Job 13. 3, 22. 4 ICh 12. 17 (18); οἱ κατευθύνοντες the <i>righteous</i> ימים חסידים Ps 149. 1, 5	330 t
יֵלֶד	βλαστός: <i>offspring</i>	32 t, 101
יֵלֶק	βροῦκος: <i>locust or its wingless larva; ὄλιγγος: a kind of locust</i> Joel 1. 4, 2. 25 Nah 3. 16	77, 401
יָם	κυάνεος: the <i>deep sea; -vos: sea-water</i> Gn 14. 3 Ex 23. 31	
יָמִי	πῆμα: <i>poet. word, misery, calamity</i> Ps 116. 2	61
יָמִים	ἡμίονος: <i>half-ass, i.e. mule</i> Gn 36. 24	51
יַמִּין	μεσημβρία: (for μεσο-ημερία, μέσος [fem. μέση], ἡμέρα) <i>midday, noon; the parts towards noon, the South</i> 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, יַמִּין came to mean 'right hand', 'right' IS 11. 2 Cant 2. 6 Eccl 10. 2, as well as <i>South</i> ; while the North—שמאל Gn 14. 15 Jos 19. 27 Ez 16. 46 شمال—came to mean also 'left hand', 'left' Cant 2. 6 ICh 18. 18; <i>v. εὐώνυμος]</i>	86 t
יְמֵלֵא		27 t
יִנֵּק	θηλάζω: <i>give suck; of the young animal, suck</i> Gn 21. 7, 32. 16 Jes 60. 16 Job 3. 12 Thr 4. 3	59, 81 t
יִסַּד	κτίζω: <i>found, build</i> IR 5. 31, 7. 10 Jes 54. 11 Ps 24. 2, 104. 8 ICh 8. 16; cf. ἵστημι	51, 60, 87
יִסַּד	ἀνα-: <i>rebuild</i> Hag 2. 18 Zach 4. 9 Esr 3. 6, 10, 11; cf. καθίστημι, ἐφ-, συν-	51, 60, 87
יִסַּד	κτίσις: <i>founding, settling; creation</i> Esr 7. 9	60
יִסַּד	κτισμός: <i>foundation</i> IR 7. 9	60, 71
יִסֻּדָה	κτίσμα: <i>foundation</i> IIS 22. 16 Jes 24. 18 ICh 8. 16; of a temple Ps 87. 1; generally, <i>building</i> Jes 58. 12	60, 70, 71

- יסף, הוסיף, יוסף 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
- מוסר, מוסר דέσμα: (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.* אסר) 70
- יע ἀγγεῖον: *vessel* for holding liquids or dry substances
 Ex 27. 3 59
- יעד αἰνίζομαι 110 tm, 241 tm
- תעודה τὸ ἔθος: *custom* Jes 8. 16, 20 Ruth 4. 7; εἶδησις:
knowledge 73
- הועיל 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
- יעל יעלה, δορακάλις 58
- יען ביען, δία 58, 68, 169 tm
- יעץ μητίζομαι, μητιόμαι: = μητιάω 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. 7 110-111 tm
- נועץ, הנועץ, התנועץ συμμητιόμαι: *take counsel with* or
together IR 12. 6 Ps 83. 4 Prv 13. 10 ICh 13. 1 111
- יועץ μητιέτα, Ep. for μητιέτης: *counsellor*; = μητιόεις
 (*wise in counsel*, epith. of Zeus) Jes 3. 3, 9. 5 ICh
 27. 32, 33 Prv 15. 12 111
- עצה מועצה, 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
- יעקב κακκάβη (A): *three-legged pot* (= χύτρα, earthen
pot, *pipkin*) 60, 83 t, 646 tm
- יער ἄγριος: (ἀγρός) *living in the fields*, *wild*, *savage*; of
 animals Jer 26. 18; of trees, opp. ἡμερος [רְחֵמֶר],
wild Jos 17. 18 IIS 18. 8 29, 378 t
- יערים, ערים, ἀγορά: *v.* ἡγορή. Jos 15. 9 24 t, 377-8

- יַעַר**, יַעֲרָה, κηρίον: (*κηρός*) *honeycomb*, mostly in pl. IS
 14. 27 Cant 5. 1 60
- יָפָה** εὐφυσῆς 89 tm, 115 t, 327
- יָסוּחַ** εὐφωνος: *sweet-voiced, musical; sweet-toned; loud-voiced*, of a herald Nu 13. 6 47, 115, 121
- יָצָא** ἐξοδεύω: *march out, depart* Gn 28. 10 Ex 9. 21; *come out* Gn 8. 7, 27. 30 Dt 28. 6 [cf. **מוֹצֵא**/ἐξοδισμός: = ἐξοδία (*marching out, expedition, journey*) Nu 33. 2; **צָאָה**/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 ICh 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 ICh 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. **מוֹצֵא**/ἐξαγωγίον: *duty on export* IR 10. 28–9 ICh 1. 16–17; ἐξαγωγήμος: *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
- יָצַב**, יָצֵב, ἵσθημι 156 tm
- יָצוּעַ** κοίτη: (κέϊμαι) = 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
- מִצַּעַ** κοιτάριον: *Dim. of κοίτη, sup.* Jes 28. 20 59, 71
- יָצַחַק**, יִשְׁחַק, Gn 17. 19 Jer 33. 26 36 t, 417 t
- הוֹצֵק** ἐκχέω: *pour out, prop. of liquids* Lev 21. 10 51
- מוֹקֵד**, מוֹקְדָה, αἶθων: (αἶθω) *fiery, burning; αἶθος: burning heat, fire* Lev 6. 2 Ps 102. 4 70

יקה	ἰκέτης: <i>suppliant</i>	127 t
יִקְטָן	Σκύθης: <i>Scythian</i> Gn 10. 25 (+, like יובל and יגר)	130
יָקוּם	οἰκουμένη: <i>inhabited region</i> ; then <i>the Greek world</i> , opp. barbarian lands; <i>the inhabited world</i> (including non-Greek lands, as Ethiopia, India, Scythia), as opp. possibly uninhabited regions Gn 7. 4	57, 133
יָקָר	ἰχώρ: <i>ichor, the juice</i> , not blood, that flows in the veins of gods; later simply, <i>blood</i> Ps 37. 20	39
יָקָר	ἄκρα, κριτός	96 tm
„	δόξα: (δοκέω, δέκομαι) <i>the opinion which others have of one, estimation, repute</i> ; mostly, <i>good repute, honour, glory</i> Esth 1. 4, 20	58, 68
יִקְרוּת	= יִקְרוּת ψυχρότης: <i>coldness, cold; chill, frost</i>	32 t
יִקָּשׁ	δικεῖν: <i>throw, cast</i> Jer 50. 24 Ps 141. 9; cf. δικτυόμα: Pass., <i>to be caught in a net</i> יִקָּשׁ Ps 9. 17	38
יִקוּשׁ	δικτυωτός: <i>made in net-fashion; latticed, trellised</i> Ps 91. 3 Prv 6. 5 (v. יד/παγίς)	642 t
מוֹקֵשׁ	δίκτυον: <i>net</i> Am 3. 5	70
יָרָה	ירמ-, ירי-, ירו-, ירב-, יר- εἶρη: v. אור-	127, 312
יִרָא	ירע, ירא τρέω: <i>flee from fear, flee away</i> ; trans. <i>fear, dread, be afraid of</i> Gn 18. 15, 19. 30 Jes 15. 4	64
יִרְאָה	מורה, מורא, מורה τρομός: <i>trembling, quaking, quivering, from fear</i> 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
יָרֵב	Ἔρις: <i>a goddess who excites to war</i> Hos 5. 15	82
יִרְבַּעַל	ירבשת, ירבועם, ירבועל 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
מורג	τρυγάνη: <i>tribula</i> [‘thrashing-sledge’ consisting of a wooden platform studded with sharp pieces of flint or with iron teeth]; cf. τυκάνη (<i>instrument for threshing</i>), written τυτάνη in Hesychius, and τρυγάνη IIS 24. 22 Jes 4. 15	70, 329
יִרְדּ	παραδίδωμι: <i>give city or person into another’s hands</i> ; esp. as a hostage, or to an enemy, <i>deliver up, surrender</i> ; יִרְדּ/παράδοσις: <i>surrender</i> Dt 20. 20, 28. 52	61, 63, 68, 121, 327
יִרְדֵּן	ἀρδάνιον: = ἀρδάλιον (<i>water-pot or trough</i>) [from the heights of the West Bank—where the European	

יש, אש, איש, אש, יש	ἔχω: <i>have, possess</i> Gn 33. 9, 39. 4; <i>have means or power to do, to be able</i> Ib 31. 29 Prv 8. 21; <i>there is</i> Gn 18. 24, 28. 16 IIS 14. 19 Prv 18. 24 אִיתִי Dan 3. 12	28 t
ישב, ישב, הושיב, ישב	ἵζω: Mostly in Poets and late Prose, the Att. Prose form being καθίζω; <i>make to sit, seat, place</i> Gn 40. 13 IR 2. 24; <i>settled them in Scheria</i> IIR 17. 6 Ez 36. 11; <i>set up and dedicate temples, statues, etc., in honour of gods</i> אָהַד; <i>sit, sit down</i> IR 1. 46 Esth 3. 15; <i>of things, settle down, subside</i> הָדָה	23, 47, 87, 174
הושיב	καθ-: causal, <i>make to sit down, seat</i> IR 2. 24; <i>set, place</i> Gn 40. 13 Job 36. 11; <i>encamp</i> IS 30. 21; <i>set up</i> Ez 25. 4; <i>marry</i> הוֹשִׁיב Esr 10. 18 Neh 13. 23; cf. συνοικέω: <i>live with in wedlock</i>	87, 116
מושב	ἵσμα: <i>seat</i> IS 20. 18, 25	70
ישב	θαάσσω: Ep. form of θάσσω (<i>sit, sit idle</i>), <i>sit</i> IR 1. 46	59
מושב	θάκημα: <i>seat</i> IS 20. 18, 25	59, 70
ישב	οἰκέω: v. גִּיר Ez 27. 3	69
תושב	οἰκέτης, -κίητης: <i>household slave</i> , opp. δούλος Ex 12. 45 Lev 22. 10; οἰκητής: <i>dweller, inhabitant</i> Gn 23. 4 Lev 25. 45 IR 17. 1	73
מושב	מושבה, οἰκημα: <i>dwelling-place</i> Nu 24. 21 Ez 6. 14, 34. 13	70, 81
הושיב	οἰκίζω: c. acc. pers. <i>settle, plant as a colonist or inhabitant, remove, transplant</i> IIR 17. 6, 24 Ez 36. 11	87
הושב, הושב	κατ-: <i>settle, establish</i> IIR 17. 6, 24; Pass., <i>to be settled</i> Jes 5. 8, 44. 26; <i>bring home and re-establish there, restore to one's country</i> Ez 36. 11	87
בשבת	ישב, ישבעם, ἡθεος γαμίτου, ποσίος	126 t, 128
ישור	λόχος: v. אשור	79, 392 tm
ישיה	הו, ἡθεος Διός: a gift or votary of Zeus Esr 10. 31 ICh 12. 6 (7)	128
ישן	εὔδω: <i>sleep</i> IR 18. 27 Jes 5. 27; <i>sleep of death</i> Jer 51. 39 Ps 13. 4 Dan 12. 2; ὑπνώω	115, 238
הושיע	σώζω: v. הוציא Ex 2. 17 IS 17. 47 Ez 34. 22, 36. 29	27-8 t, 36 t, 44, 116 t
ישיה	הו, ἡθεος Διός Jes 1. 1	128
ישפה	Ἴασπις: <i>jasper</i> (cf. Hebr. גַּאֲשְׁפֶּה) Ex 28. 20	82, 310

- ישר** ὀρθός (ὀ/י), ישר די-, ישר, הושר, ὀρθιάζω, ישר ὀρθός,
 ישר ὀρθότης, מישור κατόρθωμα 31 t, 48, 56, 58, 63, 110,
 384, 402 t, 417, 632-4 tm
- ישרון** Ὀρθώσιος: a name of Poseidon; Ὁ. Ζεύς, = Lat.
Jupiter; ἴσος 63, 68, 121, 641 tm
- ישש** ייש, πρῆγιστος, πρί-: = πρέσβιστος (poet. Sup.
 of πρέσβυς, *eldest, most august, most reverend*; irreg.
 form πρεσβίστατος) Job 12. 12, 32. 6 ICh 36. 17 62
- יתד** πάσσαλος, πάττ-: *peg* on which to hang clothes,
 arms, etc. Ez 15. 3; *peg* for making a hole in a vine-
 stem; used to open the mouth or as a gag; of *stakes*
 used to mark boundaries; *pale* Ex 27. 19 Dt 23. 14
 Jud 4. 21, 16. 14 61
- יתהון** 28 t
- יתום** ἀμήτωρ, ορος: *motherless*; ἀπάτωρ: *without father,*
fatherless, orphan Ex 22. 23 Jes 1. 23 Ps 109. 9 Job
 6. 27, 24. 9 Thr 5. 3; of *unknown father*, מְיֹזָר [nisi
 contr. of מַעַם וְ אֵם אֲפֹד גַּמִּיתוּ זֵנוּ] Dt 23. 3 63, 67
- יתני** יתניאל, ἡίθεος Διός, ἡ. θεοῦ 128
- יתר** ἕτερος; -τερος (the addition to the stem of an
 adjective to form the comparative) 299 tm
- יתרא**, יתרא, ἡίθεος Ἀπόλλωνος/θεοῦ IIS 17. 25 ICh 2. 17 128
- „ יתרון**, יתרון, יאτήρ, Ep. ἰητήρ, poet. for ἰατρός
 (ἰητρός, like ἰατήρ, *one who heals, physician*, as a name
 of Apollo), in Hom. mostly *surgeon* (ب/ي، بيطرى);
 generally, *healer* Ex 3. 1, 4. 18 ICh 7. 37-8 74, 128
- יתרעם** ἡίθεος γαμίτου 128
- כ** ἦτα: Ashkenazi pronunciation of the letter ח
- כ** ἐκ 170 tm; κατά 171 tm, 174 t; ὑπό 174 tm
- „** ὡς: Relat., *as; like as, just as; according as* IR 22. 17 51
- כָּאב** מְכָאוֹב, πάθημα: (πάσχω) *suffering, misfortune,*
calamity, mostly in pl. Ex 3. 7 Jes 53. 3-4, 65. 14
 Ps 33. 10 Job 2. 13 Thr 1. 12, 18; Medic., pl.,
troubles, symptoms Jes 17. 11 Jer 15. 18; cf. πῆμα 70
- כָּאֶשֶׁר** ὅπως: sts. of Time, *when* Gn 24. 22 49
- כָּבֵד** κωφάω, כָּבֵד, הַכְּבִיד, ἐκ- 75 t, 87 tm
- נְכָבֵד** ἔγκυδον ἔνδοξον (*held in esteem or honour, of high*
repute) Gn 34. 19 IS 22. 14 Jes 3. 5; of things,
notable Prv 8. 24 75 t
- כָּבֵד**, כָּבוֹד, ἥπατος, ἥπαρ: *liver* Ex 29. 13 Ez 21. 26 Prv

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
פְּבוֹדָה, פְּבוֹדָה, κῦδος: Ep. word; <i>glory, renown</i> , esp. in	
war IS 2. 8, 4. 21 Prv 3. 16	13, 41, 46, 403
פְּבִיר אֵיγִלִּים: <i>goatskin</i> , worn as a dress IS 19. 16; v. p. 237	47
פְּבִיל ὄπλον	14, 34, 342 tm
פְּבִיר ἤδη: Adv., <i>already</i> Eccl 1. 10	47
פְּבִישׁ כֶּשֶׁב, ὄϊς, ὄφִיס: <i>sheep</i> , كَيْش (rare in Prose, πρόβατον (خروف) being preferred) both of the <i>ram</i> and the <i>ewe</i> — פְּבִישׁה, פְּבִישׁה, פְּבִישׁה Gn 21. 28 Ex 12. 5 Lev 3. 7, 5. 6, 14. 10—though sts. a word is added to mark gender אֵלִיף (ἀρνείος) כֶּשֶׁב Jer 11. 19 (Latin, <i>ovis</i>)	81 t
פְּבִישׁן καπνός: <i>smoke</i> Gn 19. 28 Ex 9. 8, 19. 18; v. אֲבָק, עֶשֶׁן	47, 68, 77
פֶּד κάδος: <i>jar or vessel for water or wine</i> Gn 24. 14 IR 17. 12	42 t
פְּדִי κατά	171 tm
פֹּה ὤδε: demonstrative Adv. of ὄδε; of Place Jud 14. 5; <i>hither</i> Ex 7. 16 Jos 17. 14; cf. ὄδε; ὤδε καὶ ὤδε <i>this way</i> and <i>that way</i> כֹּה יוֹם וּכְדָרְךָ יוֹם כֹּה יוֹם וּכְדָרְךָ יוֹם Nu 11. 31; <i>here</i> Gn 31. 37 Nu 23. 15 (v. פֹּה)	27 t, 34 t
„ ὤס: v. כֹּ	47, 51, 85–6 t, 427
„ ὤס: <i>thus</i> Gn 15. 5, 32. 5 IS 3. 17, 11. 7	47
פְּהֵן διακονέω: <i>minister, do service, serve</i> Ex 28. 41 Lev 16. 22 ICh 5. 36	58, 272 tm
פְּהֵן διάκονος, διάκων: <i>servant, attendant or official</i> in a temple or religious guild Gn 14. 18 Ex 3. 1 Jud 18. 19 IIS 20. 26 Jes 66. 21 ICh 13. 9	58, 74, 272 tm, 286 t
פְּהֵנָה διακονία: <i>service; body of servants or attendants</i> Ex 29. 9 IS 2. 36	58, 272 tm
כּוֹבַע, קוֹבַע, κύμβαχος: <i>crown of a helmet</i> [cf. Lat. <i>juba</i> , crest of a helmet]	34 t, 39, 48
פְּוִיה כִּי, καῦσις: <i>burning, cautery</i> Ex 21. 25 Jes 3. 24 كَيّ	74, 78
מְקוֹה καῦμα: (καίω) <i>burning heat</i> , esp. of the sun, <i>sun heat</i> Lev 13. 24	70
פְּוִן εἰκῶν: <i>likeness, image</i> , whether picture or statue, <i>bust</i> ; metaph., <i>living image, representation</i> Jer 7. 18, 44. 19; κίων: v. צִוּוֹן	78

- כוס *σκούφος*: *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 נהרי 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; כשית *Σκύθαια*: fem. form of *Σκύθης*
Nu 12. 1 44, 121, 129 t
- כושן *Σκυθῶν* [sc. *βασιλεύς, ἡγεμών, φύλαξ*, etc.] of the
Scythians [i.e. their king, leader, protector, etc.
Jud 3. 8] Hab 3. 7 121, 129 t
- כזב *ψευδός*: (*ψεύδω*) *falsehood, lie* Zeph 3. 13 21 t, 47
- כח *κίκνυς*: *strength, vigour*, poet. word; *ἰσχός*: (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. *φισχύς*, cf. . . . *γισχύν (ισχύν)*) 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 גם כי 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 καὶ . . .
although, albeit* Ex 13. 7 Jer 10. 2; v. כויה 39
- „ *κε*: epic for *ἄν*; *εἰάν* (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 *εἰκαν*
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 ἔρωγε אֲנֹכִי Ex 20. 2; in ἀρά γε, each Particle retains its force, γε serving to make the question more definite הֲכִי Gn 27. 36, 29. 15; the demonstr. Pron. ὁ, ἡ, τό, made slightly (if at all) more emphatic by the addition of γε, <i>he, she, it</i> הֲכִי IIS 23.	
	19	326
כִּי	ἔνεκα, -κεν, εἴν-: Conj. for οὐνεκα, <i>because</i> ; εἰ καί: <i>even though, although, notwithstanding that</i> Ex 13. 17	396 t
כִּיֹּן	εἰκῶν: <i>v. כֹּן</i> Am 5. 26	47, 78
כִּיֹּי	σχετλιος: of persons, <i>able to hold out, unwearying, unflinching</i> ; mostly in bad sense, <i>flinching from no cruelty or wickedness; merciless, headstrong</i> Jes 32. 5, 7; cf. σχετλιάζω: <i>complain of hardship</i>	53
כימה	κομήτης	34 t, 89 tm, 326
כִּכָּה	καὶ ὡς: <i>even thus (W)</i> Ex 29. 35 Esth 6. 9	51
כִּכֹּל	θεός: <i>v. אֵל, פִּיכֹל</i>	28
כִּלְכֹּל	μέγας 56, 297 tm; ὅλος, οὐλος: <i>whole, entire, complete in all its parts</i> Ex 10. 13 IR 6. 22; <i>every</i> Gn 30. 40 Ex 35. 21 Lev 11. 32; = πᾶς, <i>all</i> Gn 2. 1 ICh 27. 1	
	21, 23-4, 37, 47, 49, 76 t, 86 t, 106 t, 384 t	
מִכְלָאָה	αὐλιον: <i>fold, stable, etc.</i> Hab 3. 17 Ps 50. 9, 78. 70	70, 80
כִּלְאִים	ποικίλημα: <i>generally, variety, diversity</i> Lev 19. 19 Dt 22. 9	61
כלה	πυρόω: <i>burn with fire</i> ; metaph., <i>set on fire, inflame</i> ; Pass., <i>to be ignited</i> Ez 5. 13 (cf. Ps 2. 12)	422 t
„	τελέω: <i>come to an end</i> IR 6. 38 Jes 15. 6	39, 47, 379 t, 422 t
„	κλάω (A): <i>metaph., weaken</i> ; Pass., <i>enfeebled eyes</i> ; τελέω: sts. intr., like the Pass. <i>come to an end</i> Jer 8. 20; χηζώ: <i>desire, long for, crave</i> ; כִּלָּה, כִּלְאֵי κλείω: <i>confine</i> ; κωλύω: <i>hinder, prevent</i> ; <i>hinder one from a thing; withhold</i>	422-3 t
כִּלְיֹן	ὄπλον	60, 315 tm, 342 tm, 422
„	χήλιος	43, 315 tm, 342 tm, 426 t
„	χηλός	315 tm
כִּלְיֹן	כִּלְיֹן, כִּלְיֹן ὅλως, οὐλως: Adv.; <i>wholly, altogether</i> ; ὅλον: neutr. as Adv., <i>wholly, entirely</i> ; τελέως: <i>completely, absolutely, thoroughly</i> Ex 28. 31 Lev 6. 15 Dt 13. 17 Jud 20. 40 Jes 2. 18 Ez 28. 12	49, 422 t
נִכְלָם	הִכְלִים, הִכְלִים ἐγκαλύπτω: <i>hide oneself, hide one's</i>	

	<i>face</i> , as a mark of shame Jer 3. 3, 6. 15, 14. 3,	
22. 22		
כמה	τί χρέημα: <i>why?</i> Job 7. 19; <i>what?</i>	63-4, 93, 327, 426
כמהם, כמהן, כמהו		34 t
כמו	ἀπό; ὁμοίος: <i>like</i> ; ὅπως: <i>as</i>	49, 169 tm, 352-3, 415 t
כמוש, כמיש, כאמוש	κάμινος	304 t, 308-9 tm
מכמן	θέμα: <i>v.</i> מטמון	33 t, 70
כמצר	ὁμοίος: <i>like, resembling</i> IR 7. 36	51
כמור	κομήτης	89 tm
כן	ξένος, ξείνος: <i>guest-friend, visitor, stranger</i> Gn 42. 11	45, 52
,,	ὡς: <i>so, thus</i> Gn 1. 7, 6. 22, 18. 5, 29. 26	52, 63, 68
,,	כנה, ξηρός: = κορμός ((κείρω) <i>trunk</i> 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 (ק/ק)	45, 52
מכונה	τέχνημα: <i>that which is cunningly wrought, work of art, handiwork; artful device; generally, device, contrivance</i> IR 7. 27-8	64
כנור	כנרת, Φοίνιξ: <i>Phoenician</i> [lake] Nu 34. 11; a musical instrument, like a <i>guitar</i> , invented by the Phoenicians Gn 4. 21 Nu 34. 11 Dt 3. 17 Jes 5. 12	43, 93, 129, 174 t
כונן	γεννάω: <i>causal of γίγνομαι</i> , mostly of the father, <i>beget; produce from oneself, create, engender, produce</i> Ex 15. 17 Dt 32. 6 IIS 7. 24 Ps 8. 4, 119. 73 Job 31. 15	24 t, 34 t, 47, 53
כנני	כנניהו, כנניהו, Διογενής: Neh 9. 4 ICh 15. 27, 26. 29 IICh 31. 12; <i>v.</i> ירחן	58
כנען	Φοινίκη: <i>Phoenicia</i> Gn 11. 31	93, 129, 131 t
כנעני	Φοινίκιος: <i>Phoenician</i>	24 t, 42 t, 47, 129, 131 t, 286 t, 303
כסא	κλισία, -ίη: <i>anything for lying or sitting upon, couch or easy chair</i>	69, 332 t
כסה	καλύπτω: <i>cover; hide, conceal</i> ; cf. κεύθω Jer 51. 42	26, 92
כסות, כסת, כסות	κάλυψις: <i>coverings</i> (pl.) Ez 13. 18 Job 24. 7, 26. 6	82
מכסה	κάλυμμα: <i>covering</i> (W); ἐγκαλυμμός: <i>covering</i> Gn 8. 13 Ex 26. 14	70
כסיל	ξύλον: <i>of persons, blockhead</i> Prv 17. 10, 18. 2 [cf. σχολερός]	21 t, 45, 52, 57
כעס, כעש, כעס	ὀργή: <i>anger, wrath</i> Dt 32. 7 IS 1. 6 Job 10. 17	35 t
קף	κεφαλή: <i>head</i> of man or beast Jud 8. 6, 15	79

כֶּפֶה	κεφαλή: of things, <i>extremity</i> ; in Botany, <i>head</i> (= <i>inflorescence</i>) Job 15. 32; generally, <i>top</i> ; <i>coping</i> of a wall, <i>capital</i> of a column Jes 9. 13	79
כֶּף	σῆθος: <i>ball of the foot</i> , <i>ball of the hand</i> (below the thumb) Gn 40. 11 Dt 2. 5 Jes 37. 25, 53. 12 (στ/כ, like στέφος/כתר/כִּיֵּה)	52, 424 t
כָּפִי	κατά	171 tm
מְכַפֵּלָה	σπήλαιον: <i>grotto</i> , <i>cavern</i> ; of a <i>grave</i> Gn 23. 9	70
כִּפְּהוּ	κύπτω: <i>bend forward</i> , <i>stoop</i> Mich 6. 6; <i>hang the head from shame</i> Jes 58. 5; v. חִפְּהוּ	31 t, 33 t
כִּפֵּר	καθαρίζω: <i>cleanse</i> , <i>purify</i> Lev 4. 20, 26, 5. 18, 16. 16, 20, 33 Dt 32. 43; of the menses Lev 12. 7-8	119 tm
כִּפְּרִים	καθαρός: (καθαίρω) <i>cleansing</i> , <i>purification</i> from guilt; hence <i>purificatory offering</i> , <i>atonement</i> , <i>expiation</i> Ex 29. 36	184, 273 tm
כִּפְּרֶת	κάλυψις: v. כִּסוּת Ex 25. 20-2	82
כִּפֵּר	καταπραΰνω: <i>soften</i> , <i>soften down</i> , <i>appease</i> ; soothe (W) Gn 32. 21	119, 273 tm, 327
כִּפְּתָה	ἄπτω: <i>fasten</i> Dan 3. 21	14, 326
כִּפְּתָר	σκαφίς, ἶδος: Dim. of σκάφη (הַסְּפָרָה): <i>bowl</i> ; σκύφος: <i>cup</i> Ex 25. 33	81
כֶּרֶךְ	γῆ, γαῖα: <i>land</i> ; <i>land</i> , <i>country</i> ; χώρος: like χώραι (generally, <i>place</i> , <i>spot</i>), a <i>definite space</i> , <i>piece of ground</i> , <i>place</i> ; <i>land</i> , <i>country</i> Jes 30. 23; v. עָר	92
כֶּרֶם	κρίος: <i>ram</i> Dt 32. 14	
מְכַרְהָ	ὄρυγμα, ὄρυμα: (ὀρύσσω) <i>excavation</i> ; <i>tunnel</i> , <i>mine</i> Zeph 2. 9	70
כְּרוּב	ἄρπη: unknown bird of prey, prob. <i>shearwater</i> ; ἀρπίσθος· φοῖνιξ: <i>phoenix</i>	301-4 tm
כְּרִי	κόρος (B): of warriors; at Sparta, an aristocratic corps of cavalry; ἐπίκουρος: <i>mercenary troops</i> ; כְּרִיתִי: <i>young warriors</i> ; κορυστής: <i>helmed man</i> , <i>armed warrior</i>	264, 406
כְּרֵם	κρεμαστός: (κρεμάννυμι) <i>hung</i> , <i>suspended</i> 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. σταφυλή, i.e. <i>dried grapes</i> ; οἱ κ. κῆποι <i>hanging gardens</i> [cf. κρεμαστήρ: <i>stalk</i> by which a grape-cluster hangs; κρεμάστρα: <i>stalk</i> by which a flower hangs; χάραξ: (χαράσσω) <i>pointed stake</i> , esp. <i>vine-prop</i>]	xxix, 23

כְּרִיסָא	κλισία; v. כּוּסָא	39, 69, 332 t
כְּרַע	χροῖζω	44, 426 tm
כְּרֶשׁ	χορδή: pl. guts, tripe Jer 51. 34	47
כְּרַת	φρητάομαι: make a treaty or covenant with IS 20. 16, 22. 8 Ps 105. 9 ICh 7. 18; cf. Gn 15. 18, 21. 27 Neh 10. 1; cf. σπονδὰς τέμνειν	41, 51
כְּרִיתוֹת	ῥήτρα, φρ-, ῥήτραη: (ἔρω, 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
כְּשֶׁף	θεσπίζω: to declare by oracle, prophesy, divine, foretell ICh 33. 6; v. אֲשֵׁף	39, 291
כַּתַּב	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
כְּתוּב	γραπτός: written	40, 112-13
כְּתָב, כְּתָבָה, כְּתָב	γραφή	40, 112-13 tm
מְכַתֵּם, מְכַתֵּב	γράμμα, γράμμα, γράσσημα, γρόππατα	40, 70, 113 tm
כְּתִים, כְּתִיִּים, כְּתִיִּים	Κρητικός: Cretan Gn 10. 4 Jer 2. 10 Ez 25. 16, 27. 6 Zeph 2. 5	133
כַּתֵּם	τυπώω: v. חַתֵּם Jer 2. 22	67
כְּתָם	χρυσός: v. חֲרוֹץ	67, 116 tm
כְּתָנָה	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
כְּתַר	κατακροάομαι: listen attentively to Job 36. 2	56, 60, 76, 326-7
„	כְּתִיר, πυκάζω: cover closely, freq. with collat. notion of protection Ps 142. 8; surround Jud 20. 43 Ps 22. 13; καταστέφω	62, 222 tm
כְּתָר	στέφος: (στέφω) poet. for στέφανος, crown, wreath, garland Esth 1. 11 [cf. כְּהַ/στῆθος]	52
כַּתֵּשׁ	כַּתַּת, 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. כְּתוֹת Jes 30. 14, כְּתִית Ex 27. 20 κοπτός: chopped small or pounded; κοπτή σησαμῖς, a cake of pounded sesame]; munch, masticate [cf. מְכַתֵּשׁ Jud 15. 19; מַתְלַע/καταλέω: grind Joel 1. 6]	36 t, 69

- מכתש Prv 27. 22, מְכַתֵּשׁ Jes 30. 14; cf. κοπτήριον: *place where grain was beaten* מְכַתֵּשׁ 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 ἐνς) 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
- ,, אל, πρός 62, 173 tm
- לא, לָא, לָא οὐ: v. אָא Gn 2. 5, 17 Jer 10. 11 12, 24 t, 39-40, 66, 76 t, 326
- לא-איש, לא-אדם ἀνευ ἀνδρῶν 289 tm
- לאה τλάω: 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
- לאט, לוט, καλύπτω: v. כסה IS 21. 10 IIS 19. 5 60
- הלית ἐπι-: *cover over, cover up* IR 19. 13 60
- מלאכה, מלאכות, 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
- לאם λαός, ληός, λεός: in Il., λαός (λαοί) usu. means men, i.e. soldiers, both of the whole army and smaller divisions, mostly including both *foot and horse* צַמ 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* לאם Gn 25. 23 Jes 51. 4 Ps 2. 1, 14. 34, 44. 15 37, 39, 67, 92
- לב, לָבָה, לָבָה 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) → λεβαυ (υ/ב) לבב] 14, 23
- לבן πλωθεύω: *make bricks* Gn 11. 3 Ex 5. 7 61, 86 t
- לבן, לבנה πλίνθος: rarely πλίνθον; *brick*, whether sun- or fire-baked Gn 11. 3 Ex 1. 14 Ez 4. 1 61, 86, 116 t
- מלבין מלכן, מלבין πλωθειον: *brickworks* IIS 12. 31 93, 116, 305-8 tm
- לבן ἄλφος: *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 [לבן in the text referred to in the Septuagint or elsewhere is not 'dull-white leprosy'. לבן is simply 'white' everywhere, and its homologue is λευκός, the homologues of the verb הלבין being ἐκλευκαίνω and καταλευκώω] 60, 68-9
- לבנה σελήνη, -λάνα, -λάννα: *the moon* Jes 24. 23, 30. 26 Cant 6. 10 78, 293
- לבש καλύπτω: v. כסה 60, 92, 293 t
- לבוש καλυπτός 60, 104 tm, 107 t, 293 t
- לבוש, לבוש, מלבוש κάλυμμα: *head-covering, hood, veil*; of the garment thrown by Clytaemnestra over her husband 60, 70, 74
- תלבושת κάλυψις: v. כפרת, طربوش 60, 72
- לג λόγος: *measure* Lev 14. 21 77, 399
- לה -וּ: v. או
- להב, להבה, לבה, פλογός, 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* שלֵהבת Ez 21. 3 Cant 8. 6 65, 79
- הג λόγος: *argument, discourse, discussion, debate, de-liberation, speech*; *spoken*, opp. *written word* Eccl 12. 12 77, 399

טַהַט	φλογός, φλόξ: <i>v.</i> להב Gn 3. 24 Ex 7. 11	65, 79
לְהִתִּי	μηκέτι: Adv., (formed from μή, ἔτι, with κ inserted on a false analogy with οὐκέτι) <i>no more, no longer, no further</i> Job 30. 13	32 t, 44
לוֹ, לֹא, וְלוֹ, לוֹ	ἐθέλω or θέλω: θέλω is never found in Hom. or Hes. exc. Il. 1. 277 (dub.); generally, <i>wish</i> ; c. acc. et inf., <i>wish that</i> Gn 17. 18 Nu 14. 2, 20. 3 Jud 13. 23 Jes 48. 18 Ps 81. 14	59
לִוְדִים	Gn 10. 13, 22 Jes 66. 19 Ez 30. 5	77 t
לוֹה, הִלוֹה	δανείζω, προσλαμβάνω	89–90 tm, 426 tm
לוֹט	καλυπτός: <i>covered; put round so as to cover</i>	60, 104 tm
לָלוּז	πλάγιος: <i>placed sideways; metaph., crooked, treacherous</i> Jes 30. 12 Prv 2. 15, 14. 2	61
לְלִיז	πλαγιάζω: <i>turn sideways</i> Prv 4. 21	61
לְלוֹת	πλαγίωσις: = πλαγιασμός: <i>deceit</i>	61
לוֹחַ	πλάξ: <i>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.</i> Ex 27. 8, 34. 1 Jes 30. 8 Jer 17. 1 Ez 27. 5 Cant 8. 9	52, 61, 339 tm
לְוִי	λαϊκός: (λαός) <i>of or from the people; hence, unofficial, civilian; common opp. consecrated, of bread; as Subst., layman, opp. κληρικός (cleric)</i> Gn 29. 34 Ex 38. 21 Jud 17. 13	60
לִוְנָה, לִוְנָה, לִוְנָה	αὐλίζω, -ζομαι: <i>lie in the αὐλή or courtyard; take up one's abode, lodge</i> Zach 5. 4, <i>live in a place</i> Jes 1. 21 Ps 55. 8, 91. 1 Ruth 1. 16; <i>pass the night</i> Gn 19. 2 Cant 1. 13 Ruth 3. 13	13, 68
מְלוֹנָה, מְלוֹנָה	αὐλισμα: <i>lodging</i> Gn 43. 21 Jos 4. 3 Jes 1. 8 Jer 9. 1	13, 70, 80
תְּלוּנָה	ἔγκλησις: (ἐγκαλέω) <i>accusation</i> Ex 16. 7–9 [cf. ἔγκλημα: <i>complaint; in Law, written complaint</i>]	72
לוֹשׁ	πλάσσω: <i>knead bread</i> Gn 18. 6 Jer 7. 18 [cf. πλάσσω/לוֹשׁ, —π; γλώσσα, γλάσσα/לוֹשׁ, —γ]	61
לֶחֶף	μαλακός: <i>soft; of things subject to touch, soft grassy meadows</i> Nu 6. 3 Ez 21. 3; λείος: <i>smooth</i>	119 tm
לְחָמָה	κρέας, κρῆς: <i>flesh, meat; carcass</i>	xxx1 t
לְחָמָה	φλογμός: <i>flame, blaze, as of lightning; φλογιστός: burnt up</i> Dt 32. 4	56, 65, 106

- חֵי, לֶחַי *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
- חָלַח לֵיכָו: *lick up*; simply, *lick* 12, 14, 22, 25, 33-4 t, 44, 326
- חָמַח גְּלָחָם: *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 IIC 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
- חָמַח מְלָחָמָה: *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
- חָמַח דְּהִמְהָתָה *Δημήτηρ* 360 tm, 386, 395
- חָנַח לֶחָו: poet. Noun, *couch, bed; marriage-bed*; and generally, *marriage; spouse*; חָנַחְתָּ סָא לֶחָו thy *spouse* Euripides *Electra* 481 Dan 5. 2, 3, 23; *v. פִּילגַשׁ*
- חָלַח לַיִל, לַיִלָּה, לַיִלָּה: *νυκτός, νύξ*: *night* Gn 1. 5, 7. 4 Ex 12. 42 Jes 16. 3, 21. 11; *μέσαι νύκτες* *midnight* חָצִי הַלַּיְלָה Ex 12. 29 39, 168 t, 326
- חָלַח לֵישׁ: *λῆς, λέοντος (λέων)*: Ep. for *λέων (lion; of brave men), lion* Jes 30. 6 Prv 30. 30 43, 82, 101
- חָלַח 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
- חָלַח לָכַד: *λόχος*: (*λέγω* A) *ambush; ambush* Prv 3. 26 79
- חָלַח מְלָפְדָת: *λοχισμός*: *placing in ambush* Job 18. 10 70
- חָלַח עַל כֵּן, אֲנִי: *ἀντί* Gn 2. 24 168 tm
- חָלַח מֵאֲנָתָה: *μανθάνω*: *learn, esp. by study* (but also, *by practice*) Dt 5. 1 Jes 2. 4 Ps 106. 35; *μαθητής* תְּלָמִיד 47, 72
- חָלַח מָה, שְׂמָה, מָה: *τί χρῆμα*: *what* Gn 3. 13, 4. 10; *why?* Ib 4. 6 Job 3. 12 Cant 1. 7 (*v. כִּמָּה*) 64, 93, 327, 334, 426
- חָלַח לַעַב: *λάρυγξ*: *larynx or upper part of the windpipe* 100
- חָלַח לַעַב: *γελάω*: *laugh; laugh at, laugh scornfully at* IIR 19. 21 Prv 1. 26; *be amused at* Job 9. 23 69, 87
- חָלַח לַעַב, הָלַעַב: *δια-, ἐγ-*: *laugh at, mock; κατα-*: *laugh, jeer at, laugh scornfully, mock* Neh 2. 19 IIC 30. 10, 36. 16 (ג/ב) 28 t, 87

- לעז *τραυλίζω*: *mispronounce a letter, lisp* Ps 114. 1 64
- לענא *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 (A)*: *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
- לפית *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*; *άλίσκομαι*: defect. Pass., Act. supplied by *αίρέω*; *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 ICh 36. 4; *take away* Gn 2. 22, 5. 24 IR 14. 26 Job 1. 21; *αίρέω*: From root *ελ-*; 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; לקח *פלégw*: Pass., *blaze, kindle* Ex 9. 24 Ez 1. 4 65, 85 t, 92
- לקח *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. להג*; לקח *מלקוח* *λαχμός* = *λάχος* Nu 31. 27 Jes 49. 24-5 67, 70, 92, 171
- לקח *לשק* *λέγω* (B): *gather, pick up* [the *ט* and the *ש* are accounted for by the *ζ* in *λογίζομαι* which derives from *λόγος*, a verbal noun of *λέγω* (B)—one of whose homologues is לקח]; cf. *θυλακίζω* 33 t, 340 t
- לקח *λείχω*: *v. חחל* 12, 14, 25, 33-4 t, 326
- לשון *γλώσσα, γλάσσα, γλώττα*: *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 [*השיב/καθίζω*] 55, 68, 116, 415 t
- לָשׁוֹן πλίνθος 61, 116 tm
- לְשׁוֹן נִשְׁכָּה, לָשׁוֹן 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
- מִלְתַּחַה κάλυμμα: *head-covering, hood, veil*; of the garment thrown by Clytaemnestra over her husband IIR 10. 22 70
- מִלְתַּעָה, מִתְלַעָה καταλέω: *grind* Joel 1. 6 Ps 58. 7 Prv 30. 14 69, 219 tm
- מִמֶּ, מִמֶּ, מִמֶּ από 29 t, 76 t, 83, 86 t, 168-9 tm, 383 t; מִמֶּ מָדָר μέγας 75 t, 111, 299 tm; מִמֶּ מֵאָה μία: fem. of εἷς 361 tm, 389
- מִמֶּ מֵאָרֶה ὄρυγμα: *excavation, tunnel*; φῶς: *opening* Jes 11. 8 69, 337
- מִמֶּ מֵאֲזַיִם σταθμός: *balance* Job 31. 6 69
- מִמֶּ מֵאֲכַלֶּת μάχαιρα: *large knife* or *dirk*; *carving knife* Jud 19. 29; *sacrificial knife* Gn 22. 6, 10 74
- מִמֶּ מֵאֵל μέγας 296 tm
- מִמֶּ מֵאֵן 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
- מִמֶּ מֵבֹלֶה πλήμη 42 t, 70, 90 tm, 344 tm, 346; מִמֶּ מֵבֹלֶה μέγας 296 tm, מִמֶּ מֵבֹלֶה מֵבֹלֶה, מִמֶּ מֵבֹלֶה μέγεθος 333, מִמֶּ מֵבֹלֶה, מִמֶּ מֵבֹלֶה μάγδολος, מִמֶּ מֵבֹלֶה μέγεθος 296-9 tm, 338
- מִמֶּ מֵבֹלֶה ζάγκλον: *reaping hook, sickle*, Sicilian for δρέπανον (דרבן) Jer 50. 16 Joel 4. 13; = ζάγκλη: an ancient name of Sicilian Messene, from the shape of the natural mole which forms the harbour [Μεσσηνή is the homologue of מִמֶּ מֵבֹלֶה: Με → מִמֶּ, σση → גִּג, ν → ל; so is the Macedonian synonym ἀγκαλῖς: αγ → αν →

- να* → *μ*, *κα* → *κ*, *λ/λ'*; and the fact that *ἀγκαλίσ*
 also means *armful* is no less significant] 51, 70
מַגֵּן *μῆνη* ὄπλον 61, 315 tm, 342 tm, 406
מַגֵּרָה *πρίων*: *saw* ICh 20. 3 70, 79
מִדָּד *μετρέω* 87; **מִדָּד** *δια-*, *ἐκ-*; **מִדָּד** *δια-*; **הַתְּמִיד** *συμ-*;
מדה, **מִמֵּד** *μέτρημα*, *μέτρον*, *μέδιμνος* 342–3 tm, 346;
מדיע *ἀντὶ τοῦ* 168 tm
מְדִינָה *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
מַה *χρῆμα*: generally, *thing*, esp. in Ep. and Ion.;
τί χ. = *τίς*; (*what?*) 174 t
מַה *μέγας* 296 tm; **מֹול** *μασχαλίζω* 39, 667 tm; **מֹול** *πρός*
 23, 173 tm
מֹום, **מֹאום**, **מֹאום** *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
מוֹפֵת *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
הַמְצֵה *μαντεῖον*: *seat of an oracle* Jos 18. 26 129
מוֹצֵא *μάντις*: *diviner*, *seer*, *prophet* ICh 2. 48, 8. 36–7 129
מֹור *μύρρα*: Aeol. 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
מֹורָה, **מֹורָה** *μέγας*; **מֹורָה** *τρομός* 27 t, 68, 70, 296 tm, 352–3 tm
מֹורָה *ξύρον*: *razor* IS 1. 11; cf. *μάχαιρα* 52, 70
מֹורֵיָה *μορία* (A): mostly in pl. *μορίαί* (with or without
ἐλαίαι), *the sacred olives* in the Academy; generally,
of olives that grew in the precincts of temples, opp. *ἴδιαί*
 Gn 22. 2 ICh 3. 1 121, 129
מֹושׁ, **מֹושׁ** *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
מֹושי *μάντις*: *v. מוצא*; *μ. Διός* Ex 6. 19 ICh 6. 4, 23. 21;
 cf. *موسى* 129

- מָוֶת** *θνήσκω*: *die*, as well of natural as of violent death 86 t
מָוֶת, **מָוֶת**, **מָוֶתָהּ**, **מָוֶתוֹת** *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. *אל-מות*, *על-מות*) Ps 116. 15 (cf. *המותה*); *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, 332
מִזְוָה *ἐνθεν*: Adv., of Place *ἐ. καὶ ἔ. on this side and on that*; *ἔ. μὲν . . . ἔ. 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 ἔ. on both sides* Ex 26. 13, 32. 15 Jos 8. 33 IR 10. 19–20 Ez 47. 7; Relat., of Place, *whence* *מִזְוָה* Gn 16. 8 Jud 13. 6 IS 25. 11, 30. 13 IIS 1. 3, 13; of origin Jon 1. 8; *ἐνθενδε*: Adv., *hence* Gn 37. 17, 42. 15, 50. 25 Ex 11. 1, 13. 3 92
מִזְוָה *ζωνάριον*: Dim. of *ζώνη* (*belt, girdle*) Ps 109. 19; *μέθυ*: *wine* Jes 23. 10 56
מִזְוָה, **מִזְוָה**, **מִזְוָה**, **מִזְוָה** *κυνόσουρα*: *dog's tail*, a name for the constellation *Ursa Minor* IIR 23. 5 Job 37. 9, 38. 32 34 t
מִזְוָה, **מִזְוָה**, **מִזְוָה** *μικρός, σμι-, μικκός, 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
מִזְוָה, **מִזְוָה** *μυελός* 77, 387–9 tm
מִזְוָה, **מִזְוָה** *χρήμα*: *price*; cf. *ἀγορασμός* 33 t, 70, 328, 427
מִזְוָה *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
מִזְוָה *σκήνημα, σκάναμα*: = *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
מִזְוָה, **מִזְוָה** *πιέζω* 35 t, 417 t, 637 tm
מִזְוָה *μάστιξ*: *whip, scourge*; metaph., *scourge, plague* Jes 14. 23 78
מִזְוָה *τόξενμα*: the distance of a *bow-shot* Gn 21. 16 52, 70, 80, 263 tm

מָטָר	νοτερός: rain Ex 9. 33-4 Dt 11. 11, 32. 2	39, 47
יָמֵי יִתְנָן	εἶ μοι γένοιτο φλόγγος ἐν βραχίουσιν Euripides Hecuba 836; εἶθε οἱ αὐτῷ Ζεὺς ἀγαθὸν τελέσειεν Od. 2. 33	86 t
מִיָּד	πρός	173 tm
מִיכָאֵל, מִיכָאֵל, מִישָׂאֵל	μάντις θεοῦ: God's prophet Ex 6. 22 Nu 13. 13 Neh 11. 22	129
מִיכָה	μάντις Διός: prophet of Zeus IR 22. 8-9 (= מיכהו) Neh 11. 22 (= מיכיה), 12. 3 (= מיכא) IICh 13. 2 (= מעכה), 18. 8 82, 129, 310, 326	
מִיָּם, יָם, יָם	ἀλμαία: = ἄλμη (sea-water, brine; after Hom., brine, i.e. the sea), brine: in pl. Gn 1. 1, 10, 26	83 t, 96
מִישָׁע, מִישָׁע	μάντις: v. מוצא IIR 3. 4 Dan 1. 7 ICh 2. 42	129
מִכְבֵּר	κατάπλασμα: poultice IIR 8. 15 (pref.-suf. meta., כ/כ, π/ב, λ/ρ, -τ, -σ)	70
מִכְבֵּר	πτύον: winnowing shovel, fan Ex 27. 4 (pref.-suf. meta., π/כ, υ/ב, terminal ר)	70
מִכְלָאָה	αὔλιον: fold, stable, etc. Hab 3. 17 Ps 50. 9, 78. 70	70, 80
מְכָר	מְכָרָת, מְכָרָת, מְכָרָת, πώλημα: thing sold Neh 13. 16, 20 or sale Lev 25. 14, 25, 33, 42; χρῆμα 70, 328, 427 t	
מְלָא	(etc.) πίμπλημι (etc.) xxvii, xxx-xxxī, 343-4 tm, 346, 397, 411 t, 414 t	
מְלָא	μέγας 296 tm, מלח, מελαινω, המלח, μαλακίζομαι 44, 335-6 tm	
מִלַּח, מִלַּח	ἀλμίζομαι: to be made salt Ex 30. 35 Lev 2. 13	
מִלַּח	ἄλμη: 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; מְלוּחַ מְלֵי	70
מְלֵט	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; גְּמֵלֵט, הִמְלֵט, הִתְמֵלֵט, פִּלֵט 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/מ)	35 t
מִלְךְ	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
 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, מְלִיךְ, מַלְכוּן, etc. πλυνθείον 93, 116, 304-8 tm
 מְלִיל 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
 מַלְקוּחַ φάρυγξ, -υξ: *throat; windpipe*: of the *pharynx*;
 both of *pharynx* and *windpipe* Ps 22. 16 47, 71, 93, 259 tm, 290
 מְמָרָא παμμεγάλου, -γας: *very great, immense* Gn 35. 27 121
 מֵן מִי, מֵא: *not, the negative of the will and thought, as*
oὐ of fact and statement; lest Dt 32. 27, 33. 11 12
 מֵן, מִן, מִן, ἀπό 83 t, 168-9 tm
 מְנָה מְנָה, מְנִיָּה, δόμα (A): (δίδωμι) *gift* Esth 9. 19, 22
 Neh 8. 10, 12, 12. 44, 47; *μόριον*: *portion* IS 1. 4,
 9. 23; cf. ἀνάθημα 28 t, 70, 71, 387, 400
 ,, ἡ εἰμαρμένη: (μείρομαι (A)) (sc. μοῖρα) *destiny* Ps
 11. 6, 16. 5 387, 400
 מְנֹרָה φανός: *torch*; = λύχνος (*portable light, lamp*)
 Ex 25. 31 IIR 4. 10 (פ/מ, s/ρ) 290
 מְנִשָּׁה מְנִשָּׁה, μάντις: v. מוֹצֵא Gn 41. 51 Ex 2. 10 Jud 18. 30
 (cf. ICh 23. 15-17) 129, 132, 310, 326, 332, 406 t
 מַסַּד 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
 מַסָּה βάσανος, -νισμός 381-2 tm, 422 t
 מְסָלָה מְסָלָה, στρώμα, 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
 מְסָמָר מְסָמָר, מְסָמָרָה, מְסָמָרָה, ἐπιούριον Jes 41.
 7 Jer 10. 4 Eccl 12. 11 ICh 22. 3 (2) ICh 3. 9 71, 401 m
 מְסָרְתָּ דέσμα: (δέω A) poet. for δεσμός (*band, bond,*
anything for tying and fastening; in sing., collectively,
bonds, imprisonment), *bond, fetter* Ez 20. 37 71
 מְסָרְתָּ מְסָרְתָּ, μέτρον 343 tm
 מְצִוְיָה μέγεθος; מְצִוְיָה, μέγαρον 298 tm

- מעוך, מעכה, מַעֲכָה *μάντις*: v. מוצא Gn 22. 24 IIS 23. 34 129, 310
 ,, *μαντείον*: v. מצה 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 ICh 36. 14 381
- מעלה *αὐλημα*: piece of music for the flute Ps 121. 1 70
- מעלה *αὐλιον*: chamber, cave, grotto ICh 32. 33 70
- למען *ὅπως, ὅππως, ὅκως, ὅπῶς*: Final Conjunction,
that, in order that, the original notion of modality
 being merged in that of purpose or design, cf. *ὅνα*
 (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; *ὄφρα*:
 Final Conj., *that, in order that*; *ὄφρ' ἄν* Gn 12. 13
 Dt 8. 3, 11. 21, 16. 3; *ἕνεκα*, or *ἕνεκεν* (twice in
 Hom.); *εἵνεκα* or *εἵνεκεν* (both forms in Hdt. . . .);
εἵνεκε, ἔνεκα, ἔνεκα on account of Dt 3. 26; *for the*
sake of Gn 18. 24 Dt 30. 6 IIR 19. 24 Dan 9. 19 68, 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*), *ai*, strictly *the gracious*
goddesses, euphem. of the *Ἐρινύες* [or *Ἄραι*, אוריים]
 or Furies Dt 33. 27 69
- מערה *ὄρυγμα, ὄρυμα*: (*ὄρύσσω*) *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, מערל *μέγας* 92, 296,
 298 tm, מפּי אַמְפּי 124, 127, 168 tm, 312, מפּיבִּשֶׁת 42,
 122-4, 128, 168 t, 311-12 t, 390, מפּלים תּאֵ שְׁפּלָא
 342 tm
- מפלצת *πλάσμα*: *anything formed or moulded, image,*
figure IR 15. 13 71, 80

- מצה** *μᾶζα*, 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
מצחה *κνημίς*: (*κνήμη*) *greave, legging* IS 17. 6 (pref.-suf. met., κ/צ, ν/ח) 71
מצרים *μεσ' κεράσιον*: middle, or in the middle of the two arms or branches of the Nile; **מצרי** 129-30, 300
מצור *μέσος, μέσοςος*: *middle, in the middle* 129, 300
מקדש, **מקדש**, *ἁγίασμα*: = *ἁγιαστήριον* (*holy place, sanctuary*) Ex 13. 17 Lev 12. 4 Jos 24. 26 Jes 27. 13, 32. 1 72, 79
מקל, **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
מר *μικρός, σμ-*: *small, little*; *μικρόν*: *small piece* Jes 40. 15 41
מרב *μειραξ*: *young girl, lass*; in later writers masc., *boy, lad* IS 14. 49 128
מרבבה, **מרבבה**, **רבוא**, **רבוא**, *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, **מרדו**, **מרי**, *ἀμαρτία*: *v. מעל* Nu 17. 25 Dt 31. 27 Jos 22. 22 IS 20. 30 Jes 30. 9 Ez 2. 5; *v. עמל*
מרדך, **מרדך** 29 t, 381, 400 t
מרה, **מעל**, *ἀμαρτάνω*: *do wrong, err, sin* Lev 5. 15 Esr 10. 10 IICh 26. 18; *sin against* Dt 32. 51 IICh 12. 2; *be frustrate* **מרויד** Jes 58. 7 Thr 1. 7, 3. 19 86 t
מרי, **מריב**, **מריב**, *περί* 123, 128, 172 tm, 312
מרי בעל, **מריבעל**, **מריבעל**, *περί Ἑλίου* 123, 128, 311 t
מריה *μορία* (A): mostly in pl. *μορίαί* (with or without *ἐλαίαι*), *the sacred olives in the Academy*; generally, of *olives that grew in the precincts of temples* Gn 22. 2 IICh 3. 1

מַרְקָ	βρέγμα, βρέχμα, -μος, βροχμός: = ἀπόβρεγμα (infusion), infusion, extract Jud 6. 20	35 t
מַרַר	πικραίνω: make bitter; metaph., embitter, irritate; make harsh Thr 1. 4	60
מַרְרָה	πικράζω: = πικραίνω, sup. Ex 1. 14 Ruth 1. 20	60
מַרְרִית	πικρότης: of taste, bitterness; metaph., bitterness, harshness, cruelty Jer 6. 26 Ez 21. 11	73-4
מַרְרִי	πικρίδιον: endive Ex 12. 8	60, 74
מִשָּׂא	φόρημα, προς- ICh 17. 11 xxvii-xxviii tm, 127, 170	
„	מִשָּׂאָה, μαντεῖον: oracle, prediction, pl. Jes 13. 1 Jer 6. 1 Thr 2. 14	161-2 tm
מִשָּׂרָה	πρίων (A): saw Jes 10. 15	79
מִשָּׂא	μαντεῖον: v. מִצָּה Gn 10. 30; מִשָּׂא מָנְטִיס Ib 25. 14 Prv 30. 1	127 t, 129-30, 132, 326
מִשָּׂאוֹן	πειθῶ: persuasiveness; πιθανότης, πειθ-: persuasiveness, plausibility Prv 26. 26 Ps 73. 18, 79, 162 tm; מִשָּׂאוֹהָה ὑψωμα 72, 162 tm	
מִשָּׂאָר	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 ν is absorbed by the דגש; or rd. מִשָּׂאָר and not מִשָּׂאָ (π/מ, -ν)]	
מִשָּׂרָה		74
מִשָּׂח	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
מִשָּׁח	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
מִשָּׁךְ	μεσεγγύον: deposit Job 28. 18	34 t
מִשָּׁל	βασιλεύω: v. מִלֵּךְ 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
מִשָּׁל	βασιλεύς: v. מִלֵּךְ king, chief Ez 19. 11 Eccl 10. 4	37, 42 t
מִתְגָּ	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
מִתְוַשָּׂא	μάντις θεοῦ: prophet of God Gn 4. 18	129
מִתִּי	πότε: when? at what time?	39, 42 t, 48, 400

- מתים** **מָתָם**, φωτός, φώς: *man* Gn 34. 30 Dt 33. 6 Jes 41. 14 Ps 26. 4 Job 19. 19, 31. 31; sts. coupled with *ἀνὴρ* (עִיר) Dt 2. 34, 3. 6 Jud 20. 48 82, 290 tm
- מָתְנִי**, **מָתְנִי**, מתניהו, מתניהו μάντις Διός: prophet of Zeus/δῶρον Διός: gift of Zeus IIR 11. 18 Esr 10. 37 ICh 25. 4; cf. **מָתְנִי**/μάντις ICh 11. 43 129
- מַו** **וּ**, **וּ** ἐν, ἐνι, εἰν, εἰνί, νί: Prep., radical sense, *in, into* 135, 313, 316, 398
- נָאֹד** νηδύς 136 tm; **נָאוֹת** ἀνίζομαι 110 tm; **נָאֵךְ** μοιχεύω 39, 42 t, 48, 138 tm; **נָאֵק**, **נָאֵק** μυκάζομαι 27 t, 137 tm, 142 tm; **נָבֵא**, **נָבֵא** πρόφημι: *say before*; -φητεύω, *προφατ-* 62, 137 tm
- נְבִיאָה** προφητεία: *prophecy or oracular response* ICh 9. 29 62, 137 tm, 286 t
- נְבִיא** προφήτης, -φάτας: (*πρόφημι*) 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
- נְבִיאָה** προφήτις: fem. of προφήτης, esp. of the Pythia Ex 15. 20 Jud 4. 4 IIR 22. 14 Neh 6. 14 62, 137 tm
- נְבוּב** κενός, κεινός, κέννος, κενεufός: *empty*, opp. *πλέως* (*full, filled*, מלא) 60, 137 tm
- נְבוּן** πινυτός: *prudent, discreet* Gn 41. 33 Prv 16. 21, 17. 28 74
- נְבֵל** ὄπλον 138 tm, 342; **נְבֵלָה** παλαιούμενος (*παλαιώω*); cf. *θνησείδιον* 59, 137 tm
- נְבֵל** 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
- נְבֵל** φειδός: *sparing, thrifty*; hence Comic pr. n. Φειδύλος IS 25. 25 57
- נְבֵל** φειδωλός: *sparing, thrifty*, and as Subst. *niggard, miser* Jes 32. 5-6 Prv 17. 7; *merciful* 57, 138 tm
- נְבֵלָה** θνησείδιον: *carcase of an animal* Lev 5. 2, 11. 8 Dt 21. 23 (-θ, -σ, ε/ι meta., ι/ב, δ/ל) [secondary homology]; *παλαιώω*: mostly in Pass., *decay through*

	<i>lapse of time</i> Lev 7. 24, 17. 15 Ez 4. 14 [cf. בִּלְהַ/καταπαλαιόομαι, Pass., <i>grow very old</i> Job 21. 13]	59
נגב	νότος, του: <i>south or south-western quarter; the south</i> (ג/כ, κ/τ, υ/ב)	131 t
נגד	ἀν' ἰθύν: = <i>against</i> Ex 10. 10 נִכַּח IR 20. 29	
נגיד	ἡγεμών; הָגִיד; διηγέομαι; נגח κεντέω: v. גדר Ex 21. 28; cf. νύγω = νύσσω = νύττω	87, 138 tm
נגח	κατα-: <i>pierce through, prick</i> Dt 33. 17 Dan 8. 4; cf. διανύττω, strengthd. for νύττω: <i>prick, pierce</i>	87, 139 tm
הַתְּנַגַּח	συγ-: v. התגדר Dan 11. 40; cf. διανύττω, Pass.	87, 139 tm
נגל	ρέω: <i>flow, run, stream, gush</i> Am 5. 24	67, 412 tm
נגע	θιγγάνω: <i>touch, handle</i> Gn 26. 11 Nu 31. 19; <i>have intercourse with</i> Gn 20. 6 Prv 6. 29	59, 86-7 t, 139 tm
הגיע	ἐπι-, נגע ἰκνεόμαι	87, 139 tm
נגע	ἐφ-: <i>reach or hit; to visit with blows</i> Gn 12. 17; cf. νοσάζω	87, 139 tm
הגיע	ἀφ-: <i>arrive at, come to, reach</i>	87, 139 tm
נגף, נגע	κόπτω: <i>smite; smite with weapons</i> Gn 32. 26, 33 Jos 8. 15 Jud 20. 35 IS 6. 9 Job 1. 19	57, 68
נגף, הַתְּנַגַּף	προσ-: intr. <i>stumble or strike against; cf. πταίω: stumble, trip, fall</i>	57, 139 tm, 646 tm
נגר	ρέω: v. נגל; נגר καταρ-	41, 50, 87, 139 tm, 412
נגש	הִגִּישׁ; ἐγγίζω: (<i>ἐγγύς</i>) <i>bring near, bring up to; mostly intr., approach; c. inf. to be on the point of doing</i>	42 t, 140 tm
נדב	δίδωμι	14, 58, 87, 140 tm, 360 tm
הַתְּנַדֵּב	ἐπι-: <i>give besides; esp. contribute as a 'benevolence', for the purpose of supplying state necessities, opp. εἰσφέρειν (contribute) which was compulsory</i> Esr 2. 68 ICh 29. 17; <i>give oneself up, devote oneself</i> Jud 5. 9 Neh 11. 2	58, 87
נדבה	δῶρον	59, 74, 100, 140 tm, 389
נדיב	δοτήρ: <i>giver, dispenser</i> Jes 32. 5	58, 140 tm
נדביה	הו, עמינדב, δῶρον Διός/Διί/γαμήτου a present of, or a votive gift to, Zeus, Baal ICh 27. 6	127, 129, 141 tm
נדד, נוד	τινάσσω: generally, <i>shake; shake wings</i> Od. 2. 151 Jes 10. 14; cf. σείω	42, 64
מְנוּד	τιναγμός: <i>shaking; cf. σεισμα, -μός</i>	64, 71, 143 tm
נדן	θήκη	98 tm, 141 tm
נִדָּן, נִדָּה, נִדָּר	δῶρον 74, 114, 141 tm, 336 t, 349 tm, 387; δίδωμι 14, 58, 119 m, 142 tm, 360 tm; נִדָּר	

	δῶρον 14, 59, 74, 100 m, 119 m, 142 tm, 361 tm;	
	נהג ἡγέομαι 50; נהג ἔφ- lead to a place 87, 142 tm	
מְנַהֵג	ἡγεμόνευμα: leading IIR 9. 20	71
נהה	נָהַם, ἡχέω, ἀχέω: sound Mich 2. 4 Prv 5. 11	142
נהי	נָהַיָה, ἡχῆ, ἀχά: wail Jer 9. 9 Mich 2. 4	142
נהק	ὀγκάζομαι: bray Job 6. 5	142
נהורא	נְהוּרָה, נְהוּרָה, נְהוּרָה, נְהוּרָה, נְהוּרָה φῶς 65, 143 tm, 337-8 tm	
נהל	נָהַל, ἡγέομαι, ἔφ-	50, 67, 142 tm
נְהַלֵּל	αὐλός: duct Jes 7. 19	79
נהר	רָעוּ: v. נָגַל 41, 50, 313 m; נְהַר, נַחַל, Νεῖλος, ῥόος 44, 121, 142 tm, 300, 313, 412	
נהר	נְהַרֵּי כוּשׁ the Euphrates and the Tigris, the Rivers of Scythia Jes 18. 1	129
מְנַהַרָה	δρυγμα: (ὀρύσσω) excavation, trench, ditch, moat; tunnel; mine; written δρυμα; = δρυγμός Jud 6. 2	71
תְּנַהֵא	πρόφασις 72, 143 tm, 664 tm	
תְּנַיְבָה	φύτευσις: = φυτεία (planting; generation, pro-duction; growth; plantation or simply a plant), pl.	72
נוד	σειώ, ἀλγτεύω, ἀλάομαι 42 t, 143 tm	
נוה	νομός: place of pasturage IIS 7. 8 Ez 34. 14 (o/a, μ/λ, o/ε) 39, 46	
נוה	נָוָה, ναός 26, 400 t; נוּחַ, παύω 61, 67, 87; נְהַיָּח, ἀνα-87; נוּחַ, מְנוּחָה, מְנוּחָה, ἀνάπαυμα, ἀμπ-: repose, rest 61, 71, 87, 143 tm	
נחת	παῖσις, ἀνά-, ἀμπ-: repose, rest; resting-place; especially, relaxation, recreation Prv 29. 9 Eccl 4. 6	61
נומה	ὑπνος 78, 144 tm	
תְּנוּמָה	ὑπνωδία 78, 144 tm	
נון	a letter in the alphabet; Nun, Ναυή Jos 1. 1	336
נוס	φεύγω: abs. flee, take flight Gn 14. 10 Nu 35. 25	65, 144 tm
מְנוּס	φύκτιμος: = φύξιμος (older and poet. form of φεύξιμος; of places, whither one can flee, or where one can take refuge; where it is possible to escape; ἱερὸν φ. an asylum), τὸ ἱερὸν ἄσυλον καὶ φ. εἴμεν a temple inviolate and a place of refuge we would be; φύγι-μον: place of refuge, asylum	66, 144 tm
מְנוּס	מְנוּסָה, φυγή: (φεύγω) flight 66; נָרַע, κινέω 60, 68; πεινάω 61, 68, 144 tm	
נוף	τόπος: place, region Ps 48. 3	64

- נֶחֱשֵׁת** κνηκός, κνακός: *pale yellow, tawny* (Perh. cogn. with Skt. *kāñcanam* 'gold' . . .) Gn 4. 22 60
נָחַת, נָחַתָּה ἀποπίπτω: *fall off from, slip off* Ps 38. 3 Dan 4. 10, 5. 20
נָתַת στóρννυμι, -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
מָטַת 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
נָטַע, נָטַעַת 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
הָטַת ἐπι-: *urge, incite* Prv 7. 21; Pass., *to be tormented, racked, to be tortured* Ps 27. 9 88, 222
נָטַי τατός, *έν-*: *that can be stretched; stretched* Dt 4. 34 ' Jes 3. 16, 14. 27 Ps 102. 12 32 t
נָטַת, נָטַל, נָטַע, נָטַעַת τίθημι: Ex 15. 17 ICh 21. 10 64, 118 t, 148 tm, 423
נָטַע, נָטַעַת φυτεύω: (φυτόν) c. acc. of the thing planted, *plant trees, esp. fruit-trees* 66, 68, 88, 148 tm
נָטַעַת φυτευτός: *planted* Eccl 3. 2 66, 106 tm
נָטַעַת, מָטַעַת φυτόν: (φύω) *plant* (opp. ζῶον חי, חיה), esp. *garden plant or tree; φύτευμα: plant* 66, 70, 74, 80, 148 tm
נָטַיעַת φυτάριον: Dim. of φυτόν, *sup.* 66, 148 tm
מָטַעַת φύτευμα: *that which is planted, plant* 66, 70, 148 tm
נָטַר 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
נָטַר, נָצַר τηρέω, *έν-*: *watch over, take care of, guard* 24 t, 33 t, 92, 158 tm
נָיַן τέκνον: *child* 64, 144 tm
נָיַר φάραω: *plough* Jer 4. 3; = φάρώω 65
נָיַר, נָיַר φάρος: *plough; ploughing* Hos 10. 12 65
נָיַר, נָיַר φανή: *torch* 65, 69, 145 tm; φῶς 337-8 tm
נָכַת φθίω 318 tm
נָכַת, נָכַת, נָכַת πλήσσω, ἐπι-, κατα- 23, 57, 86 t, 144 tm
נָכַל ἐκκλέπτω, δια-; **נָכַל, נָכַל** συγ-; **נָכַל** κλέπτῃς 87, 150 tm; **נָכַר** ἐγχώριος 151 tm, 286 t, 326 t, 336 t; **נָגַל** ἀποτελέω 64, 151 tm; **נָמַל** νύμφη, -φα 78, 151 tm

נָמַר	μεριζόμενος, -ιστός: <i>divided</i> (from μερίζω: <i>divide</i> ; Pass., <i>to be divided</i>) [presumably because the tiger is striped; v. כָּרַם]	101, 151 tm
נָסָה	βασανεύω: = -νίζω (<i>rub upon the touch-stone</i> ; hence, <i>put to the test</i>); -νισμός/מִסָּה: <i>torture</i> Job 9. 23; -vos/מִסָּה: <i>test, trial of genuineness</i>	56, 152 tm, 174 t
נָסוּג	χάζομαι	35 t, 88, 152 tm, 427 t
הִסִּיג	ἀνα-; συγγίγνομαι: <i>have sexual intercourse with</i> Mich 6. 14	88, 152 tm
נָסַךְ	σπένδω: <i>make a drink-offering</i> (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]; נָסַךְ/σπονδή: <i>drink-offering</i>	119 t, 152 tm
נָתַק, נָתַךְ	τήκω, τάκω: <i>melt, melt down</i> (trans.), of metal, Jer 6. 29; <i>bring clouds down in rain</i> Ex 9. 33; השכיב κατα-: <i>dissolve</i> Job 38. 37	24 t, 34-5 t, 64, 88, 152 tm
נָסַךְ	δια-: <i>melt</i>	88, 165 tm
הִנְעַל	ἐφηγέομαι: v. הִנְחָה Dan 2. 25, 4. 3, 6. 19	50, 67
נָעַל	κλείδωμα: <i>fastening</i> ; ὑπόδημα: <i>sandal</i>	71, 153 tm
מִנְעוּל	κλειθρον	71, 80, 153 tm
נָעַם	ἄγω, προσ-: <i>bring or draw to oneself, attach to oneself, bring over to one's side</i> ; cf. εὐνοέω; cf. נָעִים προσάγωγος: <i>attractive, persuasive</i> ; εὐνοος	67, 153 tm
נָעַצוּץ	δόναξ: v. אָנֹשׁ Jes 55. 13	58
נָעַר	σειώ: Neh 5. 13	88, 154 tm
נָעַר	ἐκ-	88, 154 tm
נָעַר	φέρω, ἀπο-: Pass., <i>to be carried from one's course</i>	65, 88
נָעַר	κατα-: Ps 136. 15	154 tm
נָעַרְתָּ	φορυτός	66, 154 tm
נָעַר	προσairέομαι: <i>choose and associate with</i> Gn 37. 2; cf. νεανιεύομαι	62, 154 tm
נָעַר	πεινά	61, 154 tm
נָף	Μέμφις: Jes 19. 13	56
נָפָה	τόπος: v. נָף Jos 11. 2, 12. 23	64
נָפָה	πτύον: (πτύω) <i>winnowing shovel, fan</i> Jes 30. 28	80
נָפַח, נָפַץ	φυσάω	88, 101, 154 tm
נָפַח	δια-: <i>blow or breathe through</i> Job 20. 26	88

- הפִּיחַ ἐκπνέω 155 tm
 נִפְחַךְ ἄνθραξ: cf. τόπαζον 63, 64, 72, 155 tm
 נִפַּל, etc. βάλλω, etc. 40, 88, 107, 327; נִפַּל, etc. πίπτω, etc. 643-5 tm; נִפַּל, etc. σφάλλω, etc. 88; מִפְּלֵת, מִפְּלֵה מִפְּלֵה πτώμα 71; מִפְּלֵה, מִפְּלֵה, מִפְּלֵה σφάλμα 71; נִפַּל ἄμβλύς 65; נִפַּל, נִפַּל אֶשֶׁת, נִפַּל ἄμβλωθρίδιον 65, 644 tm; הִתְנַפַּל προσπίπτω 327, 645 tm; נִפְּוּשׁ, נִפְּוּשׁ, נִפְּוּשׁ διαφυσάω 36 t; נִפְּוּשׁ πετάννυμι; נִפְּוּשׁ ἀπο- 156-7 tm
 נִפְּוּשׁ הַנִּפְּוּשׁ ἀναψύχω: cool, refresh; Pass., to be revived, refreshed; the Act. is also used intr., become cool, recover, revive; take relaxation 156 tm, 427 t
 נִפְּוּשׁ ψυχή 13, 53, 156 tm, 426-7 t
 נִפְּוּשׁ לְּ πτολεμίζω, πολ- 14, 40, 369 tm; נִפְּוּשׁ לְּ πτόλεμος, πολ- 14, 40, 74, 79, 97 tm; נִפְּוּשׁ לְּ ἵστημι 387; נִפְּוּשׁ לְּ הַצִּיב ἄν- 88; נִפְּוּשׁ לְּ מַצְבָּה, מַצְבָּה, מַצְבָּה σύστημα; מַצְבָּה, מַצְבָּה, מַצְבָּה ἵστίον, σταθμός 71, 156-7 tm
 הַצִּיב, הַצִּיג, הַצִּיב 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; הַצִּג ἐξαιρέω 28 t, 62, 157 tm, 203 tm
 נִצָּה τινάσσω; cf. σείω 64, 157 tm
 „ φθείρω: destroy; Pass., to be destroyed Jer 2. 15, 9. 11 65
 נִצָּה μάχομαι: fight; in Hom. mostly of armies and persons fighting as parts of armies, but sts. of single combat Ex 2. 13 157 tm
 נִצַּל, הַתְּנַצַּל ἀποσυλάω: strip off spoils from a person; hence, strip off, take away Ex 3. 22, 33. 6 85 t, 88, 158 tm
 נִצְּוּר νεκρία, σωστός 24 t, 158 tm; נִצְּוּר νεκρός 48, 158 tm
 נִצְּוּר, נִצְּוּר, נִצְּוּר κεραμεύς: potter Ps 73. 26 Job 7. 20 158 tm
 נִקַּב κόπτω, δια- 57, 158-9 tm
 נִקְּבָה διακοπή 159 tm, 189 tm
 מִקְּבֵת κόπανον: pestle; = κοπίς: chopper, cleaver; σκάμμα 71, 159 tm
 נִקְּדָה φακώδης: freckled Gn 34. 32 Jos 3. 5; lentil-coloured
 נִקְּוּס calabash; of the kidneys כְּלִיֹּת Ex 29. 13 65
 נִקְּרָה 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
 נִקַּם, נִקַּם, נִקַּם δικάζω: decree punishment; τίνυμαι: poet. for τίνομαι (punish; take vengeance) avenge, take vengeance

	<i>for; avenge oneself; repay, of the punisher (הַתְּנַקָּם);</i>	
	<i>ἀποτίνυμαι</i>	58, 88, 159 tm
נָקַם	נִקְמָה, דִּיקָה: <i>penalty; punishment; vengeance; retribution, vengeance; punishment for</i>	58, 67, 159 tm
נָקַם	δικαστής: <i>avenger</i>	58, 159 tm
נָקַח	ἔχω	88, 160 tm
נָקַח	περι- <i>encompass, surround</i> Jos 6. 11 Ps 88. 18; <i>surround so as to guard</i> IICh 23. 7	88, 160 tm
נָקַח	κόπτω 29 t, 33, 57, 160 tm; נָקַח κατα-	57, 160 tm
נָקַח	κόπτω: <i>of birds, peck</i> Prv 30. 17; ὀρύσσω: <i>dig; dig up; gouge out eye</i>	60, 68, 88, 160 tm
נָקַח	נָקַח, ἐκ-: <i>have eyes knocked out; gouge out (W);</i> <i>ἐξορύσσω: dig out</i> Jes 51. 1; <i>gouge out the eyes;</i> <i>ἐκκαίω: to have one's eyes burnt out</i> Jud 16. 21	88, 160 tm
נָקַח	φενακίζω	65, 160 tm
נָשָׂא	ἀριθμέω: <i>number, count, reckon</i> Nu 1. 2	63
נָשָׂא	מְשָׂאת, מְשָׂאה αἰθω	72, 161 tm
נָשָׂא	נָשָׂא, πείθω	88, 161-2 tm
נָשָׂא	נָשָׂא, ἄνα-, κατα-	88, 161 tm
נָשָׂא	נָשָׂא, σείω	162 tm
נָשָׂא	ἐπι-, μεταφέρω: <i>carry across, transfer</i> IIS 17. 13	88
	,, ἐπαιτιάομαι: <i>bring a charge against, accuse</i> Lev 22. 16;	
	נָשָׂא αἰτιόομαι: <i>accuse, censure, impute</i> Ib 19. 17	
נָשָׂא	נָשָׂא, נָשָׂא, τίθημι	64, 88, 163 tm, 372 tm, 423
נָשָׂא	הָשָׂא, ὑπο-: <i>put down as a deposit or stake, pawn, pledge, mortgage</i> Dt 24. 10 Ps 89. 23	88
נָשָׂא	נָשָׂא, ὑψόω; מְשָׂאה ὑψωμα	72, 88, 101, 161 tm
נָשָׂא	נָשָׂא, ἐξ-: <i>exalt; elevate</i> IIS 5. 12 Esth 5. 11, 9. 3	161 tm
נָשָׂא	נָשָׂא, φέρω xxvii-xxviii, 88, 92, 101, 112, 160 tm, 411 t, 638 tm	
נָשָׂא	נָשָׂא, ἀνα-: <i>raise up, ἀ. πόδα lift it, Euripides, Phoenissae</i> 1410 Gn 29. 1; <i>utter ἀνεύκατο μῦθον</i> משלך Nu 23. 7 Jes 14. 4, φωνήν את קלר וישא Gn 29. 11, Apollonius Rhodius 3. 463, 635; δια-, προσ-	88, 160-1 tm
מְשָׂאת	προσφόρημα: = προσφορά (<i>food, victuals</i>) Gn 43. 34 IIS 11. 8 Jer 40. 5 Esth 2. 18	72
מְשָׂאת	מְשָׂאת, φόρημα xxvii-xxviii tm, 15-16 t, 72, 161 tm;	
	נָשָׂא, αἰδεστός 102 tm, 107, 113, 161 tm	
נָשָׂא	נָשָׂא, καίω: <i>kindle; Pass., to be lighted, burn; cf. αἰθω</i>	88, 164 tm
נָשָׂא	נָשָׂא, κατα-: <i>burn completely; cf. καταίθω</i> 164 tm; משור; πρίων 49, 79, 165 tm; נָשָׂא, δανείζω 678 tm, 426; נָשָׂא, 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
סְבִיבָה, סְבִיבֵי, סְבִיבֵי, סְבִיבֵי	ἀμφί	168 tm
סְבִיבָה	a point of vocalization	99
סְבִיבָה	συγκλείς: 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
„	σύνκλεισις, ξύνκλησις (συνκλείω) <i>locking up, safe storage</i> Eccl 12. 8 ICh 29. 3	78
סָגַר, סָכַר, סָכַר	κλείω (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, נָסַר, נָסַר	ἐγ-: <i>shut in, close</i> ; generally, <i>shut up, confine</i> IS 23. 7 Ps 63. 12	25, 29 t
סָגַר, מְסָגֵר, מְסָגֵר, מְסָגֵר	κλείθρον, κλειῖστρον: <i>bar for closing a door</i> Ex 25. 27 Jos 24. 22 Hos 13. 8; cf. -ῖσμα	38, 74, 80
מְסָגֵר, מְסָגֵר, מְסָגֵר	συνκλεισμός: <i>being shut up, confined</i> Jes 42. 7 Mich 7. 17	71
סָגַר, סָכַר, סָכַר	εἰσχειρίζω: <i>put into one's hands, entrust</i> IS 26. 8 Jes 19. 4	25, 29 t
סָגַר, סָכַר, סָכַר	ζακρύοις: <i>very numbing, freezing</i> Prv 27. 15	51
סָגַר, סָכַר, סָכַר	σανδών: <i>transparent robe</i> ; σινδών: <i>fine cloth, usually, linen; anything made of such cloth, garment of linen (sts. muslin)</i> Jud 14. 12 Prv 31. 24	56, 78
סָגַר, סָכַר, סָכַר	Σκυθῶν: (sc. ἄστν, town) <i>of the Scythians</i> Gn 13. 10	129, 300
סָגַר, סָכַר, סָכַר	στρέφω: <i>turn about or aside</i> Cant 2. 17	327
סָגַר, סָכַר, סָכַר	μετα-: <i>turn about, turn round</i> ; generally, <i>change, alter</i> IIR 23. 34, 24. 17 Esr 6. 22; ἀπο-: <i>turn away or aside</i> Ez 7. 22 Cant 6. 5	327
סָגַר, סָכַר, סָכַר	ζεύγνυμι	117 tm
סָגַר, סָכַר, סָכַר	ζευκτός: <i>joined</i> Cant 7. 3	117 t
סָגַר, סָכַר, סָכַר	σηκός: <i>pen, fold</i> Ez 19. 9	48, 77
סָגַר, סָכַר, סָכַר	σύνodos	55, 77, 90, 378 t
מְסָגֵר, מְסָגֵר, מְסָגֵר	ἐπισκίασμός: <i>shadowing, covering</i> Ex 34. 33	71
סָגַר, סָכַר, סָכַר, שָׁךְ, שָׁכָה, שָׁךְ	σηκός, σακός: <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 σηκός was sacred to a hero, the	

- ναός (גוה) 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 ,ספה 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 ,סוף σχοῖνος: v. אגמון Ex 15. 4 77
- סופה Τυφῶς: as Appellat., *whirlwind, typhoon*; =
 Τυφῶν: 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. 18
 IIS 2. 21, 23 Thr 4. 15; v. סלם 22-3
- סור σειραῖος 107 tm, 113-14; סחב, סחף, ספא; סחב;
 ספא; ספא 350-1 tm
- סָחַר ,סָחַר 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
- סָחַר 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
- מְסָחַר ἀγορασμός: *purchasing; purchase* IR 10. 15 71
- סָחַר ,סָחַר γέρρον: *anything of wicker-work* Esth 1. 6;
oblong shield, covered with ox-hide Ps 91. 4 15 t, 41, 48, 80-1,
 326
- סין ,צן Σκυθία: *Scythia* Ex 16. 1 Nu 13. 21 Ez 30. 15 129 t
- סיני ,סיני Σκύθης: *Scythian* Gn 10. 17 Ex 19. 1, 11 Jer
 49. 12 129
- סיס ὄς or σὺς: *the wild swine, of the boar; sow; of the
 domesticated animal; σὺς ἄγριος ועגור* Jer 8. 7
 [the ו replaces the spiritus] 23-4 t, 41, 48
- הַסְכִּיתָ ,הַסְכִּיתָ ἡσυχάζω: *keep quiet, be at rest; abs., impose silence*
 Dt 27. 9 33-5 t, 55, 92
- סכך ,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 88, 252 tm
- הַסֵּךְ 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 ,סכה σκίας: (σκαία) *canopy or arbour (in form like a sun-*

	<i>shade</i>) Lev 23. 34, 42 Jes 1. 8 Jon 4. 5 Am 9. 11	
	Job 27. 18 Neh 8. 15-17	52
מָסַךְ	σκιασμός, ἐπι-: <i>v.</i> מסוה Ex 27. 16, 35. 12, 15 IIS	
	17. 19 Jes 22. 8 Ps 105. 39	71
מַסְפָּת	ἰστίον: (Dim. of ἰστός in form only), <i>web, cloth</i>	
	Jud 16. 14; <i>sheet</i> Jes 28. 20	71
סְכוּת	מְסַכָּה, מְסַכָּה, מְשַׁכִּית, σχῆμα: <i>form, shape, figure</i>	
	Lev 26. 1 Nu 33. 52 Ez 8. 12 Am 5. 26; <i>appearance,</i>	
	opp. the reality, esp. <i>outside show, pomp</i> Ez 28. 13	53, 71-2, 93
סָכַל	הַסְכִּיל, סָכַל, σκολιάζω, -αίνομαι	95 tm
מִבְּקָנֹת	σκήνημα, σκάναμα: = σκηνή, σκανά: pl., <i>camp</i>	
	Ex 1. 11 IR 9. 19 ICh 17. 12; = σκῆνωμα:	
	mostly in pl. <i>soldiers' quarters</i> ; <i>v.</i> מְשַׁכֵּךְ (ס/ש)	71
סָל	θυλακίσκος = θυλάκιον I, Dim. of θύλακος = θύλαξ,	
	and θυλακίς, <i>bread-basket</i> Gn 40. 16-17 Ex 29. 3, 32	
	Jud 6. 19; cf. טָנַא/καλάθιον, Dim. of κάλαθος: <i>basket</i>	
	<i>narrow at the base</i> , esp. for fruit; carried in proces-	
	sion in honour of Demeter Dt 26. 2, 4	39, 79
סְלָה	τέλος: <i>through to the end, completely; throughout, for</i>	
	<i>ever, all the time, always</i> Hab 3. 3 Ps 3. 3	41-2 t, 48
מְסַלְהָ	מַסְלִיל, ὄδεομένη (with or without ὁδός)	
	<i>thoroughfare, highway</i> Nu 20. 19 Jud 5. 20 Jes 19. 23,	
	35. 8, 62. 10; <i>v.</i> p. 514	71
סָלַח	ἐλέω: (ἐλεος) <i>to have pity on, show mercy to</i> ; ἱλά-	
	σκομαι: (ἴλαος) <i>to be merciful, gracious</i> ; ἱλήκω: (ἱλά-	
	σκομαι) <i>to be gracious, of a god</i> ; = ἱλατεύω, ἱλημι	
	Ex 34. 9 Lev 4. 20 Jes 55. 7 Jer 5. 1, 7; <i>v.</i> חָנַן	51
סְלִיחָה	ἐλεος: <i>v.</i> חָנִינָה; ἱλασία = ἱλασμός, ἱλασμα,	
	ἱλέωσις: <i>propitiation</i> Ps 130. 4 Dan 9. 9 Neh 9. 17	51
סְלָחָה	ἐλεήμων: <i>v.</i> חָנִינָה; ἱλαστής: <i>propitiator</i> Ps 86. 5	51
סָלַחְסָ	κλίμαξ: (κλίνω) <i>ladder</i> (because of its <i>leaning against</i>)	
	Gn 28. 12	39, 69
סַיִם	θυμίαμα: <i>incense</i> ; name of a particular kind	
	(perh. = ἀμμωνιακόν, סַיִם); usu. in pl., <i>fragrant</i>	
	<i>stuffs</i> Ex 30. 34	42 t
סַמַּר	ξανθόω: <i>dye yellow</i> ; Pass., <i>become yellow</i> Ps 119. 120	45
סַמָּרָה	ξανθός (Σκάμανδρος)	48, 93, 316 tm, 401
סַמָּר	סָמַרְסָ: a letter in the alphabet	20
סַמָּר	κλίνω: <i>lean, lean upon or against a thing</i>	35 t
סַמָּר	σμίλευμα: <i>a piece of carved work</i> Dt 4. 16 Ez 8. 3, 5	43

סנה	ὄπλον (cf. σκηνή: <i>tabernacle</i> ; אדרעי, דבר, ἱδρυμα: <i>temple, shrine</i>)	315 tm, 406
סנה, סנה	σκηνή, -νῆμα: <i>tabernacle</i> Dt 33. 16 Jos 15. 49	81
ספ	σῆς: <i>moth</i> Jes 51. 8; cf. ψυχή: <i>butterfly or moth</i> ; פרעש	53, 374 tm, 427
סעה	σειώ: v. נדר Ps 55. 9	12
סעיף	σῆψα, σῆψα, σῆψα πτόρθος: <i>young branch, shoot</i> ; generally, <i>branch</i> Jes 17. 6, 27. 10 Ez 31. 5-6; v. חטר	93
סער	שער, ζέω, ζείω, ζέιννυμι: <i>boil, seethe</i> ; metaph., <i>boil or bubble up</i> τῆς θαλάσσης ζεσάσης Jon 1. 11; of passion IIR 6. 11	51
סעה	סעה, ζέσις: <i>seething, effervescence, boiling</i> Jer 23. 19 Ez 13. 13 Ps 107. 25, 29	35 t, 402 t
ספ	ספ, 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	הספה, προστίθῃμι: <i>impose, inflict disgrace upon him</i> Dt 32. 23; <i>add</i> Nu 32. 14 Jes 30. 1; cf. סף	62
ספוא	מספוא, στιβάδιον, -δειον, Dim. of στιβάς: (στείβω) <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
ספחה	מספחה, πτύγμα: v. מטפחה	71
ספינה	סקάφος (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	χῆλωος (cf. σκύφος)	315 tm
ספן	σκεπάζω, σκεπάω: <i>cover, shelter</i> ; cf. κρύπτω	31 t, 35 t, 61, 68
ספון	שפון, σκεπαστός	35 t, 105 tm
ספק	שפק, τύπτω: <i>beat, strike, smite</i> Nu 24. 10 Jer 31. 19 (18) Job 27. 23; cf. ψοφέω	53, 65
ספר	ψηφίζω: v. חצה Gn 16. 10 Lev 15. 13, 23. 15 IIS 24. 10 Jes 22. 10	53
ספר	מספר, ψηφίον, Dim. of ψῆφος: <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) IIC 2. 16	71

סַפֵּר	γραφή, συγ-	xxv, 22-3, 113 tm
סֹפֵר	γραφεύς: <i>scribe, scrivener</i>	23
סַפֵּר	ὄπλον (cf. γραφή, συγ-)	315 tm
סַפְרָד	Σπάρτη, -τα: <i>Sparta</i>	38, 130-1 t, 300
סִפְרָה	σκούφος: v. סָף	81
סִקְנָה	Σκευᾶ: <i>Sceva</i>	320-2 t
סֵר	ἐχθρός: v. אֲכֹר IR 20. 43	326
סַרַח	στόρνυμι, -νύω, στρώννυμι, -ύω, στορέννυμι, -ύω: <i>spread the clothes over a bed; generally, spread, strew</i> Ex 26. 12 Ez 17. 6 Am 6. 4	33 t, 35 t, 52
סְרִיּוֹן	שרייה, שריון, שרין, שרין θωρακείον: <i>cuirass</i> Jer 46. 4, 51. 3 Job 41. 18 Neh 4. 10 ICh 18. 33, 26. 14	35 t, 48, 59, 393
סְרַנְיִם	τεθωρακισμένοι: (θωρακίζω: <i>prose form of θωρήσσω, arm with a breast-plate; Pass., θωρακισθείς; τεθωρακισμένοι cuirassiers</i> IS 29. 2; τύραννος: <i>an absolute ruler, unlimited by law or constitution; κούρανος: king, ruler, leader, commander</i> IS 6. 18	48, 59, 393 t
סְרַעְפָּה	πτόρθος: v. סַעִיף	
מַסְרֵף	θεράπων: <i>henchman, attendant; servant, slave</i> (like שֶׁרֶף); ὑπηρέτης: <i>servant, attendant</i> (like מְשָׁרֵת) Am 6. 10	48
סַרַר	שרר, ψάλλω: <i>pluck, pull, twitch; mostly of the strings of musical instruments, play a stringed instrument with the fingers, and not with the plectron</i> ICh 15. 22, 27	15-16 t, 39, 53-4
סַרַת טַעַם	ράθυμος	41, 90 tm, 298-9 tm
סַתַּם	שַׁתַּם, φράσσω: <i>stop up, block</i> Thr 3. 8 ICh 32. 3-4, 30; Pass., Neh 4. 1	52
נִסְתַּר, נִסְתָּר	συγκρύπτω: <i>cover up or completely; conceal</i> IS 20. 5 IR 17. 3 Jer 16. 17 Prv 22. 3, 27. 12 Job 3. 23, 28. 21	23, 411 t
עֵבֶר, עֵבֶר	νάπος: <i>post-Homeric form, = νάπη (woodland vale, dell, glen); of a grove or thicket; also, ravine, gully</i> IS 26. 13 Jer 4. 29	44, 57
„	νέφος: <i>cloud, mass of clouds</i> Ex 19. 9 Jud 5. 4 Jes 18. 4 Ps 77. 18 Prv 16. 15	44, 57
עַבַּד	ὀπηδός, ὀπαδός: <i>attendant; as Adj., following, accompanying, attending</i> Gn 9. 25, 24. 5, 26. 24 Dt 34. 5	38

עֲבָדָה, עֲבָדָה		128
עֲבָדָה, עֲבָדָה, עֲבָדָה, עֲבָדָה	ὀπηδός θεοῦ: attendant of God [אֲבָדָה may mean عبد الله] IR 4. 6 Jer 36. 26 ICh 5.	
15		128
עֲבָדִי	ὀπηδός Διός: attendant, follower of Zeus IR 18. 3 Ob 1 ICh 6. 29	128
אֶלֶם	[I think אֶלֶם here is (like אָדוּם, red) the homologue of ξανθός, the sun] IIS 16. 10	128, 310 t
מֶלֶךְ	ὀπηδός 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; עֲבַר, πρὸς, ὑπέρ	173-4 tm
עֲבַר	παρβαίνω: 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, παρὰβ-: overstepping; transgression ἀμαρτία: guilt, sin Prv 21. 24	381
עֲבַר	περάω; העֲבִיר; διαπεραιώω	66, 114 t, 309 tm
עֲבָרָה	πόρος: (πείρω, περάω) means of passing a river, ford, ferry IIS 19. 19; cf. πορθμός	74, 79
מֵעֲבָר	מֵעֲבָרָה, מֵעֲבָרָה 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	πυρός, העֲבִיר, ἕκ- 66, 87, 93, 114 t, 305 t, 308-9 tm; עֲבַר, νάπος: v. עֲבַר; עֲבַר, ὑπέρ 3, 174 tm	
עֲבָרָה	ἔπος: v. דָּבַר	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
עֲבַת	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; עֲבַת, ἄπτω, ἐφ-: claim as one's property Mich 7. 3	326
עֲבַב	ἀγαμαι: abs., wonder; admire a person Ez 23. 9, 12; to be delighted with Ib 23. 5, 7	326

עָנִיל	κύκλος; עָנַל	εὐκύκλος	94 tm
עָנַל	ἀγορά: v. חָפַר; ὄχλος: in political sense, <i>populace, mob; popular assemblies</i>	Ps 68. 31	378-9
עָנְלִים	אֲנָלִים, אָנְלִים	ἀγοραῖν: v. חָפְרִים	Jes 15. 8
עָנַל	עָנְלָה, מוֹסָחוֹס (B): <i>calf, young bull</i>	Gn 15. 9 Ex 32. 4	355 tm, 377
	Lev 9. 2 Dt 21. 3 Jud 14. 18 Jes 11. 6 Jer 34. 18, 46. 20		377-8
עָנְלָה	ἀγάννα, κύκλωμα; מְעָנַל	κύκλωμα	94 tm, 174 t;
עָד	עָד, עָד, עוֹד, τὸ ἀεί; עָד	ἀτίδιος	49, 318 tm
עָד	ἐναντίος: <i>opposite, = αντίος; in hostile sense, opposing, facing in fight; an enemy</i>	Gn 49. 27 Jes 33. 23	199 tm
,,	-δε: v. אֵל, עַל	IS 2. 11; עָד	μεγάλως
,,	ἀεί, αἰεί, ἀές: <i>ever, always</i>	Jes 26. 4; ὁ ἀεὶ χρόνος	83, 296 tm
,,	εἰς: to denote a certain point or limit of time, <i>up to, until, ἐς ἡῶ</i>	Od. 11. 375	
	עַד (עֲלוֹת) הַשָּׁחַר	Gn 32. 25, εἰς πότε; until when? how long? עַד מָתַי	Ex 10. 3 IS 1. 14, 16. 1 Ps 94. 3 Prv 6. 9 Neh 2. 6
	מָתַי (עִיס/אֵל/-ל?)	Ex 8. 5; in, as far as	13, 131 t, 334
עָדִי, עָדִי	עִיס 5, 13, 28, 30 t; עָדִי	עִיס τὸ νῦν	76 t; עָדִי אֲבָד,
עָד	עַד אֲבָדוֹן	εἰς ἀτίδιον	49, 169 tm, 318 tm
עָד	עָדִי, עָד	εἰς ἀεὶ χρόνος	Ps 132. 12, 14
עָד	עוֹד, עָד	ἕως, εἰως, ἥος; ὡς; ἀεί, ἀές	30 t, 51, 318-19 tm
עָד	עוֹד	ἐν ἕως: <i>while, so long as</i>	IIS 1. 9 Job 27. 3
עָד	עָד אָם	ἕως ἄν: until, till	Gn 24. 33
עָד	עוֹד-בּוֹשׁ	ἕως ὀψέ; עָד-בְּקָר	ἕως πρωί; עָד-כִּי
	מָתַי	ἕως πότε: <i>how long</i>	Ex 10. 3, 7 IS 1. 44, 16. 1 Jes 6. 11 Prv 6. 9 Neh 2. 6
עָד	עָד-עַתָּה	ἕως ὅτε; עָד-עַתָּה	ἕως ἄρτι; עָד-עַתָּה
עָד	עָד שֶׁ	ὥστε: <i>so that</i>	Cant 2. 7, 3. 4, 8. 4
עָד	עָד	μέγας; οὐ, οὐχ: v. אֵל	296 tm
עָד	עָד	εἶδω	325, 330 tm
עָד	עָד	δάϊος: <i>enemy</i>	Gn 49. 27 עָדוּ
עָד	עָד	δύω: <i>go or get into; of clothes and armour, get into; trs., put on</i>	Jes 59. 17 Jer 4. 30, 31. 4 (3), 43. 12 Hos 2. 15 Ps 71. 13, 104. 2, 109. 29 Job 40. 10; הָעָדָה, הָעָדָה
	עָד	ἐν- or ἐνδύνω: of clothes, <i>put on, wear</i>	Prv 25. 20; causal, <i>put on another, clothe in; clothe</i>
	עָד	Ez 16. 11 Ps 89. 46	88, 114

הַעַד	πατέω, βατέω, μάτημι: (πατός) <i>tread, walk</i> Job 28. 8	61
„	הַעֲדָה, στολίζω; עָדִי στολή; עָדִי στόλος 339 tm, 341; עֲדָה ἔθνος 80, 378-9 tm	
„	הַעֲדוּת, עֲדוּת, 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
עֲדוּא		28 t
עֲדוּת	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
עֲדָן	Ἄιδης; Ἄιδωνεύς 68, 76, 121, 318 tm	
מֵעֲדָן	ἔδεσμα: (ἔδω) <i>meat, food; pl., eatables, meats</i> Gn 49. 20 Thr 4. 5	71
עֲדָנָה	מְעֵדָן, מְעֵדוֹן, ἡδονή: <i>enjoyment, pleasure; prop. of sensual pleasures</i> Gn 18. 12; cf. ἔδεσμα, ἡσθημα 38, 71	
עֲדָר	ἀθροίζω: <i>gather together, collect, muster</i> ICh 12. 33 (34), 38 (39); <i>form a society, form a party</i> עוֹר IR 1. 7 (ד/ו/θ)	
עֲדָר	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 IICh 32. 28	79
הַעֲדִיד	ἀπισσώω: <i>make equal</i> Thr 2. 13	31 t
עוֹן	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
עוֹן	φεύγω: v. נוֹס Jes 30. 2	65
מְעוֹן	φύγιμον: v. מוֹס Jes 25. 4, 30. 2; עוֹ מוּסָא: <i>music</i> IICh 30. 21 (cf. ICh 15. 16, IICh 5. 13, 7. 6, 23. 13)	66, 71
עוֹלִיל	עוֹלִיל, עוֹלִיל, מְעוֹלִיל 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
עֲלִיל	ἐλλοχάω: <i>lie in ambush</i> (λόχος) Jud 20. 45	54
„	τέλλω: poet. Verb, but used in Cretan Prose; <i>accomplish; perform</i> duties, rites, etc. Thr 1. 22, 2. 20, 3. 51; cf. הַעֲלִיל 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. עֲלִילָה φύλλον; ἐπιφυλλίς: <i>small grapes left for gleaners</i>	54, 64

	9; <i>might, power</i> IS 2. 10 Jes 42. 25, 43. 17 Jer 48. 17	28 t, 53, 92
עִוָּה	ἄστυ: <i>town</i> ; with name in gen. [<i>v.</i> סָדַם]; in Attica, <i>town</i> , i.e. <i>Athens</i> Gn 10. 19	86 t, 130, 134
עֲוִיב	ἀγαθοῦ, -θός: <i>v.</i> עֲצוּר Dt 32. 36 IR 14. 10	82
עֲוִבוֹנִים	תּוֹעֲבָה, תּוֹעֲבוֹת, ἀγαθόν, pl., τὰ ἀγαθά, τὰγαθά: <i>goods of fortune, treasures, wealth</i> Ez 27. 12, 14, 22, 27; <i>v.</i> טוֹב	82
עֲוִיָּה	ἀζένα; <i>πωγωνίας</i>	95 tm
עִטָּה	ἀττσω, ἄσσω, ἄττω, ἄττω: <i>turn eagerly to a thing, be eager after</i> Cant 1. 7	
„	δίδωμι	58, 360 tm
„	עִטָּה, דָּוָה: <i>v.</i> עֵדָה Ps 65. 14	114, 425 t
עֵין	δοκεύω: <i>keep an eye upon, watch narrowly</i> IS 18. 9	68
עֵין	מַעְיָן, מוֹצֵא, πηγῆ: <i>running water</i> , used by Hom. always in pl., <i>streams</i> Gn 49. 22 Jes 41. 18; <i>fount, source</i> (pl.) Gn 24. 29 Lev 11. 36 Dt 8. 7 IR 18. 5 IICh 32. 4; <i>source, origin</i> , mostly in sing. IIR 2. 21 Mich 5. 1 Ps 75. 7; <i>the fount of light</i> , i.e. the South Ps 75. 7; <i>πηγῆ ἀργύρου</i> , of the silver mines at Laureion Job 28. 1; ἀέναος, ἀενάων: <i>everflowing</i>	61, 68, 71, 378
עֵין	αὐγή: <i>light of the sun, sunlight; the sun; light; generally, any bright light</i> Ex 10. 5; and in pl., <i>rays, beams</i> IIS 12. 11; of the eyes, <i>the eyes</i> Gn 3. 7; φῶς	65, 337 tm, 389 t, 416 t
עֵיר	γῆ: <i>v.</i> אֹרֶר Gn 4. 17 Jes 14. 21 Thr 1. 1	68, 83 t, 92, 131 t, 290 tm, 411
„	ἀνήρ	285-6 tm
עֵל	ζυγόν; also ζυγός, δυ-: <i>yoke of a plough or a carriage</i> Nu 19. 2; metaph., Dt 28. 48 IR 12. 4, 10	51, 59
עַל	ἀμφί; עַל, עָלַי, ἀνά 30, 168 tm; εἰς 169 tm; עַל ἐπί 15 t, 75 t, 83 t, 170 tm; עַל ἕως: <i>v.</i> עַד 30 t; עַל παρά; עַל, עָלַי, περί 61, 172 tm; עַל, עָלַי, πρὸς 62; עַל מעל, ὑπερ 5, 15, 28, 173 tm, 301	
עֲלֹבֶן	ἥλιος: <i>v.</i> אֲבִיאל	125, 402
עֲלוּג	ἄλογος: <i>speechless</i> (אִלֵּם)	44, 64
עֲלָה	πυρώω: <i>v.</i> בָּעַר Ps 78. 21; cf. شعل; ὀλοκαυτέω, -τόω: <i>bring a burnt-offering, burn an offering entire</i>	23, 56, 62, 93, 100
עֲלָה	ἐκπύρωσις: <i>conflagration; calcination</i> Lev 1. 3 IS 7. 9; ὀλοκαύστῃσις, -καύτῃσις, -τῃσις: <i>sacrifice of a burnt-offering</i>	119
עֲלָה	τελέω: <i>pay what one owes, what is due; generally,</i>	

- pay; lay out, spend* IR 10. 16–17 ICh 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
- עלה *ἀνά* 168 tm
- עלה *ἀναβαίνω, ἀμβ-*: *go up, mount; climb* (W) 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; *overflow the fields* Jes 8. 7 (נבע 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* (העלה Jos 2. 6 Jes 8. 7) 22
- מעלה *βάθρον*: *step* IR 10. 19 Ez 40. 22, 34, 37 [note that the material element from the Heb. viewpoint, namely, the Prep. *ἀνά*, is absent]
- „ *αὔλημα*: (*αὐλέω*) *piece of music for the flute* Ps 122. 1 [this should have been spelt מחלות, similarly to its cognates: חליל/αὐλός IS 10. 5, and נחילות/αὐλός Ps 5. 1] 71
- עלה *φύλλον*: *leaf* Prv 11. 28; v. עללה 66
- מעלה *ἀναβαθμός*: *flight of steps, stairs* Ex 20. 26 Am 9. 6 Neh 3. 15, 12. 37 71, 175
- עלו *ἐλατίζω*: *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
- עליה *αὔλιον*: *chamber* Jud 3. 20 IIR 1. 2 Jer 22. 13–14 Ez 40. 26, 31 Ps 104. 3; *cave, grotto* ICh 32. 33 71, 80
- „ *αὔλισμα, -μός, -σις*: *lodging* IR 17. 19 80
- עליון *μεγαλείος*: *magnificent, splendid* Ps 91. 9 297 tm, 300–1
- „ *ὄλοιός*: poet. for *ὄλοός* (*ὄλώϊος, οὐλοός, ὀλός*); rare in pass. sense, *destroyed, lost*) IR 9. 8 ICh 7. 21 38, 403 t
- „ *ὑπερίων* 301 tm
- עלילה *δεινός*: (*δέος*) *fearful, terrible* חיל Dan 2. 31; *τὸ δεινόν danger, suffering, horror* Jes 66. 4; *δεινὰ ποιεῖν make complaints* Dt 22. 14, 17; *clever, skilful* נדיב ICh 28. 21; in bad sense, *over-clever* Jes 3. 4; עלל *τέλλω*: *perform* Thr 1. 22, 2. 20 58

- עֲלִיָּה, עֲלִיָּהּ, עֲלִיָּהּ תֵּלֹס: (τέλλομαι, τέλλω) *achievement*
IS 2. 3 Jes 32. 19 Ps 77. 13, 78. 11 64
- עֲלִיָּהּ ἐπιφυλλίς: *small grapes left for gleaners* Jud 8. 2
Jes 17. 6 Jer 49. 9; cf. עוֹלֵל/ἐπιφυλλίζω: *glean grapes*
in a vineyard Lev 19. 10 Dt 24. 21 Jer 6. 9 54
- עֲלֵם, עֲלֵמָה, עֲלֵמָה 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
- עֲלֵמָה αὐλός: *pipe, flute, clarinet* Ps 46. 1 79
- עֲלֵמָה ἀθανάτως: *perpetually* Ps 48. 15 59
- עֲלֵמָה, עֲלֵמָה, עֲלֵמָה ἀθάνατος: *undying, immortal*; of things,
etc., *everlasting, perpetual* ICh 8. 36 59
- עֲלֵמָה לֵעָנָה, לֵעָנָה λείχω: *v.* לֵחַךְ Ob 16 Job 39. 30 12
- עֲלֵמָה, עֲלֵמָה καλύπτω: *cover*; Med., *cover or veil oneself* Gn
38. 14 Jon 4. 8 92
- עֲמֵם, עֲמֵם, עֲמֵם γαμέτης: e.g. עֲמֵמָה, עֲמֵמָה 125-7, 291 tm, 415 t
- עֲמֵם, עֲמֵם γαμέτης: *husband, spouse*; γάμος: *unlawful*
wedlock Gn 19. 38 [unless עֲמֵם, in the context—like
אב—is the homologue of γονεύς: *begetter, father*; or
πατήρ; cf. מוֹאֵב and עֲמֵם being synonyms—π/מ/ב];
Pythag. name for *three* (γ/ג), for *five* (ח/מ) Ib 45. 22);
name of month (جَمَاد) 44, 125-7, 291-2 tm, 415 t
- עֲמֵם, עֲמֵם δῆμος: *v.* אֵם Ruth I. 16, 3. 11, 4. 4 Neh 9. 22, 24 12, 58,
292 tm, 377
- עֲמֵם 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
- עֲמֵם λαός: *v.* אֵם Dt 20. 2, 5, 8, 9; γένος: *race, stock, kin*
IIR 4. 13 Esth 3. 8 12, 56, 291-2 tm
- עֲמֵם, עֲמֵם, עֲמֵם θυμός 79, 297 tm, 299; עֲמֵם, עֲמֵם μετά 35 t,
171 tm; עֲמֵם, עֲמֵם σύν 173 tm
- עֲמֵם σταθμός: (ἵστημι) *upright standing-post*, freq. in
Hom.; sts. of the *bearing pillar* of the roof Jud 16.
25-6 [the מ here, and in עֲמֵם/ἵστημι, is added to
facilitate pronunciation, e.g. τύμπανον, τύπανον] 74
- עֲמֵם, עֲמֵם σταθμός: *standing-place* for animals, *farmstead*,
steading; sts. including the human dwelling; of
men, *dwelling, abode*; *quarters, lodgings* for travellers
or soldiers IR 10. 5; עֲמֵם/ἵστημι, ἀν- 71, 352 m
- עֲמֵם πένομαι: *v.* עֲנָה Ps 127. 1 61

עָמַל	πόνος: v. עָוִי Eccl 2. 20	61
עָמַל	πένης: v. עָוִי Job 3. 20	61
עָמַל	ἁμαρτία: <i>failure, fault; error; guilt, sin</i> Nu 23. 21	
	Jud 10. 16 Prv 24. 2; v. אָמַר	381
„	ἀμύλλα: <i>contest for superiority, conflict; striving after</i>	
	Eccl 10. 15	44
עָמַלְקָה	ἀνδρογίγας	289 tm
עָמַס	γεμίζω: (γέμω) <i>fill full of, load</i>	
	Ps 129. 7 Neh 4. 11, 13. 15	44, 243 tm, 326, 385 m
עָמוֹס	γεμιστός	103 tm, 385 t
מַעְמָסָה	γέμισμα	71, 360 tm
„	עָמִיר, γόμος	385-6 tm
עָמַר	κόμη: v. צָמַרְתָּ Dan 7. 9	35 t, 44, 68
עָמָר	χοίνικος, -νιξ: <i>choenix, a dry measure, esp. for corn</i> Ex 16. 36; the <i>choenix</i> of corn was one man's daily allowance; given to slaves [cf. Ib 16. 16];	
	ἄμαλλα: <i>bundle of ears of corn, sheaf</i> Dt 24. 19	33 t
עָמְרָה	(ἄστυ) Κιμμεριών: (town) of the Cimmerians	
	Gn 13. 10	60, 300
עָמְרִי	Ὅμηρος: <i>Homer</i> IR 16. 16	121
עָנַב	οἰνόπη: a kind of ἄμπελος (any climbing plant with tendrils, esp. <i>grape-vine</i>) Gn 40. 10 Dt 32. 14, 32	120 tm, 326
עָנָה	ἀναψυχή: <i>coolness, relief, respite</i> Jes 13. 22, 58. 13	74
עָנַד	ἀναδέω, poet. ἀνδέω: <i>bind, tie up, wreath</i> Prv 6. 21	
	Job 31. 36	69
מַעְדָּנָה	ἀνάδεμα, poet. ἄνδεμα = ἀνάδημα, poet. ἄνδημα = ἀναδέσμη: <i>band for women's hair, snood</i> Job 38. 31	69, 71
עָנָה	עָנָה, αἰνίζομαι	110 tm
עָנָה	πένομαι: intr., <i>toil, work; (to have to work for one's living, hence) to be poor or needy</i> Ps 116. 10	61
עָנִי	πένης: (πένομαι) <i>one who works for his living, day labourer, poor man</i> Dt 24. 12	32 t, 61, 290 tm
עָנִי	πενία: (πένομαι) <i>poverty, need; lack, need</i> Job 36. 15	61
עָנִי	עָנִי, πόνος: (πένομαι) <i>work, esp. hard work, toil; stress, trouble, distress, suffering</i> Ex 3. 7 Thr 3. 1 Eccl 4. 8; <i>business, enterprise, undertaking</i> Ib 5. 13	29, 61, 68
עָנָה	πεινάω: <i>to be hungry</i> Ps 119. 107; <i>to be starved</i> Jes 58. 10	
עָנִי	πεινα: <i>hunger, famine</i> Ps 88. 10 Thr 1. 3 תַּעֲנִית	61

- תַּעֲנִיתָ, נָעַר, נָהַסִּיתִּי: *not eating, fasting* Ps 88. 16 Esr 9. 5;
cf. נָעַר; πείνα, *sup.*; ταπεινώσις, *inf.* 72
- עֲנָה פֹּוֹנֵעַ: prop. of men, *speak loud or clearly*, or simply, *speak, give utterance* Dt 27. 14 Job 32. 15 Cant 2. 10 קָל; of animals, *utter their cries* Jes 13. 22; as law-term, *affirm, testify* Gn 30. 33 Dt 31. 21 IIS 1. 16 66
- עֲנָה פֹּוֹנֵה: (פֹּוֹנֵה) *sound, tone*; prop., *the sound of the voice* Ex 32. 18 66
- מִעֲנָה פֹּוֹנֵה: *sound made, utterance, voice* Prv 15. 1; *thing spoken, speech* Mich 3. 7 Prv 15. 28, 16. 24 66
- עֲנָה, הִתְעַנָּה, 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, 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, עֲנָה, τῆς ταπεινώσεως: *humiliation, abasement* IIR 14. 26 Ps 22. 25; -νότης: *low estate, abasement; lowness of spirits, dejection* תַּעֲנִיתָ (v. ἐκταπεινώω, *sup.*) 62-3, 73
- עֲנָה τῆς ταπεινώσεως: 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; πένης: *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 αἴνεσις, ἔπ-; cf. פֹּוֹנֵה 66
- עֲנָה εὐνή: *bed; bedding; abode of nymphs, animals; lair of a deer; form of a hare, nest* Ex 21. 10; v. אֵן 44
- עֲנָה, אֲנָה, אֲנָה πένθημα: *lamentation, mourning* (pl.) Ez 24. 22 Am 2. 8 61, 290 tm
- עֲנָה, עֲנָה ἀνήγη 32 t, 82, 285-7 tm, 290 tm

עֲוֹן	πόνος: <i>work</i> , esp. <i>hard work</i> , <i>toil</i> Eccl 1. 13, 3. 10; <i>trouble</i> Ib 2. 26, 4. 8; <i>business</i> , <i>enterprise</i> , <i>undertaking</i> Ib 5. 13; <i>stress</i> , <i>trouble</i> , <i>distress</i> Ib 2. 23, 5. 2	68
עֲנָק, עֲנֹק	εὐογκος: <i>of good size</i> , <i>bulky</i> , <i>massive</i> ; <i>of moderate</i> or <i>convenient bulk</i> , <i>compact</i> , <i>portable</i> , <i>of manageable size</i>	24 t, 38
עֲנָק, עֲנֹקָה	ἀγκύλιον: Dim. of ἀγκύλη, <i>loop</i> in <i>noose</i> ; <i>link of a chain</i> Jud 8. 26 Cant 4. 9	38, 42 t
עֲסִים	δρόσος: <i>dew</i> ; in poets <i>pure water</i> ; of other liquids, δ. ἀμπέλου (<i>grape</i>), δ. καλάμου <i>sugar</i> ; of oil, of honey Joel 4. 18 Cant 8. 2; cf. πῖεσιμος, p. 640	57, 59
עֲפָל, עֲפָלִים, עֲפֹל	ῥῆλον 315 tm, 342 tm, 406	
עֲפָר, אֲפָר	τέφρα, -ρη: <i>ashes</i> ; γῆ, γαῖα: <i>earth</i> , as an element 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; <i>earth</i> (including land and sea, opp. <i>heaven</i> , or <i>land</i> opp. <i>sea</i>) Job 41. 25 [+א, γ/פ, +ר]	60
,, בור	τάφος: <i>grave</i> , <i>tomb</i> Jes 38. 18 Ps 22. 30	63
עֲפָרָה, עֲפָרִין, עֲפָרִים	ἀγορά: v. חֲפָרִים Jos 18. 23 ICh 13. 19; cf. Latin <i>forum</i> ; עֲפָרוֹן ἀγοραῖος Gn 23. 8	32 t, 377
עֵץ	ξύλον: <i>wood</i> , cut and ready for use, <i>firewood</i> , <i>timber</i> Gn 6. 14 Ex 25. 10 IR 6. 23 IIR 12. 12; <i>post</i> , <i>gallows</i> Dt 21. 23 Jos 8. 29 Esth 2. 23; of live wood, <i>tree</i> Gn 1. 11, 2. 9, 18. 4; cf. ὄξύλον ἰσόξύλον (<i>like wood</i>)	45
עֲצָב, עֲצָבוֹן, עֲצָבָה	ὀδύνη; v. אֵן Gn 3. 16, 17	93
עֲצוּר	ἀγαθός: <i>brave</i> , <i>valiant</i> ; <i>good</i> , <i>capable</i> Dt 32. 36 IR 14. 10, 21. 21 IIR 9. 8 (v. טוב)	82
עֲצַל	σχολάζω: <i>to have leisure</i> or <i>spare time</i> , <i>to be at leisure</i> , <i>have nothing to do</i> ; <i>to loiter</i> , <i>to linger</i> Jud 18. 9	53, 66
עֲצִל	σχολερός: <i>idle</i> Prv 6. 6, 9, 26. 14	53, 66
עֲצִלָּה, עֲצִלוֹת, עֲצִלוּת	σχολή: <i>leisure</i> , <i>rest</i> , <i>ease</i> ; <i>idleness</i> Prv 19. 15, 31. 27	45, 66, 422
עֲצָם	ὀστεόν, contr. ὀστοῦν, poet. ὀστεῦν: <i>bone</i> Gn 2. 23 Ez 24. 5, 10; <i>bones of the dead</i> Gn 50. 25 Ez 37. 1; of the skin Thr 4. 7; cf. δέμας; σῶμα	81, 99, 386
עֲצָמָה, עֲצָמָה	δύναμις: (δύναμαι) <i>power</i> , <i>might</i> ; generally, <i>strength</i> , <i>power</i> ; <i>outward power</i> , <i>authority</i> , <i>influence</i> Jes 40. 29, 47. 9	56
עֲצָרָה, עֲצָרָת, עֲצָרָה	ἀγορά, ἄγυρις: (ἀγείρω, אָגַר) <i>assembly</i> ; <i>gathering</i> , <i>crowd</i> 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
- עֲקַב *φενακίζω: play the φέναξ (cheat, quack, impostor), cheat, lie* Gn 27. 36 Jer 9. 3; עֲקָבָה *φενაკισμός: cheating; imposture (W)* IIR 10. 19 65
- עֲקָב *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; ἄκρόπους: foot* Gn 3. 15, 25. 26; *ἵχνος: track; spoor; poet., foot; foot-print (W)* Cant 1. 8 52, 63
- עֲקַד *ἐκδέω: bind so as to hang from, fasten to or on; bind* Gn 22. 9 113, 194 tm, 420 t
- עֲקַד *φακώδης: lentil-coloured; freckled* Gn 30. 39-40 65
- מִעֲקָה *ἐργμα: fence, guard* Dt 22. 8 71
- עֲקַל *σκολιάζω; עֲקַלְתוֹן 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
- עֲקַר *ἐξορύσσω: dig out of the ground, dig up; uproot (W)* Eccl 3. 2 380
- עֲקָרָב *σκορπιός* 331 tm; *עֲקָרָתָּה οἰκουρός* 327, 380 tm
- עֲרָ *γῆ: v. אֵרָר* Nu 21. 28; *χῶρος: land, country* 92-3
- עֲרַב *ἀρραβωνίζεται; עֲרַבָה, עֲרַבֹן, עֲרַבֹן ἀρραβών; ἄρφα; ἄρχα; ῥύσιον; עֲרַב ἐρύω (B); תַּעֲרַבֹת τὰ ῥύσια* 97-8 tm, 327, 349 tm, 387, 402, 423 t, 426 t, 679 tm
- עֲרַב *θαρσέω: pluck up courage, venture* Jer 30. 21; *v. הרס* 59
- „ *φέρω: bear or carry a load* Ez 27. 9; *receive* Gn 44. 32; *ἐρύω (B): protect, guard* Ib 43. 9 65, 638 tm
- מִעֲרָב *φόρημα: that which is carried, load; freight (W)* Ez 27. 9 66, 71
- עֲרַב *ἀρέσκω: (ἄρω, not extant) please, satisfy* Mal 3. 4 Prv 3. 24 (-σac) 23
- הַתַּעֲרַב *φύρω: Med., mix with others, mingle in society; have dealings with a person* Esr 9. 2 66
- עֲרַב *φυρμός: mixture, confused mass, disorder* Ex 12. 38 Neh 13. 3 66
- עֲרַבִּים *ἀγοραῖν: v. חפריים* Ex 12. 6 377
- עֲרַב *ἐρπετόν: (ἔρπω) beast or animal which goes on all*

	<i>fours; creeping thing, reptile, esp. snake; ἔρπης: name of an animal (snake?)</i> Ex 8. 17	79
עֶרֶב	ἔσπερος	
עֶרֶב	κόραξ: <i>raven, crow</i> Gn 8. 7 Lev 11. 15	23, 302 m
עֲרֵבָה	πόρευμα: <i>means of going, carriage</i> Ps 68. 5; ὄροφος: <i>reed used for thatching houses</i> Lev 23. 40 Ps 137. 2; pl., ὀρόφους Φοῖβου, i.e. his temple عَرَفَات [heights overlooking Mecca]	46, 62
עֲרֵבָה, עֲרֵבָה	ἐρημία	37, 42 t, 130 t, 300, 313 tm
עֲרֵבָה, עֲרֵבָה, עֲרֵבָה	ἐρημικός; ἐρημίτης	130 t, 313 tm
עָרָה, עָרָה	ὀρέγω: <i>reach, stretch, stretch out; metaph., reach after, grasp at, yearn for; abs., yearn, desire</i> Ps 5. 4, 42. 2; χηρῶ: <i>desire, long for, crave</i>	43, 45, 328
עָרָה	ῥέω: <i>flow, run, stream, gush; metaph., of things, rain</i> Jes 32. 15	41
עָרָה, עָרָה	φορέω, -εύω: <i>Frequentat. of φέρω, implying repeated or habitual action; most commonly of clothes, armour and the like, bear constantly, wear</i> Jes 22. 6 ICh 12. 8 (9)	14, 65
עָרָה, הֶתְעָרָה	ἐρημόω: <i>strip bare</i> Thr 4. 21; <i>leave empty</i> ICh 24. 11; <i>empty (W)</i> Gn 24. 20	40, 380
עָרוֹה	μέριον: <i>esp. of the members or parts of the body; in pl., esp. parts or genitals, male and female</i> Gn 9. 22 IS 20. 30	46
עָרוֹה	πονηρία: <i>bad state or condition</i> Gn 42. 12; in moral sense, <i>wickedness, vice, knavery</i> Dt 23. 15, 24. 1	61
עָרִיסָה	κάρδοπος: <i>kneading-trough (pl.)</i> Nu 15. 20	69
„	ξηρός: <i>dry; solid food, i.e. cereals; καρπὸς ξ., i.e. cereal, opp. κ. ξύλως, produce of trees, i.e. fruit, wine, oil</i> Nu 15. 21 Neh 10. 38	45
עָרִיץ	θηριώδης: <i>of beasts, savage; of men, brutal</i> Jes 29. 20 Ps 54. 5	59
עָרִיץ, פָּרִיץ	κράτιστος, κάρτ- (as always in Hom.): <i>isolated superl. from κρατός, strongest, mightiest</i> Jes 13. 11, 35. 9, 49. 25 Jer 15. 21, 20. 11 Ez 28. 7 Ps 37. 35, 86. 14 Job 6. 23; <i>best in its kind; of persons, best in birth and rank; of animals, best; fiercest</i>	
עָרִירִי, חָרִירִים	στερρός (B): <i>barren</i> Gn 15. 2 Lev 20. 20	33 t, 52, 380
עָרַךְ	παρασκευάζω: <i>get ready, prepare</i> Gn 22. 9 Ex 40. 4	

Nu 23. 4 Prv 9. 2 Job 13. 18; הַעֲרִיר ἐναριθμέω: <i>make account of, value</i> Lev 27. 8; <i>v.</i> חדה	61, 382
עָרַךְ מְעַרְכָה, מְעַרְכָת, מְעַרְכָּה παρασκευάσμα: <i>arrangement</i> Ex 39. 37, 40. 23 ICh 29. 18; -σκευή: <i>a pitched battle</i>	61
עָרַךְ παρατάσσω: <i>place or post side by side, draw up in battle order</i> Gn 14. 8 Jud 20. 20, 30, 33 IS 4. 2 IIS 10. 9-10 Jer 50. 14	61
מְעַרְכָה παράταξις: <i>marshalling, line of battle; pitched battle, battle</i> IS 4. 12, 16, 17. 20-2 ICh 12. 38 (39)	61
עָרַךְ θαρσέω: <i>have no fear of; not to flinch from (face bravely)</i> (W) Job 37. 19	59
עָרַל τραυλός: <i>mispronouncing letters, lisping, stammering</i> Ex 6. 12	64
„ τραυματιᾶλος: <i>wounded</i> Ez 32. 21 (doubtful)	64
מְעַרְל (העֲרִיל) τραυματίζω: <i>wound, Pass.</i> Ez 32. 27	64
עָרַל κείρω: <i>cut short, shear, clip, esp. of hair</i> 394 m, 666 tm	
עָרַל ἄκουρος: (κουρά) <i>unshaven, uncut</i> (W) 394 m, 666-7 tm	
עָרַלְהָ κουρά: <i>that which is cut off; lock of hair; cut off end (of a wedge or beam)</i> 394 m, 666 tm	
עָרַל μέγας 24-6 t, 29-30 t, 48, 56, 92, 296 tm	
עָרַם φρονέω: <i>have understanding, be wise, prudent; to be well aware of; to be sensible, be alive</i> Prv 15. 5, 19. 25; εἰρωνύζω: = εἰρωνεύομαι (generally, <i>dissemble</i>) IS 23. 22	66
הַעֲרִים ἐπι-: <i>to be shrewd, prudent</i> IS 23. 22	66
עָרַם φρόνιμος: <i>sensible, prudent; possessing sagacity or discernment</i> Prv 13. 16, 22. 3 Job 5. 12-13; <i>sagacious, of animals</i> Gn 3. 1	66
עָרְמָה φρόνιμον: <i>practical wisdom, prudence; wisdom</i> Prv 1. 4, 8. 5, 12; εἰρωνεία: <i>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</i> Ex 21. 14 Jos 9. 4; φρόνησις: <i>sagacity</i> (W)	66
עָרַךְ ῥέω: <i>v.</i> עָרָה Dt 32. 2, 33. 28 41, 45, 50, 369 tm, 412-13	
„ ῥαχίζω, ῥαχχ-: <i>cut through the spine, esp. in sacrifices</i> Ex 13. 13 Dt 21. 4 Jes 66. 3	369 tm
עָרַךְ ἀρπάζω 242 tm, 383	
עָרְפַת πρόπυλον: <i>gateway, entrance; -λών: gateway of a house; ὄροφος, -φή: roof</i>	414

עֲרַץ	πέρθω: 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
עֲרֶק	ράκιν: v. גיד Job 30. 7; cf. νεῦρον	93
עֶשֶׂב	ἄσπυς: v. דשא Gn 1. 11, 25. 25, 27. 11, 36. 8 Ob 8	38, 55, 58, 92
עֲשֵׂה	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
עֲשֵׂה	τευκτήρ, -τωρ: maker IIR 12. 12 Jes 17. 7 Job 31. 15 Eccl 3. 9	64
עֲשׂוּי	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
מַעֲשֵׂה	τεῦγμα: that which is made, a work Nu 31. 51 Jes 29. 16 Ez 46. 1 Eccl 8. 9	64, 71, 76 t
עֲשֵׂה- אלעשה	ἤθεος: v. אדנ-; e.g. עֲשֵׂה־אֵל IIS 2. 18, Jer 29. 3	128
עֲשֵׂר	ἐκάτα: ten; עֲשָׂרִים εἴκοσι	58, 68, 75 t, 316
עֲשׂוּר	δεκάς, -άδος: the number ten; = δεκάτη (v.i.) שחד Gn 24. 55	58
עֲשָׂרֹן	δεκάτη: tenth; tenth part Ex 16. 36 Nu 15. 4 Jes 6. 13	58
עֲשֵׂר	ἑκατεύω: of things, tithe them Gn 28. 22 Dt 14. 22 IS 8. 15, 17; make people pay a tithe Neh 10. 39	58
מַעֲשֵׂר	ἑκατευτής: tax-farmer Neh 10. 38	58
מַעֲשֵׂר	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 עֲשֵׂר, 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.]

עַשׂ	πυραύστης: v. פֶּרַעַשׂ; ψυχγή: butterfly or moth	53, 62, 93, 427
עָשָׁן	καπνός: smoke Ex 19. 18 Jos 8. 20 Jes 6. 4 Prv 10. 26	60
עָשָׂק	πιέζω	45, 637-8 tm
מַצְעָקָה	πιεσμός: metaph., in pl., constraint, pressure of circumstances Jes 33. 15 Prv 28. 16	71
עֲשֵׂתִי-עֲשֵׂר	εἰς τε (καὶ) δέκα	389 tm
עֲשֵׂתֵרֶת	ἀστῆρ	121 m, 288 t, 402 tm
עַת	ἔθος: custom, habit Esth 1. 13	80
כַּעַת	καθ' ἔτος: this year Gn 18. 10; עַתָּק φθόγγος	65, 171
פֶּאֶה	γωνία: corner Ex 25. 26 Lev 19. 9, 27	78
„	φóβη: lock or curl of hair Jer 9. 25	78
פֶּאֶה	ἐπί (secondary)	170 tm
„	πρός	173 tm
פֶּאֶר	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
פֹּנַע	θγγάνω: touch Jos 16. 7; ἐπέχω	78, 90 tm
אַרְמֵן אֶרְבֵּן	πεδίον ἄρμου: plain of the junction [of the Euphrates and Tigris] Gn 31. 18	130, 300, 668-9
פֶּדֶר	πραπίδες = φρένες, midriff, diaphragm Lev 1. 8	78
פֶּה, פֹּה, פֹּא	ὠδε: v. זֶה Gn 19. 12 Ez 40. 10, 12, 34	27-30 t, 34 t, 76
פֶּה	ἀναπνοή, poet. ἀμν-: recovery of breath; breathing organ, of the nose (أَنْفٌ אֵף) and mouth Ex 4. 10	415 t
פֶּה אֶחָד	ἀπὸ μιᾶς 169 tm; פֶּה אֶחָד φθίω 318 tm	
הִפְיִחַ	διαφυσάω: blow in different directions, disperse Jes 42. 22	90
פֹּטַט, פֹּטֵי	Αἴγυπτος: the river Nile; Egypt; ὕπιος: of land, flat, horizontal; sloping evenly, of Egypt Gn 10. 6, 41. 45 Ez 27. 10	130, 300
פֹּל	θηρίον: (in form Dim. of θήρ) wild animal, esp. of such as are hunted; freq. of elephants [פֹּל is homophonous with فیل; in antiquity rulers assumed or were given the names of wild beasts] IIR 15. 19	92

- פול φάσγλος: a kind of bean, *calavance*, *Vigna sinensis*
 IIS 17. 28 Ez 4. 9 77
- פוץ φύζω, late Ionic for φεύγω: abs., *flee, take flight*,
 opp. διώκω (*pursue, chase*, in war or hunting; *follow*
 (דבֿק) Nu 10. 35 255 tm
- נפץ φυσάω: *blow, puff; swell* with political pride Jer 22.
 28 156
- נפוץ, נפוש, נפוח διαφυσάω: *blow in different directions, disperse*;
 Pass. Gn 10. 18 Nah 3. 18 36 t
- פור, פּוֹרֵר, פּוֹרֵר, פּוֹרֵר, פּוֹרֵר, פּוֹרֵר ταρασσω 97 tm
- פּוֹן ψοφέω: *sound, make a noise; rattle* IIS 6. 16; v. צפצף 53
- פור σπείρω: *scatter like seed, strew* Ps 141. 7 29 t, 69
- פּוֹר, פּוֹר, פּוֹר 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, פּוֹד, פּוֹד φοβέω: *to be seized with fear, be affrighted* Dt
 28. 66–7 Jcs 44. 8 Prv 28. 14 88
- הפחיד, פּוֹד, פּוֹד κατα-: *strike with fear; ἐκ-: alarm, cause alarm*
 Job 4. 14 88
- פחד, פּוֹד, פּוֹד φόβος: (φέβομαι) *panic flight*; Φόβος personified,
 as son of Ares, worshipped at Selinus; *panic fear*;
 generally, *fear, terror* (distd. from δέος (*fear, alarm*));
awe, reverence, for a ruler or divine being; cf. φάβα:
 μέγας φόβος; v. אימה 38, 42 t, 44, 48
- פחד, פּוֹד, פּוֹד φοῖβος: *pure, bright, radiant*; as pr. n., Φοῖβος,
Phoebus, i.e. the Bright or Pure, an old epith. of
 Apollo, Φ. Απόλλων; rarely inverted, Απόλλων
 Φοῖβος; then alone as pr. n. [It is possible that בעל
 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, פּוֹח, פּוֹח, פּוֹח 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* אֶל-פָּנָי Ez
 41. 12, 15, 42. 10, 13 עַל-פָּנָי Gn 1. 2; *before, in front*
of אֶל-פָּנָי Ex 23. 17 אֶת-פָּנָי IR 12. 6 לְפָנָי Gn 23.
 17, 27. 7 עַל-פָּנָי Ib 11. 28, 23. 19; *in the presence of*

אל-פני Job 2. 5 על-פני Ex 20. 3 Jes 65. 3 Job 1. 11 ; <i>in former times</i> לְפָנַי Dt 2. 10) ; ὑπαρχος: <i>subordinate commander, lieutenant; subordinate governor, of satraps</i>	56, 67
פטיש τυπάς, ἄδος: <i>mallet, hammer</i> Jer 23. 29	78, 82
פי- ἀμφί 124, 127, 312; על-פי 168 tm; פי- על-פי; ἐπί 170 tm	
פי-בסת ἀμφὶ πόσιος: <i>about the husband, i.e. a follower of Baal</i> Ez 30. 17; מפיבשת (ט/ש) ÷/.. (Ashkenazi way), כסת/בשת/בשת 123-4, 128, 312	
פיד πάθος: <i>v. איד</i> Job 31. 29; cf. Prv 17. 5	93
פיכל Ἀμφίθεος Gn 26. 26	128, 390
פילגש παλλακίς, ἴδος: <i>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, ἄκοιτις י אחותי Cant 4. 9); prob. from same root as παλλάς = νεάνις נערה</i> [It is diffidently submitted that παλλακίς is an atavism, the original homologue of פילגש being ἀμφὶ ἀλόχω (short for ἄλοχος ἀμφὶ ἄ., a wife added to a wife, a second wife) or ἀμφὶ λέχω (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., <i>partner of one's bed, wife</i> לְחַנָּה Dan 5. 23; <i>leman, concubine</i> ; (ἄ- priv.) <i>unwedded</i> פילגש [like שָׁגַל, <i>q. v.</i>]	82, 168 t, 390
פימה κομήτης: <i>wearing long hair; with or without ἀστήρ, comet</i>	34 t
פיפיות ἀμφὶ γνάθω: <i>with point or edge on both sides; double-pointed, double-edged</i> Ps 149. 6; ἀμφί: <i>v. פי; γνάθος: point of a wedge, edge of an axe</i> (W)	168 tm, 312, 390
פך πρόχοος: <i>vessel for pouring out, jug, esp. ewer for pour- ing water upon the hands of guests</i> [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
הפלא ἀπειλέω, -εῖω (B): <i>hold out either in the way of promise—Lev 27. 2 Nu 6. 2—or threat</i> Jes 29. 14	119 m
פלאי Ἀπολλώνιος: <i>of or belonging to Apollo</i> Jud 13. 18	121
פלהג παραχή	97 tm
פלהח τροχός: (τρέχω) <i>wheel</i>	40, 42 t, 93
פלהחן θεράπευμα: θ. θεοῦ <i>divine worship</i>	50

- טַפֵּל *ἀπαλλάσσω*: v. מַלַּט Ps 18. 49 35 t
- אֲלִיפֶלֶט, פֶּלֶט־אֵל Nu 34. 26 IIS 5. 16 *πῶλος θεοῦ/Ἑλίου*
—initiate in the service of God/the Sun-god—
or *Πλούτων θεός ἐστι*, Pluto is God 125 m, 128
- פְּלִילִי *τέλειος* and *τέλεος*: *serious, dangerous* Job 31. 11, 28 48
- נִפְּלֵל *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
- פֶּלֶל, הִתְפַּלֵּל, הִתְנַפֵּל *ἀντιβολέω*: *meet as a suppliant, entreat, supplicate* Dt 9. 18, 25–6 IS 1. 27 IR 8. 33, 42, 44, 48 Ps 106. 30 Dan 9. 20 Esr 10. 1 Neh 1. 4 42 t, 67, 88, 645
- תְּפִלָּה *ἀντιβόλησις*: = *-λία* (*an entreaty, prayer*) IR 8. 38 72
- פֶּלֶל *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
- „ *ὄνειροπολέω*: *dream, dream of* Gn 48. 11
- מִפְּלֶצֶת *πλάσμα*: *anything formed or moulded, image, figure* IR 15. 13 71, 275
- תְּפִלָּצֶת *πλάσις*: *moulding; fiction, invention* Jer 49. 16 72
- פְּלֶשֶׁת *ἡ παράλος γῆ*: *the coast-land* of Attica; hence οἱ Π. *the people of the coast-land* Ex 15. 14; v. פְּלֶשֶׁתִּים 8
- פְּלֶשֶׁתִּים *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. גִּי 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 *γᾶίος* (*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', *גוי* 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 *ἄποικοι*, after their mother coast-land; just as its capital was called *ἄστν* (**עזה**), after Athens. Further corroboration is afforded by neighbouring *ῥίρκον/ῥίρκων/δράκων* and *ῥίרון/ῤκίρων*.]

8

- פְּלִיטִי** *ὄπλιται* 264 tm, 342 tm, 406
- פֶּן** *μή*: *lest* 12, 39, 42 t, 48, 68, 85-6 t
- פְּנָה** *ἐκκενώω, -κεινώω*: *empty out; clear out; empty (W)*
Gn 24. 31 Lev 14. 36 Jes 40. 3 48, 51
- פְּנָה** *γωνία*: *corner, angle* Prv 7. 8 ICh 28. 24; metaph.,
corner, secluded spot Prv 7. 12 48, 78, 326, 417
- פִּינָחַס** *φοῖνιξ, ικος*: *blood-bay, of a horse; of red cattle; of the colour of fire; v. קין* Nu
25. 7 IS 1. 2 (cf. *πίνη, πίννη*: *pearl*) Prv 8. 11 Thr 4. 7 93, 121
- פָּנִים** *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
- פְּסָגָה** *ψέγος*: = *τάφος* ((*קבר* *חָפְזָה*) *grave, tomb*) Dt 3.
27, 34. 1 53
- פָּסַח** *πηδάω*: *leap, spring* Ex 12. 13 IR 18. 21 13, 38, 48, 403
- פָּסַח** *ἐπι-*: *leap upon, rush at, assault* IR 18. 26 38, 42 t
- פָּסַח** *πήδημα*: *leap, bound; πήδησις*: *leaping* Ex 12. 1 13, 38, 42 t,
48, 67, 288, 403
- פָּסַל** *ψιλός*: 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. *ὄπλιται* (**פלתי**), first in Hdt.; (*οἱ ψ.* = *οἱ ψιληται*):

- unarmed soldiers; the light troops) bare-headed, without helmet Jud 3. 19, 26 21, 43, 53, 406 t
- פִּסְנֹתָיִן, פִּסְנֹתָיִן ψαλτήριον: stringed instrument, psallery, harp Dan 3. 5, 7 33 t, 39, 48, 67
- פָּסַס ἀφανίζω: make unseen; Pass., disappear, be missing Ps 12. 2 51
- פָּעוּר Φοίβος: v. פָּחַד 306-7, 310-11 t
- פָּעַל 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 manufactures, 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; εἰ ποιεῖν Ps 15. 2, 74. 12; κακῶς π. Mich 2. 1 Prv 30. 20 Job 36. 23 67
- פָּעַל מְפַעֵל, מְפַעֵל, מְפַעֵל 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
- פָּעַל פְּרָאִיΣ ποίησις: fabrication, creation, production, opp. πράξις (action) Ps 28. 5, 109. 20 ICh 15. 7 74, 80
- פָּעַם ἄπαξ: once IIS 23. 8, once only Jud 6. 39, once for all Jos 10. 42; ἄ. ἔτι yet this once אַךְ-הַפְּעַם Gn 18. 32 Ex 10. 17 Jud 6. 39 69
- פָּעַם ποὺς: foot, both of men and beasts Jud 5. 28 IIR 19. 24 Jes 26. 6 Ps 58. 11 Cant 7. 2 79
- פָּעַח, פָּעַח, פָּעַח, פָּעַח πετάννυμι: 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
- פָּעַק ἀπο-: spread out Ez 16. 25 36 t
- פָּעַח 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
- פָּעַח ἐκκόπτω: cut out, break out; κατα-: generally, break in pieces Mich 3. 3 36 t
- פָּדַח, פָּדַח, פָּדַח φείδομαι: spare persons and things, e.g. in war, i.e. not destroy them; have mercy upon Ps 26. 11; ἀσώζω: save or preserve from; keep safe; preserve 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
- פָּרַץ, פָּרַץ *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 [obviously, a metathesis] 69
- פְּקָדוֹן, פְּקָדוֹן *παρακαταθήκη, καταθήκη* (prob. falsa lectio): *deposit of money or property entrusted to one's care* Lev 5. 21, 23; of persons entrusted to guardianship, *ward* Jer 52. 11; of persons under the protection of the state, *sacred trust* Gn 41. 36 56-7, 74, 93, 655
- פְּקָדָה *ψηφός, ψᾱ-, ψᾱφᾱξ*: pl., *accounts; reckoning* Jes 10. 3 Hos 9. 7; cf. *ψηφίζω*: פָּקַד *v. חשב* Nu 1. 44 IIS 24. 2, 4 53, 74
- מְפָקֵד, מְפָקֵדָה, פְּקִיד *ψηφισμα*: *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
- מְפָקֵד *τάγμα*: *ordinance, command* IICh 31. 13 פְּקִידָה Ps 119. 4 פְּקָדָה Job 10. 12; *body of soldiers, division, brigade* מְפָקֵד IIS 24. 9 פְּקִידָה Nu 1. 46 71
- פָּקַח *οἶγω, οἶγνυμι*: 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, פָּרָה *βοῦς* 40, 48, 174 t, 662 tm
- פָּרָה, פָּרָה *θηρίον*: as a term of reproach, *beast, creature* Gn 16. 12 Jes 32. 14 Jer 2. 24 Ps 104. 11; *v. אריה* 27 t, 39, 42 t, 92
- פָּרָה *πτόρθος*: *v. ארה* 93
- פְּרָצֵר, פְּרָצֵר *προβολή*: *advanced body of cavalry* 29 t
- פְּרָדָה, פְּרָדָה *ὄρεός, οὐρέός, έως*: *mule* IIS 13. 29, 18. 9 IR 1. 33, 10. 25 IIR 5. 17 83 t
- פְּרִידָה, פְּרִידָה *ῥόδον*: *v. פרח* Esr 2. 55 Neh 7. 57 41, 51
- פְּרִידָה *παράδεισος* (also *παράδιος*): *enclosed park or pleasure ground*, Oriental word first used by Xenophon, always in reference to the *parks* of the Persian kings and nobles; *Ἑσπερίς, ίδος*, pecul. fem. of *ἑσπέριος, 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
פְּרוּי	פרווי, פְּרוּצָה, אֶφρακτος, ἀφαρκτος: unfenced, unfortified, unguarded Dt 3. 5 IS 6. 18 Ez 38. 11 Zach 2. 8 Prv 25. 28 Esth 9. 19	42, 112
פְּרַח	ἔργον: of flowers (secondary); ῥόδον, βρόδον: rose; mostly <i>Rosa gallica</i> , red rose	26, 41-2 t, 48, 50-1, 59, 109 t
פְּרִי	φορά: (φέρω) that which is brought forth, fruit, produce, crop Gn 1. 11, 30. 2 Dt 26. 2, 28. 51 Jes 3. 10	79
פְּרֶךְ	ἔργον, ἐέργον, φάργον: (ἔρδω) hard work, difficult to do	42 t, 48, 50
פְּרֻכָּת	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
פרם	פרק, σπαράσσω: v. טרף Lev 10. 6; פְּרוּם διασπαρ-κτός: torn to pieces [cf. σπάρακτος in κυνοσπάρακτος: torn by dogs] Ib 13. 45	67, 417-18
פְּרֵס	γρύψ: griffin; a bird, prob. the Lämmergeier, LXX Le. 11. 13, De. 14. 13	38, 409
פְּרֵס	πυρός (γῆ): (land) of fire; hence also לָאֵשׁ! [-π, o/a, + terminal ו] Ez 27. 10, 38. 5 Esth 1. 3 Dan 5. 28 Esr 1. 1 ICh 36. 23	300
פרס	פרש, הפריס, 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/θ/פ]	25, 35-6 t
פרע	ταράσσω, -ττω, also θράσσω: stir, trouble, in a physical sense; agitate, disturb; cause confusion; of an army, etc., throw into disorder	30, 48, 97 tm
פְּרָעָה	פְּרָעָה, παραχή, also τάρχη: disorder, disturbance or upheaval; political confusion, turmoil, and in pl. tumults, troubles	93, 97 tm
פְּרַע	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; שָׁלַח/ἀποξυράω: shave clean; shave off (W); ופרע לא ישלחו Ez 44. 20; the LXX has: καὶ τὰς κόμας αὐτῶν οὐ ψιλώσουσι; cf. שָׁלַח/ἀποστέλλω: put off, doff	119 m
פְּרָעָה	פְּרָעָה, (Φαραώ) ἑφορός; cf. φρουρός: watcher, guard (Contr. from προορός (cf. οὔρος (B)))	86 t, 336, 345 tm
פְּרָעַשׁ	πυραύστης: (αὖω (A)) moth that gets singed in the candle IS 24. 15	45, 93, 99

- פָּרַץ *ρήσσω, ρήγνυμι* 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. פָּצַר 50
- פְּרָץ *ρήγμα*: *breakage, fracture; cleft, chasm, chink* Jud 21. 15 IR 11. 27 Ez 22. 30 Job 16. 14 Neh 4. 1, 6. 1 74
- מְפָרֵץ *φράγμα*: (*φράσσω*) *fence, breast-work, screen*, (pl.); *boom* placed in a harbour Jud 5. 17 71
- פָּרַץ *πέρθω, πορθέω*: v. הרס IIS 5. 20 Ps 80. 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 (W) 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
- פָּרַק *βρέγμα*: = *ἀπόβρεγμα, infusion, extract*; = *βροχμός*, from *βρέχω* (*wet, steep* in water) 35 t
- פָּרַק *πόρος*: (*πείρω, περάω*) *means of passing a river, ford, ferry*; π. Ἰωνίου, = Ἰωνίησποντος; Ἰόνιος π. the Ionian Sea which is the *passage-way* from Greece to Italy Ob 14 74
- מְפָרֵק *ράχτηρον*: = *ράχτις*; *the beginning of the spine* IS 4. 18 71
- פָּרַשׁ *πραπίδες*: v. פָּרַר Ex 29. 14 78
- פְּרָשׁוֹן *προστάς, áδος*: *vestibule, porch, portico* Jud 3. 22
- פָּרָשָׁה *γραφή*: *catalogue, list, return* Esth 4. 7, 10. 2 66
- פָּרַת *θήρ, θηρός, ό*; later also *ή*: *beast of prey*, esp. a lion Gn 2. 14; v. פָּרָא חֲדַקִּל 300
- פָּשַׁע *βαδίζω*: *walk; march*, of armies; generally, *go, proceed* Jes 27. 4 Am 4. 4 38
- מְפָשְׁעָה *βαθμός* or *βασμός*: generally, *hollow* in a joint ICh 19. 4 71
- פָּשַׁע *πούς, οδός*: v. פָּעַם IS 20. 3 79, 82
- פָּשַׁק *πετάννυμι, ἀνα-*: v. פָּצָה
- פָּשַׁע *ἀθέτημα*: *breach of faith, transgression* 403 t
- פָּשַׁע *ἀθετέω*: (*ἄθετος*) *deny* Hos 8. 1; *deal treacherously with, break faith with* IIR 1. 1 Jes 1. 2 55, 68, 92, 98 tm
- פָּרַץ *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: <i>separate, divide; exclude; Pass., to be separated, severed, or divided; to be different; laws apart from others, far different</i> 25, 36 t, 42 t, 44, 69	
פּוֹתוֹן	ποτόν: v. בִּיתָן Dan 1. 5; σῖτα (<i>grain: wheat and barley</i>) καὶ ποτά, Hdt. 5. 34, βρωτοῖσι (<i>meat, opp. ποτόν</i>) καὶ ποτοῖσι, Euripides <i>Supplices</i> 1110, <i>meat and drink</i> [phrases similar to פֶּתֶן-בֵּינָה]	73-4
פְּתָאִים	פתע, αἰφνιδίως: v. אפתם; cf. πᾶρ ποδός: <i>at once</i>	82
פְּתָגִים	φθέγμα: (written φθέγμα in later Inscr.) <i>voice; speech; saying; v. מכתם; ψήφισμα: proposal passed by a majority of votes, esp. measure passed by a popular assembly, decree</i> Esth 1. 20	74
נִפְתָּה	ποθέω, -θήω: Med., <i>long for, yearn after</i> (what is absent), <i>miss or regret</i> (what is lost) Job 31. 9	48
פְּתַח	a point of vocalization	83, 99
פְּתַח	πετάννυμι: v. פצה	
פְּתִי	παῖδος, παῖς: v. בן Prv 8. 5, 19. 25, 21. 11	82
פְּתִים	ψιττία: = ψωμία; ψωμίον: Dim. of ψωμός: (<i>ψώω</i>) <i>morsel, bit; παστόν: (πάσσω) powder</i> Lev 2. 6, 6. 14 Ps 147. 17	53
פְּתָן	πτηνός, πτανός: (<i>πτῆναι, πέτομαι</i>) <i>flying, winged; π. ὄφεις: v. אפעה; Πύθων: the serpent Python, slain by Apollo</i> Dt 32. 33 Jes 11. 8 Job 20. 14, 16	43
מִפְתָּן	βαθμός: (<i>βαίνω</i>) <i>step, threshold</i> IS 5. 4-5 Ez 9. 3 Zeph 1. 9; מִפְשְׁעָה	71
פְּתַע	αἰφνιδίως: v. אפתם Nu 6. 9 Hab 2. 7	82
פְּתַר	φράζω: v. פשר	24 t, 69
צָאָה	κάκκη: <i>human ordure</i> Dt 23. 14 Jcs 4. 4, 36. 12	60
צָאֵלָה	ξύλον: v. צע; σχοῖνος: <i>rush, reed</i> Job 40. 21	45, 52
צָאָן	צֹנָא, צֹנָה, κτήνος, -νη: (<i>κτάομαι</i>) mostly in pl. <i>κτήμια</i> , contr. <i>κτήνη</i> , <i>flocks and herds</i> ; in sg., a single <i>beast</i> , as <i>an ox or sheep</i> Gn 4. 2, 12. 16, 26. 14, 30. 43 Ps 8. 8	27 t, 55
צָבֵא	σέβομαι: generally, <i>pay honour or respect to</i> ; Act. σέβω is post-Hom., <i>worship, honour</i> , mostly of the gods; of suppliants Ex 38. 8 IS 2. 22	
„	στρατεύω: <i>serve in the army</i> Nu 4. 23 (?)	
צָבֵא	σῆμα: <i>constellation</i> , mostly in pl., <i>heavenly bodies</i> Gn 2. 1 Dt 4. 19; <i>σημεία: military standard; a body of troops under one standard</i> 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; Σαβάδιος; Adj. Σαβάζιος, *Bacchic* 45, 414 t
- צבוע ὕαινα: prop. a fem. of ὕς (or σὺς); the striped *hyena*, a carnivorous animal with a bristly mane like a hog (whence the name) Jer 12. 9 45, 51, 79, 101
- צבי, צביה ὕαινα: 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, -τή, 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. כושי* Jos 19. 35 129 t
- צדיק, צדקה, צדקה ἔνδικος, ἔν-: *according to right, just, legitimate* Lev 19. 36 Dt 4. 8; τὸ μὴ ἕνδικον, = τὸ ἄδικον (*wrong, unrighteous*) Dt 32. 4; *truth* Jes 42. 6, 63. 1 Prv 8. 8, 10. 2, 13. 6; ἔ. 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
- צדקה, הוה 127
- הצטדק δικαιόζομαι: *plead one's cause, defend one's rights* Gn 44. 16 86 t

- צהב** ξανθός: Lev 13. 30 45, 82, 93, 366 tm, 400
צהל 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
מִצְהָלָה 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, ζῆλος: jealousy (= φθόνος); more usu. in good sense, eager rivalry, emulation; fervour, zeal Jer 13. 27 (cf. **צלה**/ζηλεύω, -λόω: c. acc. pers., vie with, emulate; also of persons, pay zealous court to Ib 5. 8) 71
צֹהַר θύρις: Dim. of θύρα (door), window 44, 378 t, 390, 395 t
צֹהַרִּים ἀγοραῖν: v. חפר; midday, the time when the a.m. market ended and the p.m. one began 99, 377-8
צוּרֹן, צוּרוֹן δειρή, δέρη: neck, throat; collar Gn 27. 40 Jes 30. 28 Cant 1. 10, 4. 9 69, 326, 386 tm, 421 t
 ,, θώραξ, -ρηξ, θόραξ: corslet; coat of mail, scale armour Job 15. 26 69, 77
צוּבָא ξανθός: IIS 8. 3, 10. 8 27 t, 82, 93, 366 tm, 400-1
צוד צדה, ζητέω, -έω: 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. מצד 43
ציד צידה, ζήτημα: that which is sought; ζητός, ζατός: = ζητητός (sought for) Gn 25. 27, 27. 3; מצד ζήτησιμος: to be searched; τὰ ζ. places to be beaten for game IS 23. 14; צדה σίτησις: food Gn 42. 25 57, 71, 74
 ,, מצודה, ζήτητήριον: = βασανιστήριον (question-chamber; in pl., instruments of torture); ζήτρειον: a place of punishment for slaves at Chios Ez 19. 9 Ps 66. 11 71
ציד ζητητής: seeker Jer 16. 16; צדיה, ζήτησις: quest; search (W) Nu 35. 20 57
מִצְדָּה מצד, 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
צוה 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
- צַוּהָ, מִצְוָה, θέσμιος, τέθμιος: (θεσμός) Θ., title of Apollo,
 of Demeter Hos 5. 11; θέσμιον, 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, 78, 86 t
- צָחַח, κωκυτός: *shrieking, wailing* Jes 24. 11 Jer 14. 2 78
- צִוְלָה, ἄλος, ἄλς (B): *sea* (generally of shallow water
 near shore) Jes 44. 27 74, 82, 331 t
- מִצְוֵלָה, ἄλμη: *sea-water, brine*; after Hom., *brine, i.e.*
the sea Ex 15. 5 Mich 7. 19 [cf. Il. 1. 314] 71, 331
- צוּף, ὄπος; χυμός: *juice of plants*; distd. from ὄπος, in
 that ὄπος 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, 391
- צוּף, ἀνθέω: *blossom, bloom*; of flowers and plants;
flourish Ez 7. 10; cf. ἀνθίζω
- הַצִּיץ, 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. 18
 ,, σκοπιάζω: *spy from a high place or watch-tower*;
 generally, *spy, watch*, even on a plain Cant 2. 9
- צוּר, צַרַר, 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
- צָרוּר, δέσμη: *package, bundle* Gn 42. 35 IS 25. 29
 Hag 1. 6 Job 14. 17 Cant 1. 13
- צוּר, κερამεύω: v. נָצַר
- צוּר, τείχιζω: *build a wall* [cf. τείχισμα: *wall, fort* מְצוּר
 Dt 20. 20 Hab 2. 1 Ps 60. 11 IIC 8. 5 מְצוּרָה
 Nah 2. 2 IIC 14. 5]; *τειχομαχέω: fight the walls*,
 i.e. *conduct siege operations* [cf. *τειχομαχία: battle with*
walls, i.e. siege מְצוּר Dt 20. 19–20 Jer 52. 5 IIC
 11. 5] Dt 20. 12 IR 15. 27 Jer 21. 4 Dan 1. 1 71
- צוּר, θεός: v. אֵל 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 צוּר, צַר IR 5. 15, 9. 11 130

צוריאל	אליצור, εἶργεν Διός, youth devoted to or granted by Zeus, a synonym of צורישדי [in the last compound pr. n. צור is the homologue of ἡίθεος, whereas in the former two it is that of Ζεύς]	
	Nu 1. 5-6, 3. 35	125-6, 390 t
צור	κηρίον: (κηρός) honeycomb, mostly in pl. Ps 81. 17	391 tm
„	δρος: 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	צחק, שחק, שחק, השחיק, καχάζω, also in nasalized form καχχάζω: 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	צחק, שחק, משחק, 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)/שחר	44
צחר	ώχρος: pale, wan, of complexion; esp. pale-yellow, sallow; the colour yellow Jud 5. 10	50, 69
צי	στόλος: (στέλλω) expedition; sea-force, fleet Jes 18. 2, 33. 21	100, 292 tm, 339 tm, 341
צידון	צידן, Σιδών, ξουθός: golden yellow Gn 10. 15 Jud 1. 31 Joel 4. 4	22, 31 t, 68, 130-1, 336, 393 t
צידונים	צידנים, צידנים, צדנים, 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
ציה	ציון, 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. טיט	35 t
ציון	ציון, κίων: columnar gravestone; any column bearing an inscription IIS 5. 7 IIR 22. 17 Jer 31. 21 (20) Ez 39. 15	78, 399
ציץ	ἄκανθα: (ἀκή A) thorn, prickle; any thorny or prickly plant Jer 48. 9; = ἀκακία, ἄ. Αἰγυπτία; = ἄκανθος; cf. יצא, נצא ἄκανθόομαι: (ἄκανθα) become prickly; ἀκανίζω: (ἄκανος, ἀκή A) to be thistle-headed Jer 48. 9	
ציץ	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	

צלה	φρύγω: <i>roast or parch</i> IS 2. 5 Jes 44. 16, 19	35 t, 416 t
צלי	φρυκτός: <i>roasted</i> Ex 12. 8-9	36 t, 416 t
צלול, צליל	κενός, κεινός, κενεός, κέννος: <i>empty</i> ; κοίλος, κούλος: <i>hollow</i> ; κύκλιος: <i>round, circular</i> Jud 7. 13	24 t, 60, 395
צלחה	צלחית, צלחת, צלצל, צלצלון χαλκεῖον, -κήϊον: = -κίον (<i>copper vessel, cauldron, kettle</i>), cauldron, pot IIR 2. 20, 21. 13 ICh 35. 13; צלצל/χαλκός: <i>copper</i> ; anything made of metal Jes 18. 1	36 t, 80, 422 t
צחצח	θυλακίς, θυλάκιον: Dim. of θύλακος (<i>sack, esp. to carry meal in; bag</i>) Prv 19. 24, 26. 15	78, 80
צלל	הציל, הציל, הציל, הציל, הציל, הציל σκιάζω: <i>overshadow, shade</i> ; cast a shadow Ez 31. 3; <i>darken</i> IIS 20. 6 Neh 13. 19	33 t, 67
צל	σκιά: <i>shadow</i> Jud 9. 36 Jes 25. 5 Ez 17. 23 Hos 4. 13 Cant 2. 17; <i>shade of trees, rock, etc., as a protection from heat</i> Nu 14. 9 Jes 4. 6, 16. 3, 25. 4, 30. 2-3, 32. 2, 49. 2 Jon 4. 6 Ps 36. 8, 91. 1, 121. 5 Job 8. 9 Cant 2. 3 Thr 4. 20 Eccl 7. 12; ἐν σκιᾷ, i.e. indoors Gn 19. 8	22, 45
צלל	κελαδέω: <i>sound as flowing waters</i> ; of persons, shout aloud Hab 3. 16; δύω: <i>sink</i> Ex 15. 10; cf. טבע	399
מצלה	κώδων: <i>bell</i> Zach 14. 20	71
„	κύμβαλον: <i>cymbal</i> ; mostly in pl. Neh 12. 27 ICh 15. 19; cf. χαλκίον: <i>cymbal</i>	71
הצללפוני	ἡ καλίφωτος	54, 75 t, 89 tm
צלם	צלמנע, צלמנה, צלמון, צלמא, צלמא, צלמא ἄγαλμα Nu 33. 41 Jud 8. 5, 9. 48 IIS 23. 28 Ps 83. 12 Dan 2. 31	31 t, 37, 45, 74, 355 tm
צע	σκελος: <i>leg from the hip downwards</i> Lev 11. 21; <i>leg of sacrificial victim</i> Ib 8. 21; <i>side-wall of a temple</i> Ex 26. 26, 37. 27	81, 339 tm, 341
„	πλευρά: = πλευρόν, <i>rib</i> Gn 2. 21-2; <i>side, of things and places</i> Ex 25. 14, 27. 7 IIS 16. 13	45
צע	ξύλον: <i>wood cut and ready for use; piece of wood, log, beam, post</i> ; plank (W) IR 6. 15, 16	36 t, 52
„	πύλη: prop. <i>one wing of a pair of double gates</i> —mostly in pl.—sts. of the <i>house-door</i> IR 6. 34; θύρα: <i>door</i> ; freq. in pl. of <i>double or folding doors</i>	392, 399, 416 t
צפפץ	καλίπαις, παιδος: <i>with beautiful children, blessed with beautiful children; beautiful child</i> Nu 26. 33	45
צמא	צמאון, צמאון, צמאון δίψα, -ψη: <i>thirst</i> Dt 8. 15, 28. 48 Jer 2. 25 Thr 4. 4	402

- 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
- צמרת, צמה *κόμη: hair of the head* Jes 47. 2 Cant 4. 1; metaph. foliage of trees Ez 17. 3, 31. 3 [cf. צמה (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, הצמיה, צמח *ἐπι-: wear long hair* Jud 16. 22 IIS 10. 5 Ez 16. 7 Ps 104. 14, 132. 17 [meaning extended to 'growing', generally] 88
- צמיד *ἀποκαμπτός: bent* Gn 24. 22 Nu 19. 15, 31. 50; cf. κάμπτω: bend, curve; Pass., bend oneself נצמד 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 *ὄσπλον* 315 tm, 406, 411 t
- צנום *κενός* 397 tm
- צנין *ἄκανθα: thorn, prickle; 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. מְצַנֵּפֶת/στεφάνωμα: that which surrounds, crown, wreath* Lev 16. 4 24 t
- צנור *κενός* 364 tm, 396
- צעה *ἐκχέω, -χύνω: pour out, prop. of liquids* Jer 48. 12; cf. קאה/χέω; צעה/θοάζω: v. קוץ Jes 63. 1; צעה/κεῖμαι: lie, lie outstretched Jer 2. 20 51
- צער, 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
- צק *κακῶς: 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
- נִצְעֵק** *הצעיק, הוצעיק* *συνάγω*: *v. נועק* 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
- צִפָּה** *ספן, שפן, צפן, צפה* *σκεπάζω*: (*σκέπω*) *cover, shelter*
 Ex 26. 32, 27. 26, 36. 24 IR 6. 15 Prv 26. 23 31 t, 33 t, 67-8
- צִפָּה** *σκοπάω*: = *σκοπιάζω* (*spy from a high place or*
watch-tower) Gn 31. 49 Ps 66. 7 Prv 15. 3 Cant 7. 5 52
- צוֹפֵה** *σκοπός*: (*σκέπτομαι*) *one that watches; mostly look-*
out man, watcher, stationed in some high place
(σκοπιά/שפי) to overlook a country, esp. in war
 IIS 18. 24-7 IIR 9. 17 Ez 3. 17 326
- צוֹפִיָּה** *σκοπέω*: *inspect; look to or into; σοφίζομαι*: *c. acc.*
rei, devise cleverly or skilfully Prv 31. 27 422 t
- צָפוֹר** *στρουθός*: *sparrow* Gn 7. 14 Dt 22. 6 Ps 84. 4 Prv
 26. 2 81
- צִפְּחִית** *σκαφίς, ἴδος*: Dim. of *σκάφη* (*basin or bowl* **צִפְּחִת**
 IR 17. 12, 19. 6), esp. *pot for honey* Ex 16. 31 81
- צִפְּיָה** *ἐλπίς*: *hope, expectation* Thr 4. 17 74, 81
- צָפִיעַ** *σφυράς, σφύ-*: *ball of dung, such as that of*
sheep or goats, hence in pl. xxxi, 32 t, 422 t
- צָפִיעָה** **צִפְּרִיָּה** *στέφος*: (*στέφω*) poet. for *στέφανος, κίφος*
Messenian for στέφανος (כתר); crown, wreath, gar-
land Jes 22. 24, 28. 5 35 t, 45, 52
- צִפִּיר** *τράγος*: *he-goat*, opp. *αἴξ* (*she-goat*) IICH 29. 21 57
- צָפִן** *σκεπάζω*: *v. צפה*; cf. *κεύθω*: poet. Verb, *cover, hide,*
conceal; καλύπτω; κρύπτω
- צָפוֹן** **שָׁפוֹן** *σκεπαστός*: *covered* 24 t, 32 t, 35 t, 105 tm
- צָפִנָּה** **פָּעִנָּה** *δαφνηφάγος*: *bay-eating; hence, inspired* Gn
 41. 45 132 m
- צָפַע** *ὄφεις*: *v. אפעא* Jes 14. 29 93, 368 tm
- צָפְעוֹנִי** *ὀφίδιον*: Dim. of *ὄφεις*, *sup.* Jer 8. 17 51
- צָפְפָּה** *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
- צָפְרָן** *χγήλη* 315 tm

צפת	στέφος: <i>v.</i> צפיעה ICh 3. 15 كَفَيْتَ ; cf. כתר	52, 326
צקלון	θυλάκιον: <i>bread-basket</i> ; = -κίσκος; θύλακος: <i>v.</i>	
צלחת	IIR 4. 42	79
צר	ξηρός: <i>v.</i> גורה Prv 23. 27	
צר	στενός: <i>narrow</i> , opp. εὐρύς רחב IIR 6. 1 Jes 49. 20	44
מצר	στενόν: <i>narrow space</i> Ps 118. 5; Subst., τὰ σ. the narrow, straits of a pass Ib 116. 3 Thr 1. 3	71
צרב	ξηραίνω, ἀζειρείαι	45, 52, 95 tm, 100 tm, 402
צרדחה	ICh 4. 17	336 t
צרה	ζήλη: <i>female rival</i> IS 1. 6	44-5
צרי	a point of vocalization	
צרי	στούραξ: <i>v.</i> תורק; ψωρικόν, τό, (sc. φάρμακον, σμηγμα = σμημα: (σμάω) soap, unguent) itch-salve Gn 37. 25, 43. 11 Jer 8. 22, 51. 8	57, 93
צרך	χρέος: = χρεία ((χράσομαι) need, want), χρεώ (want, need) ICh 2. 15	101
צרעה	ἀνθρηδών: <i>hornet</i> Ex 23. 28	58
צרפת	Θεράπνη IR 17. 9-10 Ob 20	130-1 t, 300, 320, 390
צרר	ἐχθαίρω, ἐχθραίνω: <i>hate, detest</i> ; κηραίνω (A): (κήρ) harm, destroy Nu 25. 17, 33. 55 Esth 3. 10; οἱ ἐχθράναντες one's enemies צַרְרִים Jes 11. 13	68
צר	ἐχθρός: <i>hated, hateful</i> , 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: <i>store, treasure up</i> ; lay by IS 25. 29 Jes 8. 16 Prv 30. 4 Job 26. 8	392
צרוור	θησαυρός: <i>receptacle for valuables</i> Gn 42. 35 Hag 1. 6 Prv 7. 20; πτόρθος: <i>young branch, shoot</i> ; 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: <i>doom, death; plague, disease</i> 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	קיה, χέω, 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
הקיא	ἐκ-: <i>v.</i> צעה Lev 18. 25, 28 Jon 2. 11 Prv 23. 8	51
קבל	ἀναδέχομαι: <i>receive, entertain as a guest</i> 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
- קִבְעַת *κυμβιον*: Dim. of *κύμβη* (A) I (*drinking cup, bowl*)
small cup Jes 51. 17, 22 39
- קֹבַע *κύμβαχος*: *v. קֹבַע* 34 t
- קָבַץ, קִבְּץ, קִבְּץ *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
- קִבְּצָה *κομιδή*: (*κομίζω*) *provision, supplies* Ez 22. 20;
gathering in of harvest; συγ-: *ingathering, harvest* קָמָה
 Ex 22. 5 Dt 16. 9 Jes 17. 5 Hos 8. 7 קָמָץ 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, קָדָמוֹנִי, קָדוֹם *Σκύθης*: *v. כּוֹשִׁי* Jud 5. 21 IS 24. 14
 Job 1. 3 44, 121, 129 t, 405 t
- קָדַם, קָדָמוֹת, קָדָמוֹת *Σκυθία*: *v. כּוֹשִׁי* Gn 25. 6, 29. 1 Nu 23. 7
 Dt 2. 26; cf. *ἀκρίς*: *East* Gn 2. 14, 3. 24 129 t, 291 t, 404 t
- קָדַם, קָדָמָתָה, קָדָמָתָה *πάλαι*: *Adv., long ago* Dt 33. 27 Jes 23. 7 42 t, 67,
 404-5 t
- קָדַד *κεφαλή*: *v. גִּלְגַּלַת* Gn 49. 26 Dt 28. 35 Ps 7. 17 74, 79, 87 t
- קָדַר, הִקְדִּיר, הִקְדִּיר *σκοτάω*: = *σκοτάζω* (*grow dark*) Jer 4. 28,
 8. 21 Ez 32. 7-8 Joel 2. 10 Mich 3. 6 Job 30. 28 52
- קָדַר *Σκυθία*: *v. קָדָם* Jes 21. 17, 60. 7 Jer 2. 10 Ez 27. 21
 Cant 1. 5 121
- קָדַר *Σκυθών*: *v. סָדוֹם* IR 15. 13 121, 129 t
- קָדַשׁ, קָדַשׁ, קָדַשׁ, הִתְקַדַּשׁ *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. טָהַר*) [an atavism] 280 tm
- קָדַשׁ, הִקְדִּישׁ *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
- שׁקדשׁ קדשׁ *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
- שׁקדשׁ *ἀγιότης*: = *ἀγιοσύνη* (*holiness, sanctity*) Ex 22. 30 74
„ שׁקדשׁ *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 *قُدس*
مقدس; *ἀγίστευμα*: *sanctuary* IR 2. 28–31 (Ex 21.
14) 71, 79, 396 t
- שׁקדשׁ קדשׁ *ἄγιος*: *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; *ἀγιστός*: *hallowed* Lev 11.
44 21 t, 40, 107, 119 tm
- שׁקדשׁ קדשׁ *καταχέζω*: *befoul* Dt 22. 9 Jes 65. 5; = *κατ-*
αισχύνω 280 tm
- שׁקדשׁ *ὀδᾶχα καταπύγων*: *given to unnatural lust*; gener-
ally, *lecherous, lewd*; *κίναιδος*: *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
- שׁקדשׁ קדשׁ *κτίζω*: *bring about* IIR 10. 20 Joel 1. 14;
ἀνα-: *rebuild* Neh 3. 1 51, 87, 280 tm
- שׁקדשׁ קדשׁ *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
- שׁקדשׁ קדשׁ *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
- שׁקדשׁ קדשׁ *ἐκκλητος*: (*ἐκκαλέω*) *selected to judge or arbitrate*
on a point; *umpire* Eccl 1. 1, 12. 8–10 [cf. *מלך*
βασιλεύς: *king, chief*, Hom., etc.; freq. with collat.
sense of *captain* or *judge*; cf. Ib 1. 12] 195
- שׁקדשׁ קדשׁ *φυλή*: *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 ICh 31. 18 71, 74, 378
- קוה *ἄγω*: *bring together* Gn 1. 9 Jer 3. 17
- מקוה *ἀγών*: *gathering, assembly* Gn 1. 10 Ex 7. 19; *ἐλπίσμα*: *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
- קוה *προσδοκάω*, *-έω*: *expect, whether in hope or fear; wait for* Gn 49. 18 Jes 5. 2 Thr 2. 16 230
- תקוה *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
- קול *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; *μῦθ φ. קול אחד* Ex 24. 3 (cf. *פה אחד*); 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 قَوْل: cf. *קול/κήρυγμα*: (*κηρύσσω*) *that which is cried by a herald, proclamation; announcement* Ex 36. 6 Esr 1. 1 ICh 36. 22; *mandate, summons* Esr 10. 7; *קול (קהל, קהלה)/פולחן, q.v.* Jer 51. 55 (cf. Ib 44. 15 Neh 5. 7) 23
- קום *ῥηθόω*: *rise from one's seat, stand up* Nu 23. 18 24 t, 85-6 t, 325
- מקום *οἴκημα*: *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: <i>long-tailed ape</i> IR 10. 22	60, 67
קנץ	פוש, טוש, דוש, דין, קנץ θοάζω: <i>move quickly, ply rapidly</i> Jer 50. 11 Hab 1. 8 Mal 3. 20 Job 41. 14	33 t
קנצה	κομίσκη: Dim. of κόμη: <i>v. צמה</i> Cant 5. 2, 11	78
הקיר	ἐκρέω: <i>flow out or forth, shed, let flow</i> (הזיל) Jes 48. 21 העיר Gn 24. 20 נער Ps 136. 15 הריק); κρουνίζω: <i>discharge liquid in a slender stream</i> Jer 6. 7	196
מקור	κρούνωμα: = κρουνός (<i>spring, well-head, whence streams</i> (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. ῥεῦμα	71, 80, 399
ממקור	κρούνωμα: <i>gush, stream</i> ; -μός: <i>gushing out of water</i> ; κρουνίον: Dim. of κρουνός, <i>v.s.</i> Ps 68. 27 [Is this, like ממגורה, a double prefix-suffix: the first מ representing the terminal ν, the second replacing -μα in κρούνωμα?]	71
מקור	ῥεῦμα: (ῥέω) <i>that which flows, current, stream</i> Jer 2. 13, 8. 23 Prv 25. 26; <i>discharge, flux, rheum</i> Lev 20. 18	80
קורה	δοκός: (δέχομαι) <i>bearing-beam, main beam, esp. in the roof or floor of a house</i> Gn 19. 8 Cant 1. 17; = δορά (B); ξύλον: <i>beam</i> ; plank (W) IIR 6. 2, 5; <i>v. קרה</i>	58, 298 tm
קטל	התקטל, קטל, קטל κτείνω, κτένω: <i>kill, slay, freq. in Poets, also in early Attic</i> Dan 2. 14, 5. 19, 30; <i>put to death</i> Ib 2. 13	23 t, 33 t
קטן	קטן, קטן, קטן ἐλάχιστος: Sup. of ἐλαχύς (<i>small, short, mean, little</i>); <i>smallest, least</i> 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; <i>of least account</i> Ex 18. 22 IS 9. 21, 15. 17 Jer 49. 15 Zach 4. 10	76 t, 328
קטף	ἀπανθίζω: <i>pluck off flowers</i> Dt 23. 26; <i>gather honey from flowers</i> Job 30. 4; מליח/μέλι: <i>honey</i>	33 t, 60
קטר	θυμιάζω, -יainω, -יאיζω: = -יאו (burn so as to produce smoke; abs., burn incense; smoke, fumigate) IS 2. 16 IR 22. 44 Hab 1. 16 הקטיר Ex 30. 7, 20 Lev 1. 9, 8. 16 Nu 18. 17 IR 11. 8 ICh 26. 18, 29. 7	280

קָטָר, קָטֹרֶת, קָטֹרֶת, θυμία, -ίη: = θυμίαμα, -ημα (<i>incense</i>) Ex 30. 7 Dt 33. 10 Jer 44. 21	74
מְקַטֵּר, מְקַטֵּר, מְקַטֵּר, θυματήριον, θυμητήρ: <i>censer, vessel for fumigation</i> Ex 30. 1 Ez 8. 11 Mal 1. 11 ICh 26. 19	71, 74
קָוֶן, קָוֶן, קָוֶן, φοῖνιξ: <i>purple or crimson; blood-bay, of a horse; red cattle—Phoenician—phoenix</i>	24 t, 42, 48 t, 93 t, 303 tm, 330 t
קָוֶן, Φοῖνιξ, ικος: <i>Phoenician</i> Gn 15. 19	82, 93
קִינָה, θρήνος: (<i>θρέομαι</i>) <i>dirge, lament</i> Jer 7. 20 Ez 2. 10, 19. 14, 32. 16 Am 8. 10 ICh 35. 25	48
קִיקָיוֹן, κίκι: <i>the castor-oil tree</i> Jon 4. 6–7	22
קִיר, τεῖχος: <i>wall</i> Lev 14. 37 IR 6. 27; esp. <i>city-wall</i> Nu 35. 4 Jos 2. 15	22, 64, 80
„, γῆ: <i>land, country</i> Jes 15. 1; <i>city</i> Jes 16. 7, 11	82, 92
קִישׁוֹן, קִישׁוֹן, Σκυθῶν: v. סָדוּם Jud 5. 21	121, 129 t
קָל, קָל, קָל, κουφίζω; קָל, κουφος: <i>light, nimble</i> IIS 2. 18; <i>buoyant</i> Job 24. 18; <i>unsubstantial, airy</i> Jes 19. 1; <i>light in point of weight</i> Job 24. 18	24 ⁸ tm, 353 tm
קָל, φωνή: (<i>φάω</i>) <i>sound, tone</i> Gn 3. 8 Ex 32. 17 Lev 26. 36 Jos 6. 5, prop., <i>the sound of the voice</i> Dt 5. 19, 27. 14 IS 4. 6, 14; <i>speech, voice, utterance</i> Gn 21. 17, 27. 22 Dt 33. 7 Jud 18. 3	23
קָלִי, קָלִי, קָלִי, εἶρηγ: v. אֹרֶר	127
קָלִי, קָלִי, εἶρηγ Διός Esr 10. 23 Neh 12. 20	128
קָלִי, εἶρηγ θεοῦ Esr 10. 23 Neh 8. 7	128
קָלִי, φρύγω: v. צָלָה	35 t, 410 t
קָלִי, φρυκτός: v. צָלִי (צ/ק)	36 t, 416 t
קָלָחַת, χαλκεῖον: v. צָלַח Mich 3. 3	36 t, 80
קָלָל, קָלָל, καταράομαι: <i>call down curses upon; curse, execrate</i> 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: <i>prayer; esp. a prayer for evil, curse, imprecation</i> Gn 27. 12–13 Dt 11. 29 Jud 9. 57 Jer 24. 9, 25. 18 Prv 27. 14	39, 67, 326
קָלַם, קָלַם, χλευάζω: <i>jest, scoff; c. acc., scoff, jeer at, treat scornfully</i> Ez 16. 31; Med. Hab 1. 10	39, 48
קָלַע, γλύφω: <i>carve, cut out with a knife; cause to be engraved</i> IR 6. 35	38, 68
מְקַלָּעַת, γλύμμα: (<i>γλύφω</i>) <i>engraved figure</i> IR 6. 32	71

קלע	σφενδονίζω: = σφενδονάω (<i>use the sling</i>) IS 17. 19	41
קלע	σφενδόνη: <i>sling</i> Job 41. 20	41
„	ξύλον, πύλη, θύρα: v. צלע	36 t, 392, 399 t, 416 t
קמה	κομιδή: (κομίζω) <i>gathering in of harvest</i>	78
קמץ	κομίζω: v. קבץ	88
קן	εὐνή: <i>nest</i> Dt 22. 6 Ob 4 Hab 2. 9; v. ענה, און	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-, προς-	65
קנא	קנוא, φθονερός: <i>envious, jealous</i> , of persons; of the gods, <i>jealous</i> of those who abuse their gifts, or who enjoy unbroken felicity Ex 34. 14 Jos 24. 19	56, 65
קנאה	φθόνος: <i>ill-will or malice</i> , esp. <i>envy</i> or <i>jealousy</i> of the good fortune of others IIR 10. 16 Eccl 4. 4	39, 65, 239 tm
קנה	γεννάω: <i>causal of γίγνομαι</i> ; mostly of the father, <i>beget</i> ; Med., <i>produce from oneself, create</i> ; metaph., <i>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
קנה	γονεύς: <i>begetter, father</i> ; generally, <i>progenitor, ancestor</i> Gn 14. 19 Dt 32. 24	24 t, 42 t
קנה	ὠνέομαι: <i>buy, purchase</i> Gn 25. 10 IIS 12. 3, 24. 24 Jer 13. 1 Neh 5. 8	51, 85 t, 395
קונה	ὠνητής: <i>buyer, purchaser</i> Dt 28. 68 Jes 24. 2	51
קנין	ἄνια, τὰ: <i>goods for sale, market-wares</i> ; wares (W) Gn 31. 18 Lev 22. 11. Prv 4. 7	51
מקנה, מקנה	ἄννημα: <i>purchase</i> Gn 17. 12, 23, 23. 18, 31. 18 Ex 12. 44 Lev 25. 18 Ez 38. 12	51, 71
קנה	κενός: v. חנם; σχοῖνος: v. אגם Jes 19. 6, 42. 3 Job 40. 21	42 t, 77, 395
„	ξηρός: = κορμός (A) ((κείρω) <i>trunk</i> of a tree (with the boughs lopped off))	45, 52
מקום	χρησμός: (χράω (B) A) <i>oracular response, oracle</i> Ez 12. 24, 13. 7; χρήμα: <i>oracle</i>	71, 427
קפאון	πήγμα: <i>anything congealed</i> Zach 14. 6	32 t
קפד	קפון, ἀκανθώδης: <i>full of thorns, thorny; prickly</i> ; ἀγνώδης, falsa lectio for ἀ.; ἀκανθόχοιρος: <i>hedgehog</i> [cf. ἄκανθα: in pl., <i>prickles</i> or <i>spines</i> of the hedgehog and of certain fish]	30 t, 90 tm
קפץ	πυκάζω: v. קבץ Dt 15. 7 Jes 52. 15	29 t, 69
קפץ	κουφίζω: <i>make a light leap</i> ; ἐκπηδάω: <i>leap out</i> ; jump, leap (W)	24 t, 69, 353 tm

קָץ, קָצָה, קָצוּ, קָצוּהָ, קִיצוֹן, קִיצוֹן	ἔσχατος: <i>farthest, uttermost, extreme</i> Ex 16. 35, 25. 18-19, 26. 4 Dt 30. 4 Jes 37. 24 Ps 48. 11 Prv 17. 24; ἐξ ἑσχαίων ἐς ἑσχατα ἀπικέσθαι reaching from <i>end to end</i> Ex 26. 28 Dt 4. 32	30 t, 55, 68
קָצַב	ἔδαφος: <i>bottom, foundation</i>	49
קָצוּב	ξύστος	52, 105 tm
קָצִין	δικαστής: <i>a judge</i> Prv 25. 15	58, 101
קָצִיר	ῥῆσος, ῥῆσδος: <i>bough, branch, twig</i> Ps 80. 12	414 t
מִקְצוּעַ, מִקְצָעָה, מִקְצוּעַ	ἔσχατος: τὰ ἑσχατα, <i>the utmost; the uttermost; the extremities, the furthest points</i> (W) Ex 26. 23 Ez 46. 21; cf. γωνίδιον: Dim. of γωνία (of the four <i>quarters</i> of the compass) Jes 44. 13	71
קָצַף, הַקְצִיף, הַקְצִיף	ἀφρίζω: = ἀφρέω, ἀφριάω (<i>foam</i>) Gn 40. 2 Dt 9. 19; c. acc., <i>befoam, cover with foam</i> Dt 9. 8 Zach 8. 14	63
הַתְּקַצֵּף	ἐπαφριάω: <i>foam against</i> Jes 8. 21	
קָצַף	ἀφρός: <i>foam of the sea; of persons and animals, foam, slaver, froth</i> Nu 1. 53 Hos 10. 7	63
קָצַץ, קָצְצָה, קָצְצוּ	ἀποκόπτω: <i>cut off, hew off, freq. in Hom., of men's limbs</i> Dt 25. 12 Jud 1. 6-7 IIS 4. 12	63
קָצַץ	ἀναξύω: <i>scrape up or off; Pass., having the surface scraped off</i> IIR 16. 17, 18. 16, 24. 13	
קָצַר	θερίζω: <i>do summer-work, mow, reap</i> Lev 23. 10 IIR 19. 29; הַקְצִיר	32 t, 392
קָר	ψύχος: <i>cold</i> Gn 8. 22	53
קָר	ψυχρός: <i>cold</i> Prv 25. 25	53
קָרָה	ψύχρα: <i>cold</i> Ps 147. 17 Prv 25. 20 Job 24. 7, 37. 9	56
קָרוֹת, קָרִי, קָרוֹת	ψυχρότης: <i>coldness, cold; metaph. of persons, want of feeling, bad taste</i> Lev 26. 21, 23, 28 Zach 14. 6	32 t, 74
קָרָה, קָרָה	κυρέω: v. גָּוַר 25, 27 t, 29 t, 43, 86 t, 399, 427 t	
מִקְרָה	κύρμα	71, 399 tm, 427
קָרָה	χράω	256 t, 281 tm, 426-7 tm
מִקְרָה, מִקְרָה, קָרִיָּה, קָרִיָּה	χρημα: Jes 4. 5 Jon 3. 2	93, 281 tm, 327-8, 399 tm, 427 tm
קָרָה	καλέω, -λῆμι: <i>call, summon</i> Lev 1. 9 IIR 8. 1; <i>call to one's house or to a repast, invite</i> IR 1. 9 Job 1. 4	
„	κελεύω: prop., <i>urge, drive on; hence, exhort, bid; order; command</i> (W) Lev 23. 2 Dt 15. 2 IIR 8. 1	

- מְקָרָא** κέλευμα: (κελεύω) *order, command* Ex 12. 16 Lev 23. 2, 7, 24 Jes 1. 13 71
- קָרַב, קָרַב, הִקְרִיב** 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 marriage) 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
- הִקְרִיב** 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
- קָרְבַּן** 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 קָרְבַּן** Lev 17. 4 119 t
- קָרַב** ἔρις, ἶδος: *strife, quarrel, contention*; mostly of battle-strife IIS 17. 11 79, 82, 97 tm
- קָרָדִם** σκεπαρηδόν: *v. גָּרוֹן* Jud 9. 48 IS 13. 20-1 52
- קָרָה** καταψύχω: *cool* Ps 104. 3 60
- קָרָה** μέγαρον: in pl., (μέγαρα) *house, palace*, freq. in Hom.; later in sing. 298 tm
- קָרָה** ἔκροσή: (ἐκρέω) ἔκροος Dt 23. 11 74, 196 tm
- קָרוֹב** περί 172 tm
- קָרְיָה** קָרָת, קָרָת, πολεῖδιον, -ίδιον: Dim. of πόλις; πόλις: *v. בִּירָה* Dt 2. 36 IR 1. 41 Jes 1. 21, 26, 23. 2, 29. 1 Ps 48. 3 Prv 8. 3, 11. 10-11 Job 39. 7 39, 48, 82
- קָרְן** κέρας: Attic inscr. have dual [κέρ]ατε; (κέρας is prob. related to κάρα, κάρη; *v. 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
- קָרְסֵל** ἄρθρον xxviii tm
- רָעַק** 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 ῥάκος, βρά-: *ragged, tattered garment*; freq. in pl. ῥάκια, Attic ῥάκη, *rags, tatters* Prv 23. 21; generally, *strips of cloth* IR 11. 30-1 IIR 2. 12 74
- קרע χροῖζω 426 tm
- קָרְקַע ῥίζα: *base, foundation* Nu 5. 17 IR 6. 15-16, 30 Am 9. 3; cf. Job 36. 30 41, 50, 63, 78, 426 t
- קָשָׂה ἀζαχῆς, χαλεπός 95 tm
- קָשׂוּא κολοκύνθη, -κύντη, κολόκυνθα, -τα: *round gourd, Cucurbita maxima* Nu 11. 5 60
- מְקַשֶּׂה σικυών: *cucumber-bed* Jes 1. 8 71, 78
- קָשַׁר 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
- קָשַׁרְתָּ κατα-: *bind fast* Job 38. 31 113-14
- קָשַׁר דְּעִיס: *complication of a dramatic plot* IIR 11. 14, 12. 21; קָשַׁרְתָּ κατά-: *spells, enchantments*, in pl. Jer 2. 32 114 t
- קָשַׁשׁ κόπτω: *cut, strike; cut down or fell trees* 85 t
- קָשַׁת τόξον: *bow* IIS 1. 18 Ps 44. 7; *rainbow* Gn 9. 13 [κ/τ] 52, 93, 106 t, 415 t, 423 t
- קָשַׁת τοξότης, -τας: *bowman, archer* Gn 21. 20 48, 52, 423
- רֵאָה רעה, ὀράω 13-14, 43, 56, 76 t, 101, 402 t, 406 t; רָאוּ, הִרְאָה, הִרְאָה, רעה, ἔφ-; רָאָה οὖρος; רָאוּי ὀρατός; רָאוּת, רָאוּת, רָאוּת, תָּאָר, ὄρασις 24 t, 28 t, 72, 74, 78; מִרְאָה, מִרְאָה, מִרְאָה ὄραμα 13-14, 71, 80, 91-2, 326-8, 330 t, 341, 344-6 tm, 350 t
- רֵאוּבֵן εὐρυβίας 127 tm; רָאוּי ὀρείχαλκος 90 tm
- רָאָם רָאָמוֹת, χρῆμα: *v. הרים* Nu 23. 22 Prv 24. 7 93, 327
- רָאָשׁ רָאָשׁוֹת, 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
- רָאָשׁ רָאָשִׁית, 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
- רָאָשׁ ἀριθμός: *number* Ex 30. 12 Nu 31. 26, 49 59
- „ רָאָשׁוֹן, ἀρχός: = ἄρχων: *ruler, commander; chief, king* Dt 1. 15 Jud 11. 8-9, 11 Jes 7. 8-9 IICh 22. 1 384-5 t
- „ δρῦς, δρυός: *originally, tree, including various trees* Cant 4. 14 59
- „ κέρας 60, 348 tm, 351, 406 t; רָאָשׁ κρός 60, 87 t, 302 m, 326, 348 tm

- „ *πικρίς, ἴδος: 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. פְּרִיעַ/προκόμιον 119 t
- „ *ראשית, ראשון, ראשה, πρώτος, πρώτος: 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 (פְּרִתָּמִים) 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
- רַב *έρυμαι, 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
- רַב *ράπτω: sew together, stitch* Prv 7. 16; *מְרַבֵּד רָאָמָא (B): anything sewn or stitched* Ib 31. 22
- רַב *τρέφω: 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
- רַב *ἐκ-: bring up from childhood, rear up (رَبَّى)* Thr 2. 22 64
- רַב *έρύω (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
- רַב *τρόφιος: nourishing, nutritious; Subst., τρόφιμος, ὄ, a slave's young master; ἡ τροφήμη: the mistress رَبَّةُ الْمَنْزِلِ; Pass., nursling, foster-child (رَيْب)* Ez 16. 7 Thr 1. 1; cf. *πρεπτός, inf.* 64
- מְרַבֵּית *κάρπιμον: profit; καρτισμός (A): profit* 60, 72
- מְרַבֵּית *κάρπωσις: use, profit* Lev 25. 36 Prv 28. 8 60, 72
- רַב *μυρίος (I) רבה, רב: numberless, countless, infinite, prop.*

of Number, and commonly in pl., <i>μύριοι</i> 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 t
מִרְבָּבָה, רְבוּא, רְבוּ, רְבָבָה <i>μυριοί</i> : as a definite numeral, <i>ten thousand</i> Jud 20. 10 Jon 4. 11 Ps 91. 7 Cant 5. 10 Esr 2. 64	39, 46, 48, 93
רַב, רְבִיבָה, רְבִיבָה, רְבִיבָה <i>διαπρεπής, πρεπτός</i> : <i>distinguished, renowned</i> IIS 23. 20 Jes 19. 20 Ps 48. 3 Thr 1. 1 Dan 4. 27	62
רְבִיבָה, רְבִיבָה, רְבִיבָה <i>ράβδος</i> : <i>rod, wand; magic wand</i> לְהַטֵּה Ex 7. 11; <i>staff of office</i> , like the earlier <i>σκήπτρον</i> Gn 41. 42, 49. 10 Jes 14. 5 Esth 4. 11; <i>rod for chastisement</i> Jes 10. 5 Ps 2. 9 Prv 10. 14; <i>riding switch</i> IIS 23. 21; <i>streak or stripe</i> on the skin of animals להט; שרִיט 41, 63, 68, 93, 416	62
רְבִיבָה <i>πόρευμα</i> : <i>place in which one walks; haunt</i> Ps 139. 3	62
רְבִיבָה, רְבִיבָה, רְבִיבָה <i>τετράγωνος</i> : <i>with four angles</i> , but usu. <i>square</i> Ex 38. 1, 43. 16 IR 7. 31 Ez 40. 47, 45. 2; τὸ τ. <i>a square, a body of men drawn up in square</i> Nu 23. 10	64
רְגִז, רְגִז, רְגִז, רְגִז, רְגִז <i>ὀργίζω</i> : (<i>ὀργή</i> II) <i>make angry, provoke to anger</i> IS 28. 15; more freq. in Pass., <i>grow angry, be wroth</i> Gn 45. 24 IIS 19. 1 Jes 57. 20 Ps 2. 1; cf. <i>φρικάζω</i> : <i>shudder</i> 29–30 t, 32 t, 45, 88, 250 tm	88
רְגִז, רְגִז, רְגִז <i>ἐποργίζομαι</i> : <i>to be wroth at; προσ-</i> : Pass., <i>to be angry at</i> IIR 19. 27; <i>συν-</i> : <i>meet anger with anger</i>	88
רְגִל, רְגִל, רְגִל <i>παραγγέλλω</i> : <i>pass on or transmit a message</i>	61
רְגִל, רְגִל, רְגִל <i>παραγγέλημα</i> : <i>message transmitted by beacons; mobilization</i> Job 12. 5	61
רְגִל, רְגִל, רְגִל <i>προσαγγέλλω</i> : <i>denounce</i> IIS 19. 28 Ps 15. 3	
רְגִל, רְגִל, רְגִל <i>ἄρθρον</i>	xxvii–xxviii tm
רְגִל, רְגִל, רְגִל <i>ἀράγειν ἀράσσειν</i> : <i>strike with a shower of stones</i>	
רְגִל, רְגִל, רְגִל <i>ἄραγμα, -μός</i> : <i>crashing shower of stones</i>	
רְגִיע, רְגִיע, רְגִיע <i>παραψύχω</i> : <i>cool, Pass.</i>	61
רְגִיע, רְגִיע, רְגִיע <i>παραψυχή</i> : <i>cooling, refreshment, consolation</i> Ps 30. 6	74, 409 tm
רְגִיע, רְגִיע, רְגִיע <i>παραψυκτήριον</i> : = <i>-ψυχή (sup.)</i> Jes 28. 12	61, 72
רְגִיע, רְגִיע, רְגִיע <i>ράγα</i>	408–9 tm
רְגִיע, רְגִיע, רְגִיע <i>ἀστράπτω; παραψύχω</i>	408–9 tm
רְגִיע, רְגִיע, רְגִיע <i>σπέρχω; ἡργῆ ἐπι-</i>	407 tm
רְגִיע, רְגִיע, רְגִיע <i>ὀργίζω</i>	367 tm

רגש	δργή	408 tm
רגשה	ἐργαστήριον	407-8 tm
רדה	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, הִרְדָּה	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
רהב	ταρβέω: c. acc., fear, dread Prv 6. 3; stand in awe of, revere Jes 3. 5	63
רהיט	φρυγανίς: = φρύγανον (firewood; undershrub) Cant 1. 17	66
רִנָּה	הַרְוּחָה, הַרְוָחָה, הַרְוָחָה רָאִסְטֹוֹנְה, רָהִס-: relief from anything unpleasant Ex 8. 11 Thr 3. 56 Esth 4. 14; = -νευσις; רוּחַ εὐρυχωρία: open space, free room Gn 32. 17	41, 79
רוח	τροχός: whirlwind Gn 1. 2, 8. 1	64
תְּרוּמָה	αἵρεσις: choice Ex 25. 2, 35. 24 Lev 7. 32 Nu 15. 20	72
רוע	הַרְרִיעַ, σιρίζω: play the σῦριγξ, pipe; make any whistling or hissing sound (שרק); 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
תְּרוּעָה	σῦριγξις: playing on the σῦριγξ Lev 25. 9 Jos 6. 5; κρότησις: clapping IS 4. 5-6	72
רוץ	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
רץ	τρέχης: courier, messenger Job 9. 25 Esth 8. 10 IICl 30. 6; cf. δρόμαξ/רָמָךְ Esth 8. 10	56
מְרוּצָה, מְרוּצָה	τρέχμιος: running, hastening IIS 18. 27 Jer 8. 6, 23. 10 Eccl 9. 11	65
רור	ρέω: Lev 15. 3	41, 50, 69, 369 tm
ריר	ρέος: (ρέω) like ῥεῦμα, anything flowing, stream Job 6. 6	56, 74, 77
רחב	εὐρος: breadth, width Gn 6. 15, 12. 17 Ez 42. 11, 45. 1	79
רְחִים	τροχός: wheel; potter's wheel Ex 11. 5 Nu 11. 8 Jes 47. 2	65, 93
רְחִיל	ῥήν, gen. ῥηνός, ῥή, sheep, lamb (not found in nom.) Gn 29. 16, 31. 38 Jes 53. 7 Cant 6. 6	39, 41

ריח	ῥόσος: v. יאור Gn 8. 21, 27. 27 Job 14. 9	56
ריפה	κρίθη: mostly in pl., <i>barley-corns, barley</i> IIS 17. 19	60
רַךְ	μαλακός: <i>soft</i> Ez 17. 22; <i>soft, fair</i> words 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
רכב	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 IIC 9. 25	62
„	τροχός, -χού: v. רחים Dt 24. 6	64, 74, 93
רכל	ῥωπίζω, ῥωποπωλέω: <i>deal in small wares or frippery</i> Ez 27. 13; cf. πορίζω: <i>carry, bring; furnish, provide</i>	62
רכל	ῥωποπόλλης: <i>dealer in petty wares, huckster</i> IR 10. 15 Ez 27. 23 Neh 13. 20; cf. ποριστής: <i>one who supplies</i> or <i>provides</i> ; πορισμός: <i>earning a living, means of live- lihood</i>	62
רכלה	ῥώπος: <i>petty wares</i> Ez 26. 12, 27. 23, 24, 28. 16	62
רכיל	παραγγελεύς: <i>informer, accuser</i> Lev 19. 16 Prv 11. 13	61
רמה	ἐρύομαι: v. רבב; ῥίπτω, also -τέω: <i>throw, cast, hurl</i> Ex 15. 1	29 t, 423 t
רמה	ἡπεροπεύω: <i>cheat, cajole, deceive, cozen</i> Gn 29. 25 Jos 9. 22	60
רמיה	ἡπεροπητής: <i>pecul. fem. of ἡπεροπεύς = -πεντής</i> (<i>a cheat, deceiver</i>) Ps 120. 2-3	60, 74
רמה	ὄρος: <i>mountain</i> ; ὄρος, ὄρφος, ὄρβος: <i>boundary</i> IS 1. 1 Jer 31. 15 (14)	61
רמך	δρόμαξ: <i>good at running</i> Esth 8. 10	45, 77
רמש	ἔρπετόν, ὄρ-: (ἔρπω) <i>beast or animal which goes on</i> <i>all fours; creeping thing, reptile (שרץ), esp. snake</i> (שרף) Gn 1. 24-5	51
רנה	βρέμω: <i>roar (רעם)</i> ; after Hom., of arms, <i>clash,</i> <i>ring</i> Job 39. 23	411 tm
רנן	θρηνέω: <i>sing a dirge, wail</i> Thr 2. 19	59, 68
רנן	ἐπι-: <i>lament over</i> Jer 51. 48	59

- רנה**, **רָנָה**, **θρήνημα**: *lament, dirge*; **θρήνωμα**: = *θρήνος* (*dirge, lament; complaint, sad strain, lamentation*) Ps 106. 44 Job 20. 5 54, 59
- רסס** **δροσίζω**: *bedew, besprinkle* Ez 46. 14 59
- רסיס** **δρόσος**: *dew*; **v. עסיס** Cant 5. 2 57, 59
- רעד**, **רעש**, **הרעיד**, **רעש** **φρίζω**: = *φρίσσω* (freq. of a feeling of *chill, shiver, shudder* Esr 10. 9; of the effect of fear, *shudder; tremble* Ps 18. 8, 104. 32; *feel a holy thrill or awe at* Dan 10. 11 Esr 10. 9); **v. רגו** 29-30 t, 32 t, 66
- רעד**, **רָעָדָה**, **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
- רעה** **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. **רעואל** Nu 1. 14 **רעואל** Ib 2. 14 **רעליה** Esr 2. 2 **רעמיה** Neh 7. 7 **רע** IIS 13. 3 Jer 3. 1, 20 Hos 3. 1 Prv 17. 17 Job 31. 9 Cant 5. 16 Thr 1. 2 **רעה** IIS 15. 37 IR 4. 5 59
- רעה** **ἀγραυλος**: *dwelling in the field*, of shepherds; **θύραυλος**: *living out of doors*, of shepherds Ex 2. 17 Ez 34. 2 Am 1. 2 Cant 1. 8; cf. **φρουρός**: *watcher, guard* 44, 59
- רע**, **רעיה**, **θυραυλών**: *waiting at one's lover's door* (lover) Cant 1. 9, 5. 16 Thr 1. 2 59
- רעה** **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* **רעה** Zach 13. 7), contr. for **προ-ουρός**; cf. **οὔρος** (B) (*watcher, warder, guardian* **ראה** Gn 16. 13-14 **רעה** Ps 80. 2) from the same root as **ὄραω** (**ראה** Gn 1. 4); cf. **ῥοασις**: (**ὄρασις**) *vision, appearance* Eccl 1. 14] 65
- רעה** **ἀλγέω**; **v. רשן**; **רעיון** **ῥαμα** 74, 345 tm
- רעות** **ῥοασις**: **v. ראה** Eccl 1. 14 28 t, 74, 82 t, 345 tm
- רעה** **ἔφορος**: (cf. **ἐπίουρος**: = **οὔρος** (B), *watcher, guardian* (**ראה**, **רעה**)), *overseer, guardian, ruler* Jes 44. 28 Ez 34. 23; cf. **φρουρός** 345 tm
- רעה** **οὔρέω**; **רעה** **οὔρος** (B) 345 tm

- רעה** ῥήσσω, ῥήγνυμι: 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, מרע, 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: (πινέω) in moral sense, *worthless, knavish; malicious* Gn 8. 21, 37. 2, 20, 38. 7; τὰ π. *wickednesses* רעות Dt 31. 17 Thr 3. 38 61, 76 t
רעו θύραυλος: v. דעו
רעואל, רעליה, רעמיה, v. דעואל 30 t, 34 t, 59, 128
רעם βρέμω: *roar* Ps 18. 14, 96. 11; = βρομέω; βροντάζω, -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. ὤρυμα, ὤρυγμα: *howling*; Βοανεργές Mark 3. 17 56, 409-10
רעמיה Διὸς θύραυλος 34 t
רעף ῥέω Prv 3. 20 41, 50, 369 tm, 412-13
רעץ ῥήσσω, ῥήγνυμι: *break asunder, rend, shatter* Ex 15. 6 Jud 10. 8 50
רעש φρίζω: v. רעד
רפ v. רפאל
רפא θεραπεύω 55, 59; רפא, התרפא, רפא, 59; רפא, θεραπευτής 59; רפאות, רפואה, רפואה, 41, 49, 59, 78, 92, 124; מרפא, 27 t, 59, 72, 344 tm
רפאל θέραψι θεοῦ ICh 26. 7; רפיה, 59, 128
רפא ὑπερφνής: 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
רפיה	Διὸς θέραψ Neh 3. 9; v. רפאל	59
הִרְפָּה	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
רַפְסֹדוֹת	ραφιδεντός: = ραπτός (<i>stitched, patched; ρ. πλοῖα boats made of hides sewn together</i>) ICh 2. 15	53
רצה	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
רְצוּי	ἀρεστός: verb. Adj. of ἀρέσκω; <i>acceptable, pleasing; of persons, acceptable, approved</i> Esth 10. 3	102, 112
רצה	προσδέχομαι, -δέκο-: <i>receive favourably, accept</i> Dt 33. 11 Prv 3. 12; <i>admit</i> Lev 26. 41; <i>undertake</i> Ps 50. 18; <i>await, expect</i> Job 14. 6; רצה/ἐναρίζω	62, 293
רצון	πρόσδεξις: <i>acceptance</i> Ex 28. 38 Jes 56. 7 Jer 6. 20 Ps 19. 15	62
רצע	χαράσσω: <i>brand, carve</i> Ex 21. 6; v. חרת	425
רצוף	καλυπτός: <i>covered; κρυπτός: covered and concealed</i> by planks Cant 3. 10; רצפה κάλυψις: <i>covering</i>	15 t
רצה	κρίθη: mostly in pl., <i>barley-corn, barley; oats</i> (W) IR 19. 6; v. ריפה	60
רצץ	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. חרוץ	54
רצץ	κατ-: <i>break in pieces</i> Ps 74. 14; Pass., especially of a broken and routed army Jud 10. 8	54
רצץ	τροχάζω: (τρέχω) <i>run quickly</i> Nah 2. 5	64
רָקַד	„ 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 → רצאζω → רצץ; רצאζω → רצקר → רצקד]	64
רקה	τράχηλος: <i>neck, the whole neck and throat</i> Cant 4. 3, 6. 7	64
„	κράς	348 tm

רָקוֹן	δράκων: (prob. from δέρκομαι, δρακεῖν) <i>dragon, serpent</i> , interchangeable with ὄφις; perhaps a <i>water-snake</i> ; v. יִרְקוֹן [in הִירְקוֹן וְהִרְקוֹן וְהִרְקוֹן, וְהִרְקוֹן or]	59, 92, 130
רָקַח	φαρμακεύω: <i>season</i> in cookery; φαρμάσσω: <i>season</i> IS 8. 13; prop. <i>treat by using drugs</i> Ex 30. 33	65
רָקַח	κατα-: <i>dose with drugs; anoint with drugs or charms</i> ICh 16. 14; -εστῆς, fem. -τρια: <i>druggist</i> , רָקַח רָקַח Ex 30. 25 IS 8. 13	65
רָקַח	φαρμακεύς: <i>druggist, apothecary</i> Ex 30. 25	65
רָקַח	φαρμακεία, -κία: <i>use of drugs; generally, the use of any kind of drugs, potions, or spells</i> Ex 30. 25, 35	65
רָקַח	φαρμακίτης: <i>drugged or medicated</i> Cant 8. 2; v. יִין	65, 74
רָקוּחַ	מְרַקָּח, מְרַקָּח, φάρμακον: <i>drug</i> ICh 16. 14; <i>encharmed potion, philtre</i> : hence, <i>charm, spell</i> Cant 5. 13; <i>dye, paint, colour</i> Jes 57. 9	65, 72, 74
רָקִיק	φρυκτός: (φρύγω) <i>roasted</i> Ex 29. 2, 23	106 tm, 119 tm
רְשִׁיוֹן	πρόρρησις: <i>previous instruction or warning; proclamation</i> Esr 3. 7; v. בְּרֹאשׁ	62, 66, 68, 93
רָשַׁע	מְרַשְׁעַת, הַרְשִׁיעַ, κακουργέω: <i>do evil, work wickedness</i> IR 8. 47 Ps 106. 6 Job 10. 15 Dan 9. 5 ICh 24. 7	60
רָשַׁע	רָשָׁעָה, κακουργία, κακοεργίη: <i>wickedness, villainy, malice</i> Dt 9. 4, 25. 2 Ez 18. 27	60
רָשַׁע	κάκοργος, κακοεργός: as Subst. <i>malefactor, criminal</i> in the eye of the law; at Athens, technically, <i>thief, robber</i> Gn 18. 25 IIS 4. 11 Jes 3. 11 Ps 1. 1	60
רָשַׁע	τρέπω: <i>turn from</i> IIS 22. 22	64
הַרְשִׁיעַ	κατορθόω: <i>accomplish successfully, bring to a successful issue</i> ; Pass., <i>succeed, prosper</i> IS 14. 47 Prv 12. 2	63
רָשָׁף	πτέρυξ, υγος: (πτερόν) <i>wing</i> of a bird; <i>winged creature, bird</i> Job 5. 7	62
„	πυρίδιον: Dim. of πῦρ (<i>fire</i>), <i>spark</i> Cant 8. 6	62
„	στεροπή: poet. word, like ἀστεροπή, ἀστραπή, <i>flash of lightning; lightning</i> , freq. in pl., <i>lightnings</i> Dt 32. 24 Hab 3. 5 Ps 78. 48	
רֶשֶׁת	ἄρκυς: <i>net, hunter's net</i> ; more freq. in pl.; ἄρκυος βόλος (<i>net</i>) Ex 27. 4 Ps 10. 9, 57. 7 Prv 1. 17 Thr 1. 13	98 tm
רַתַּת	ὀρωδία: v. רַטַּת	
רְשָׁא	ὄξος, εος: <i>poor wine, 'vin ordinaire'</i> ; <i>vinegar</i> made therefrom; הָמַר, הָמַר Ex 12. 15 Lev 2. 11 Dt 32.	

14 Esr 7. 22	خَمْرٌ; ζύμη: <i>leaven; beer-yeast</i> خَمِيره, خَمِيره;	
	cf. ζῆθος: <i>beer</i> ; ζυμίτης: <i>leavened bread</i> ; ζυμωτός: <i>fermented, leavened</i> (חמץ); ζύμμα: <i>fermented mixture</i>	52
שֶׁבֶךְ	ἀβίς, ἄ-: (ἄπτω) <i>loop, mesh, such as form a net</i> IIS 18. 9 IR 7. 17 IIR 1. 2, 25. 17	49
שָׁבַר	θεωρέω: <i>inspect</i> ; ἐπι-: <i>examine over again or carefully</i> Neh 2. 13, 15	
שָׁבַר	ἐλπίζω: <i>hope for, or rather (in earlier writers) look for, expect</i> Jes 38. 18 Ps 119. 166 Ruth 1. 13; <i>hope to do, or hope or expect that</i> Esth 9. 1	49, 245 tm
שָׁבַר	ἐλπίς: <i>hope, expectation</i> Ps 119. 116, 146. 5	49
שָׂגִיא	ισχυρός: <i>powerful</i> Job 36. 26, 37. 23; Adv. -ρῶς: <i>very much, exceedingly</i> Dan 2. 6, 48 Esr 5. 11	55
שָׂדֵה	χόρτος: <i>enclosed place; farmyard; generally, any feeding-ground, pasturage, freq. in pl.</i> 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, <i>enclosed place</i> מְגַרֵשׁ Nu 35. 2 Ez 45. 2; <i>food</i> IIR 4. 39 גֵּרֶשׁ Dt 33. 14 (cf. Lat. hortus, Welsh garth 'fold, enclosure', Irish gort 'crop', 'field')	389 t
שָׂדִים	Σκύθαι: <i>Scythians</i> Gn 14. 3; cf. שִׂיד, שְׂטִים	129 t
מְשֻׁכָּה	ἀκανθεών: <i>thorny brake, = spinetum</i> (thorn-hedge, a thicket of thorns); -θιον: Dim. of ἄκανθα (<i>thorn, prickle; any thorny plant</i>) Mich 7. 4 Prv 15. 19	78
שָׂוִם	τίθημι 64, 118 t, 372 tm, 411 t, 423 t	
„	ἐπι-: <i>make an attack</i> IR 20. 12	64
הַשְׂוִמָּה	κατάθεσις: <i>paying down, payment; in Law, promise, covenant</i> Lev 5. 21	72
שָׂוַר	πρίω (later πρίζω, πριόω): <i>saw</i> IIS 12. 31 ICh 20. 3	49
מְשֻׂר	πρίων (A): <i>saw</i> Jes 10. 15 مَنشَار; cf. πριστήρ, -της: <i>sawyer</i> نَشَّار; v. מְגַרֵה	30 t, 49
שָׂוֶשׁ	γηθέω, collat. form γήθω, γάθω: <i>rejoice</i> Dt 28. 63 Jes 65. 19 Ps 40. 17 Thr 4. 21	49
שָׂוֶן	γῆθος: = γηθοσύνη (<i>joy, delight</i>) Jes 61. 3 Zach 8. 19	68, 74, 79
מְשֻׂוֶשׁ	γηθοσύνη (sup.) Jes 24. 8, 32. 13 Thr 2. 15	72
שָׂחַק	השחיק, καχάζω: v. צַחַק	36 t
שָׂחָק	משחק, καχασμός: v. צַחַק	72, 74

שחק, שחק, שחק	ἀγωνίζομαι: v. צחק	36, 205 tm, 422
מִשְׂטָמָה	ἔχθημα: = μίσσημα (<i>object of hate, of persons</i>) Hos 9. 8	72
שטן	ψιθυρίζω, -ίσω: <i>whisper; whisper what one dares not speak out, whisper slanders</i> Zach 3. 1 Ps 38. 21	53
שטן	ψιθυρός: as Subst., = -ριστής (<i>whisperer, at Athens as epith. of Hermes; slanderer</i>), <i>whisperer, slanderer</i> IR 5. 18 Zach 3. 1-2 Job 1. 6	53
שיאון	χιόνεος: (χιών) <i>snowy, snow-white</i> Dt 4. 48	130, 393
שיב	πρεσβεύω: prop. of age; intr., <i>to be the elder or eldest</i> IS 12. 2	62
שיבה	שב, שָׁבָה πρέσβυς: <i>old man</i> (poet. for prose πρεσβύτης) Lev 19. 32 Job 15. 10	62
שיב	πρέσβυς (B), poet. for -βεία: <i>age, seniority, right of the elder</i> IR 14. 4 Dt 32. 26 Ps 71. 8	62
שיג	σιγή: <i>silence</i> IR 18. 27	49, 78
שוד	συνδεσμεύω, later -μέω: <i>bind together</i> Dt 27. 4	
שוד	שָׁד, שָׁדָה σύνδεσμος: <i>that which binds together, fastening</i> Gn 14. 3 Dt 32. 17 Jes 33. 12 Am 2. 1	77, 304-5, 308 t
מִשְׁכִּית	σχῆμα: <i>form, shape, figure</i> Nu 33. 52	53, 72, 93
שָׁכַל	σκολιάζω	94-5 tm
שָׁכַל	שָׁכַלְתָּנוּ, סְכָלוֹת, שָׁכַל σοφία, -יה: prop. <i>cleverness or skill</i> in handicraft and art, as in carpentry; <i>skill</i> in matters of common life, <i>sound judgment</i> Eccl 2. 3, 10. 1, <i>intelligence, practical wisdom, etc.</i> , such as was attributed to the seven sages, like φρόνησις (<i>practical wisdom; sagacity, wisdom (W)</i>) Prv 12. 8, 23. 9 ICh 22. 12 (11) Dan 5. 11	44
הִשְׁכִּיל	σοφίζω: <i>make wise, instruct</i> Ps 32. 8 Prv 21. 11 Dan 9. 22 ICh 28. 19; <i>learn</i> Ps 2. 10, 94. 8, 119. 99	
הִשְׁכִּיל	σκολιάζω: <i>loiter, linger</i> Ps 32. 1, 42. 1, 47. 8, 53. 1, 54. 1, 74. 1, 88. 1, 89. 1	53
מִשְׁכִּיל, מְשָׁכִיל	σοφιστής: <i>master of one's craft, adept, expert</i> Jer 50. 9 Dan 1. 4; <i>wise, prudent, statesmanlike man</i> IS 18. 14-15 Am 5. 13 Prv 15. 24, 19. 14; v. שָׁכַל	
הִשְׁכִּיל	σγκαλείω: <i>shut close, close</i> Prv 16. 23	233 tm
שָׁכַר	μισθός: <i>hire, wages; pay</i> Gn 30. 28; generally, <i>recompense, reward</i> Jes 31. 16; bad sense, <i>requital</i> Ez 29. 18-19	42 t

- שְׂכִיר, שכיר 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
- מִשְׁכָּרְתַּי מίσθωμα: *price agreed on in hiring, contract price*
 Gn 31. 7
- שְׁלֵמִי Πτολεμαῖος: *v. תלמי* Esr 2. 46 62, 121
- שָׁם תָּם, תָּם, תָּם 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. תָּם/τέλος: *state*
of completion; completion (W) Ps 101. 2 24 t, 36 t, 41, 49, 282
- שְׂמָאל εὐδύνημος: *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 شمال because *bad omens came*
from the left; cf. שׁוֹמׁ, bad omen; שְׂמָאל, شمال (north)
 Gn 14. 15, 24. 49; *v. ימין* 56
- שְׂמֵחָה εὐθυμία: *cheerfulness, contentment* 174 t
- שְׂמָלָה, שְׂלֵמָה, שְׂמָלָה 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
- שְׂמָלִי, שְׂלֵמִי, תלמי Πτολεμαῖος: *Ptolemy* Nu 13. 22 Esr
 2. 46 Neh 7. 48 62, 73, 121–2
- שְׂנֵא στυγέω: *hate, abhor* Mal 2. 16 48
- שְׂנֵא κατα-: *c. acc., abhor, abominate* Dt 32. 41 Prv 8. 36
- שְׂנוּא, שְׂנֵא, שְׂנֵא στυγητός: *hated, abominated, hateful* Gn 29.
 31 Dt 21. 15–17 IIS 5. 8; = -גָּהָר; cf. -ερός 105 tm
- שְׂנֵא στυγνός: *hated, abhorred; hateful or hostile to one*
 Ex 23. 5 Dt 4. 42 Prv 25. 21 IICh 19. 2
- שְׂנֵא, שְׂנֵא στύγος: *hatred* IIS 13. 15 Ps 109. 5 80
- שְׂנֵר, שְׂנֵר χιόνηος: *v. שיאון* 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. αιξ (she-*
goat) Gn 37. 21 Lev 4. 28; *spelt* Ex 9. 31 Dt 8. 8 57
- שְׂעִר, שְׂעִר, שְׂעִרָה, שְׂעִרָה 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
- שְׂעִר, שְׂעִר προσποιέω: *take to oneself what does not belong*
to one Dt 32. 17; generally, *pretend, affect* Prv 23. 7 62

שפה	ὑπήγη: <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
שפון	σκεπαστός: <i>v.</i> צפון	
שרג	שרק, השתרג, ταργανόμαι: (<i>ταργάνη</i>) <i>to be plaited or entwined</i> Gn 49. 11 Job 40. 17 Thr 1. 14	44
שריג	שרק, σαργάνη: = ταργάνη (<i>plaited work</i>), <i>plait, braid</i> Gn 40. 10 Jes 5. 2 Joel 1. 7	44
שרד	δραπετεύω: <i>run away</i> Jos 10. 20	60
שריד	δραπέτης, δρη-: <i>runaway, fugitive</i> Jos 8. 22 Ob 14 Job 20. 26 שרג	49, 60
שרה	שרי, κύρα, κυρία	121 tm
שרח	ρόδον: <i>v.</i> פרח Gn 46. 17	
שריון	שרין, שריון, שריה, θωρακείον, -κιον: <i>cuirass; = θώραξ (corslet, coat of mail, scale armour)</i> 24 t, 35-6 t, 41, 59	364 t
שריון	Σύριος: <i>of or from Syria; Syrian</i> Dt 3. 9 Ps 29. 6	41, 90 tm, 298-9 tm
שרים חמת	ράθυμος	
השתרע	στόρνυμι: <i>spread the clothes over a bed, spread or make up a bed</i>	33 t, 35 t, 52
שרף	πυρώω: <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: (<i>not in sg.</i>) πυρά, τά, <i>watch-fire; πυρά, πυρή: (πῦρ) funeral-pyre</i> Jer 34. 5	72
שרף	έρπετόν, 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	שרקה, שרק, χάραξ: (<i>χαράσσω</i>) <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. שריג, שרג	44
שרר	השתרר, κυριεύω: (<i>κῦρος</i>) <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
שתם	φράσσω, ἔμ-: <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

שֶׁבַח	הַשְּׁתַּבַּח, ἀνιζομαι	I 10 tm, 241 tm
שֶׁבֶט	δικαστήης: v. קֶצֶץ IIS 7. 7; cf. ICh 17. 6; cf. שֶׁבֶט/שֶׁבֶט, pp. 430-1; צַרִי/חוֹלִים; שֶׁפֶטִי/שֶׁפֶטִי	29 t
„	σκήπτρον, 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. רֶבִיד Gn 49. 10 Jes 14. 5 Ps 45. 7	22, 63, 416
„	שׁוֹט, 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
שְׁבִיל	שְׁבִיל, ὁδός: v. הַדּוֹר Jer 18. 15 Ps 77. 20	24 t, 50, 74, 121, 402-3
שָׁבַל	ἀγκάλις: v. חַבֵּל Jes 47. 2	78
שֶׁבֶן-	ἔφηβος: v. אֲבִי	
שֶׁבֶנָה	שֶׁבֶנָה, Διὸς ἔφηβος, ἔφα- θεοῦ IIR 18. 18, 37 Neh 9. 4 ICh 15. 24 צִפְנִיָה Zeph 1. 1	128
שֶׁבַע	שֶׁבַע, ἑπτὰ: seven Gn 5. 7, 7. 2, 37. 2; (fancifully connected with σέβομαι, Philo 1. 30) [ἑπτὰς, as homologue of שֶׁבַת, is related to σβέννυμι]	45, 68, 101, 121, 321, 326, 393
שֶׁבַע	ἑπτὰς: period of seven days Gn 29. 27 Lev 12. 5; v. שֶׁבַת	37
שֶׁבַע	σκύμνος: cub, whelp, esp. lion's whelp IIS 20. 1	121, 322
שֶׁבַע	ἀβάς	44 tm
שֶׁבַע	ποίκιλμα: broidered stuff, brocade; embroidery Ex 28. 11, 39. 13 Ps 45. 14	72
שֶׁבַע	ποίκιλσις: = -κιλία (marking with various colours, embroidering) Ex 28. 4	72
שֶׁבַע	θραύω: break in pieces, shatter Jes 14. 5, 30. 14 Jer 19. 10	392
שֶׁבַע	κατα-: break in pieces, shatter Ex 9. 25 Jes 21. 9 Ps 107. 16 Thr 2. 9, 3. 4	

שֶׁבֶר	θραῦμα: <i>fragment; breakage</i> Lev 29. 19, 24. 20 Jes 30. 14 Ps 60. 4; <i>destruction</i> Jes 1. 28 Jer 4. 6 Ez 32. 9 Thr 2. 13, 4. 10; cf. συμφορά, -ή: <i>misfortune; calamity</i> (W)	37
שֶׁבֶר	ἀγόρασμα: <i>that which is bought or sold; mostly in pl.; wares, merchandise</i> Gn 42. 3, 7	50, 74
שֶׁבֶר	ἀγοράζω: <i>buy in the market; generally, buy</i> Gn 43. 2 Jes 55. 1	
מִשְׁבֵּר	ῥηγμός: = ῥηγμίν or -μίσ (<i>sea breaking on the beach, surf</i>) Jon 2. 4 Ps 93. 4	72
מִשְׁבֵּר	ῥήγμα: <i>cleft, chasm; fissure</i> IIR 10. 3 Hos 13. 13	72
שֶׁבֶת	ἐπίτας: v. שְׁבוּעַ Lev 23. 15	282
שִׁגְיוֹן	ἡχείων: v. הגיון Ps 7. 1	79
שָׁגַל, שָׁגַל, נִשְׁגַּל, שָׁגַל, שָׁכַל	συγκλίνω: <i>lay together</i> Dt 28. 30; Pass., <i>lie with</i> Jes 13. 16 Jer 3. 2	45, 418 t, 421
שָׁגַל	συγκλίτης: <i>one who lies with one</i> Ps 45. 10 Neh 2. 6	418 t
שָׁגַר	χηλή, ὄπλον	315 tm
שָׁד	σύνδεσμος: v. שִׁיד Dt 32. 17	
שָׁדַד	ἵσσα: v. הִידֵד Jer 48. 32	31 t
שָׁדַד	ἄρπάζω: <i>snatch away, carry off; seize hastily, snatch up, seize; plunder</i> Jer 47. 4, 49. 28 Ez 32. 12 Hos 10. 2 Joel 1. 10 Prv 24. 15	63
שָׁדַד	ἄρπαγεύς: = ἄρπαξ, ὁ (<i>robber</i>) Jes 33. 1 Ob 5	63
שָׁדַד	ἄρπαγή, ἡ: <i>rapine; seizure, robbery, rape</i> Jes 16. 4 Jer 48. 3; שָׁדַד Jes 60. 16 שָׁדַד Thr 4. 3 στῆθος	24 t, 63, 380
שָׁדַד	ἄρπακτός	63, 103 tm
שָׁדַד, שָׁדַד, שָׁדַד	Ζεὺς (Σδεύς), Ζῆν: <i>Zeus</i> Gn 17. 1 Job 19. 29	4, 38, 51, 75 t, 114 t, 121-2, 130, 299
שָׁדַד	Διὸς εἶρην: v. פְּדִיהוּ, פְּדִהצוּר Nu 1. 5	128
שָׁדַד	שָׁדַד	35 t, 400 t
שָׁדַד	ἀδάμας: v. חִלְמִישׁ Gn 2. 12	49
שָׁדַד	a point of vocalization	22-3, 99, 336
שָׁדַד	κακόν: <i>evil, ill; trouble; harm or ill to anyone; calamity, misfortune</i> (W) Jes 47. 11 Zeph 1. 15; cf. ὑψωμα: <i>height; exaltation</i>	60, 72
שָׁדַד	στρέφω: <i>turn back; return</i> Gn 8. 7, 9, 12 IIS 3. 16 Dan 4. 31	24 t, 36 t, 300, 327
הִשְׁיב	ἀπο-: <i>guide back again; bring back; turn away or aside, divert</i> Nu 25. 11; μετα-: <i>generally, change,</i>	

	<i>alter</i> ; revoke (W) Esth 8. 5, 8 ἐδέοντο τὸ ψήφισμα' ὅπως μεταστραφείη (they asked that the decree might be revoked) Aristophanes, <i>Achamenses</i> 536; ἀντι-: <i>retort</i> ICh 10. 16; <i>v.</i> מחשבה; cf. הושיב/καθίζω	24 t, 37 t, 327
מְשׁוּבָה	στρέμμα: <i>conspiracy, band of conspirators</i> Jer 2. 19, 3. 22, 5. 6, 14. 7; תְּשׁוּבָה Job 21. 34, 34. 36	72, 327
תְּשׁוּבָה	στρέψις: <i>turning round</i> IS 7. 17 IIS 11. 1	37 t
שְׁבוּת	οἰκισία: <i>settlement</i> ; -σις: <i>colonization</i> ; στρέψις	24 t
הִשְׁיב	διαφυσάω: <i>blow in different directions, disperse</i> Gn 15. 11 Job 39. 12	88
שׁוּב	διψάω, -ώω, -έω: <i>of the ground, to be thirsty, parched</i> Gn 8. 3; cf. ξηραίνω: <i>parch, dry up</i>	402
שׁוּבָל	σκύμνος: <i>v.</i> שבע Gn 36. 23	121
שׁוּהָ, שְׁוָה	ἄξιος: (ἄγω/שׁוּהָ Prv 3. 15 <i>draw down in the scale, hence, weigh</i>) <i>counterbalancing; of like value, worth as much as</i> Esth 5. 13, 7. 4; <i>worth</i> Ib 3. 8; <i>worthy of, mostly c. gen. rei</i> Job 33. 27	46
שׁוּחַט	θηκτός: <i>sharpened, whetted</i> ; sharp (W); συντεθηγμένος: (συνθήγω) <i>sharpened (W)</i> ; <i>v.</i> שׁוּנָן	415 t
שׁוּט, שׁוּטט	φοιτάω, -άζω	318 tm, 332
שׁוּט	σκυτάλη, -τος: <i>v.</i> שבת	39, 40, 326, 415-16 t
שׁוּל	στολίσ	339 tm, 341
שׁוּם	χαμαίδρις: = σκόρδιον (<i>garlic germander</i>) Nu 11. 5	422 t
שׁוּע	<i>v.</i> שבע	28 t
שׁוּעַל	שְׁעָלְבִין, שְׁעָלְבִים, κυναλώπηξ: <i>mongrel between dog and fox</i> ; κίναδος: Sicil. word for <i>fox</i> ; ψίαι: ἀλώπεκες (<i>fox, Canis vulpes</i>)	35 t, 57, 90 tm
שׁוּף, שׁוּף	σκοπεύω, -έω: <i>behold</i> Job 9. 17, 20. 9, 28. 7	52
שׁוּפָר	κέρας: <i>the horn of an animal</i> ; of musical instruments, <i>horn for blowing</i> Lev 25. 9; cf. Ex 36. 6 Esr 10. 7 Neh 8. 15 ICh 30. 5 (gen. κέρως)	77, 348 tm
שׁוּר	ὀράω: <i>v.</i> ראה Nu 23. 9 Job 7. 8 Cant 4. 8	402
„	χρίω: <i>rub, anoint with scented unguents or oil, as was done after bathing, freq. in Hom.</i> ; <i>anoint oneself</i> Jes 57. 9	45, 392 t
שׁוּר	θώραξ, θώρηξ, θόρραξ: = θωράκιον (<i>breastwork, parapet</i>) Gn 49. 22 IIS 22. 30; τεῖχος: <i>wall, esp. city-wall</i>	43, 45, 64, 77, 124, 393, 424
שׁוּר	ταῦρος: <i>bull</i> Gn 32. 6	37 t, 45

תְּשׁוּרָה	δόσις: <i>gift</i> IS 9. 7	58, 72, 326, 328, 392
שׂוּרָק	a point of vocalization	99, 402
שׁוּף, שׁוּף	σκοτίζω: <i>make dark</i> Cant 1. 6; Pass., <i>to be darkened; to be blinded</i> Ps 139. 11	52
שְׁחֹר	καπνός: <i>v. כבשן</i> Thr 4. 8	44, 47, 77
שחט	σφάζω: <i>slay, slaughter, properly by cutting the throat; generally, slay, kill, of human victims, as Iphigeneia; σχάζω: slay</i> Gn 22. 10, 37. 31 Lev 1. 5 IIR 25. 7 Jes 57. 5 Jer 39. 6 (שוחט/θηκτός: <i>sharpened, whetted</i> Jer 9. 7)	53
שח	ψάω: <i>rub, wipe, polish; rub smooth; ψήγω: rub down, wear away, ψ. πέτρην χρόνος</i> Job 14. 19; ψαίω: = ψάω, <i>rub away, grind down; ψώχω: (ψώω) rub small; ψώω: rub, grind, etc., only found in Gramm., as etym. of ψώχω, ψωχός (שוחה), ψωμός (Dim. ψωμίον; ψωμία = ψιττία (פתיים)), ψώρα (צרעת, צרעת), etc.</i> Ex 30. 36 IIS 22. 43 (ψάω, ψαίω, ψαύω, ψαίρω, ψήγω, ψώχω, and perh. ψίω, ψωμός, seem to be different enlargements of ψ-, which corresponds to <i>ps-</i> in Skt. . .); <i>v. שח</i>	53
שח	ψακάς, ψε-: <i>drop of rain; particle</i> Jes 40. 15	53
שחר	ξηραίνω: <i>v. חרב</i> Job 30. 30	52, 402
שחר	ἠώς, ἔως, ἄως, ἄβώρ (cf. בִּקְר/פרוט'), αὔω, ἄω: <i>dawn</i> Gn 19. 15 Jos 6. 15 Jes 58. 8 Joel 2. 2 Neh 4. 15 Cant 6. 10	78
„	σχῆμα: (ἔχω, σχεῖν) <i>form, shape, figure</i> Jes 8. 20, 47. 11	53
„	σχοῖνος: <i>rush</i> Ps 22. 1 [a pipe, flute or clarinet made of rush or reed]	77
שחר	κορός (A): <i>dark, black; φαιός: dusky, dun, grey, of any colour mixed of black and white; dark-complexioned</i> Lev 13. 31 Zach 6. 2 Cant 1. 5, 5. 11	44
שיחר	ρός: <i>v. יאור</i> Jos 13. 3 Jes 23. 3 ICh 13. 5	63, 122, 130
שְׁחָרַת	κουροσύνη, -σύνα: (κοῦρος A) <i>youth, youthful prime</i> Eccl 11. 10	50
שחת	ἐκφυσάω: <i>blow out; pour forth; of elephants spouting water; spurt, squirt</i> (W) Gn 38. 9 IIR 23. 13	
	فَطَّ بَحَّ (פ/ש, ו/ח, ס/ת)	51
שחת	Στύξ, gen. Στυγός: (στυγέω) <i>the Styx, i.e. the</i>	

	<i>Hateful; a well of fatal coldness in Arcadia</i> Ps 9. 16, 30. 10, 49. 10 Job 9. 31, 32. 28	78
שטה	שטים, Σκυθάριον: <i>Scythian wood</i> , i.e. θάψος; Σκυθικὸν ξύλον: = θάψος (<i>fustic, Rhus Cotinus, used for dyeing yellow</i> , brought from the island of Thapsos)	
	Ex 25. 5 Jes 41. 19	129 t
שטים	Σκυθῶν: <i>of the Scythians</i> Jos 2. 1, 3. 1 Joel 4. 18	129 t
שטח	στορνυμι: generally, <i>spread, strew</i> IIS 17. 19 Jer 8. 2	52
שטח	ἐκστρώννυμι: <i>spread</i> Ps 88. 10	
משוח, משחה	στρώμα: <i>pavement</i> Ez 26. 5, 47. 16; v. מטה	72
שטר	ἐπιστάτης: <i>one who is set over, chief, commander</i> Nu 11. 16 Dt 1. 15, 20. 5 Jos 1. 10, 3. 2 ICh 27. 1; <i>judge</i> ICh 19. 1 (cf. Ib 19. 5-8); <i>overseer, super- intendent</i> , in charge of any public building or works; <i>inspector (W)</i> Ex 5. 14 Prv 6. 7 ICh 23. 4 IICh 34. 14; <i>governor, administrator</i> Dt 16. 18; cf. ἴστωρ, ἴσ-, φίσ-: <i>one who knows law and right, judge</i> שטר; <i>witness</i> יָדָר; <i>knowing, learned, skilled</i> شاطر	211
שי	δαίς: (δαίω (B)) <i>meal, banquet, sacrificial feast</i> Jes 18. 7 Ps 68. 30	352 tm
שיר	שירה, ἀοιδή, Att. contr. ᾠδή: (ἀείδω) <i>song</i> , whether (1) <i>art of song</i> ICh 25. 7; (2) <i>act of singing</i> , <i>song</i> Ps 67. 1 Eccl 12. 4 IICh 5. 13; (3) <i>thing sung</i> , <i>song</i> , whether of joy or sorrow Jes 23. 15 Am 8. 10 Ps 137. 3; (4) <i>theme of song, person sung of</i> Ez 33. 32; ᾠδή: <i>song, lay</i> Dt 31. 19 Jes 5. 1; but also of <i>joyful songs</i> Ib 23. 16, <i>songs of praise</i> Ex 15. 1 Nu 21. 17 Jes 42. 10 Ps 69. 31, 92. 1 Neh 12. 46 הִידָה Ib 12. 8; = ὕμνη; ᾠδή: <i>song, ode</i> Nu 21. 17 Dt 31. 19 (v. ἀείδω) [עו ICh 13. 8 IICh 30. 21 is the homologue of ᾠδή, or of μουσα (-μ), or of both (cf. כלי-שיר Am 6. 5 IICh 7. 6, 23. 13, 34. 12)]	174 t
שיש	שש, ξυστός: (ξύω) <i>shaved, whittled with a knife or plane</i> Cant 5. 15 Esth 1. 6 ICh 29. 2	15 t, 45, 52
שית	שיב, τίθημι	372 tm, 423 t
שית	χιτών: <i>coat of mail</i> , prob. of leather covered with scales or rings Ps 73. 6; v. כתנת	78, 425
זונה	שית θήττα γυνή: θής, gen. θητός, <i>serf, bondman</i> ;	

- later, *hired labourer*; at Athens, members of the fourth class in the constitution of Solon; fem. *θησσα, θήττα* *hired servant-girl*, opp. *ἐπίκληρος* (*heiress*); *γυνή*: *woman* Prv 7. 10 46, 425 t
- השכיב *καταχέω*: *cause to flow, run*; Med., *to have it melted down* Job 38. 37; *השכיב* *χεύμα*: (*χέω*) *standing water* Ex 16. 13-14; *flow* Lev 15. 16 51
- שכב *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 (*κ/ש, ο/כ, —μ, ω/ב* (or *μ/ב*))
- השכיב, השכיב *κατα-*: causal, *put to sleep* IIS 8. 2 IR 4. 21 Hos 2. 20; Pass., *sleep* IR 4. 32 Ez 32. 32 IICh 16. 14; *κατατήκω*: *dissolve* Job 38. 37
- נשכב *κοιμημα*: *sleep* IIS 4. 5; *intercourse* Nu 31. 18 Ez 23. 17 72
- שכח *λήθω, λάθω*: *forget*; *καταλήθωμαι*: *forget utterly* 86 t
- שך *ἀψίς*: *v. שך* Jer 5. 26 49
- שך *ψυχώω*: (*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 t
- השך *ἐπίσχω*: redupl. present of *ἐπέχω*, *restrain, keep in check, check* (W) Nu 17. 20
- שכל, שכל *χάζω*: *force to retire from, bereave or deprive of*; *χηρεύω*: trs. *bereave*; *χηρώω*: *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; *χηρώω*: c. acc., *forsake, deprive of one's presence* Ez 36. 13-14; *v. משכיל* 418, 427
- שכול *συγκλίτης*: *companion at table*; *σύγκλινος*: pl. *comrades at table*, perh. a group of *ἐφθηβοι* Jes 49. 20; *v. שגל* 23, 418 tm

הִשְׁכִּים	ὄρθρεύω: (ὄρθρος) 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
שֵׁכֶם	ἄκρος ὤμος: tip of shoulder Gn 9. 23 Jes 10. 27 Job 31. 36; אחד שֵׁכֶם ἄντωμος: shoulder to shoulder Zeph 3. 9; v. תָּתָה	57
„	σήκωμα: = σηκός (sacred enclosure, chapel; σηκός was sacred to a hero, the ναός (נוה) to a god, a distinction not observed) Gn 12. 6	57, 122, 124
שָׁכַן	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; γειτνιαίω: = -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	418
מִשְׁכָּן	σκήνημα: = σκηνή (pl., camp Nu 24. 5 Cant 1. 8; tabernacle Ex 25. 9); = σκηνώμα: mostly in pl., soldiers' quarters; tents (W); temple Ex 1. 11 Nu 24. 5 Ps 43. 3, 84. 2, 87. 2, 132. 5; מקום Gn 28. 11 IR 8. 35 Jes 66. 1	72, 418
„	οἶκημα: dwelling-place; in pl., building, house Jes 32. 18 Hab 1. 6	418
שָׁכַן	γείτων, ὁ, ἡ, fem. -ταινα: (γῆ) neighbour, borderer; ἀστουγείτων: 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. γειτνιαίω	53
שָׁכַר	μέθυ: wine Prv 31. 4; cf. μεθύσκω: v. מוֹזַג, מוֹזִיחַ	120 m
שָׁלַג	χάλαζα: hail Ex 4. 6 Jes 1. 18 Jer 18. 14 Job 38. 22 Dan 7. 9	37 t
שָׁלַח	Δῆλος: v. גִּלְהַ	30 t, 122, 131 t, 300
שָׁלַח	שָׁלוֹן γαληνιάω: be calm, find peace Jer 12. 1 Ps 122. 6 Job 3. 26, 12. 6; cf. σχολάζω/עצל; v. שאנן	32 t, 53, 66
שָׁלוּה	γαλήνη: calmness, serenity Ez 16. 49 Ps 122. 7 Prv 17. 1; cf. σχολή/עצלה	53, 66, 326
שָׁלוּ	γαληνός, -νής: calm, esp. of the sea; of persons, gentle Jer 49. 31 Zach 7. 7 Job 21. 23; cf. σχολερός/עצל	66

תְּהַבֵּשׁ	φλόγωσις: <i>v.</i> להב	45
שָׁלַח	στέλλω 13, 45, 67, 85 t, 88, 326; חָלַח אֶפְסוֹ-, ἔξαπσο-, ἐπι- 174; חָלַח סְטוֹלָה; חָלַח סְטוֹלוֹס; חָלַח מְשַׁלַּח מְשַׁלַּח אֶפְסוֹסְטוֹלָה; חָלַח מְשַׁלַּח אֶפְסוֹסְטוֹלוֹס 45, 100 m, 338-41 tm, 402-3, 420	
חָלַח מְשַׁלַּח	ἐπιχείρημα	72, 652 tm
חָלַח	σχολαῖος	130, 336 tm
חָלַח	ἀγορά: <i>v.</i> שְׁעָרִים Jos 15. 32	34 t
חָלַח	ξύλον	45, 52, 366 tm, 402
שָׁלַט	βασιλεύω: <i>to be king, rule, reign</i> Eccl 8. 9 Esth 9. 1 Neh 5. 15; cf. βασιλίζω	101
שָׁלַט	πέλτη, -τα: <i>small light shield of leather without a rim</i> IIR 11. 10 Jer 51. 11 Cant 4. 4 ICh 23. 9	45, 69, 78, 101, 410-11 t
חָלַח	τὰ ὑστέρια: <i>afterbirth</i> ; cf. ὕστερον, τό, <i>the after-birth</i> Dt 12. 57	57
שָׁלַח	γλαύξ, -αῦξ, γλαυκός: <i>the little owl, Athene noctua</i> , so called from its <i>glaring eyes</i> Lev 11. 17 Dt 14. 17	78
שָׁלַח	שָׁלַח חָלַח ξύλοχος: <i>thicket, copse</i> Jes 6. 13 Cant 4. 13	52
חָלַח	הַשְׁתוֹלֵל	27 t, 116 t
(צָבָעִים) שָׁלַח	πολύς: <i>many</i> Jud 5. 30	128
שָׁלַח	ἔλωρ: (ἐλεῖν) Epic word; <i>spoil, prey</i>	83 t
שָׁלַח	οὐλω: (οὐλος A) <i>to be whole or sound</i> ; used by Hom. in imper. οὐλε, as a salutation, <i>health to thee</i> , οὐλέ τε καὶ μάλα χαῖρε <i>health and joy be with thee</i> Od. 24. 402 חָלַח שְׁלוֹם ICh 12. 18 (19); a form οὐλέω is cited by Hesychius	49, 51, 67
שָׁלַח	ὅλος: <i>whole, i.e. safe and sound</i> Gn 33. 18; as Subst., τὸ ὅ.; τοῖς ὅ., = ὅλως, οὐλως, <i>altogether</i> שְׁלוֹמִים Jer 13. 19; τέλειος, Adv. τελέως, -εον: <i>completely</i>	38, 45, 49, 67, 422 t
שָׁלַח	γαληνός: <i>v.</i> שְׁלוֹ, אַבְשָׁלוֹם	123
שָׁלַח	τί χρῆμα: <i>why?</i> Cant 1. 7 כמה Job 7. 19 למה Gn 4. 6; <i>what?</i> מה Ib 4. 10 מה Ib 20. 10	93
שָׁלַח	θυήλημα: <i>sacrificial offering</i> ; Ion. θυαλίματα; τέλος: (τέλλομαι, τέλλω) pl., <i>services or offerings due to the gods</i> Ex 20. 24 Lev 7. 32	119 m
שָׁלַח	ἔλκω; שָׁלַח ἔλκτος	106 tm
שָׁלַח	שְׁלֹשָׁה, תְּלַת, תְּלַת, תְּרַיִס: <i>three</i> Gn 6. 10 Dan 7. 5, 24 Esr 6. 4, 15	37 t, 99, 325 t

שְׁלִישִׁי, שְׁלִישִׁית, שְׁלִישִׁים, שְׁלִישִׁים	τρίτος: <i>third</i> Gn 1. 13, 2. 14 Dt 23. 9; ἐχθές και τρίτην ἡμέραν <i>yesterday and the day before</i> IS 4. 7, 21. 6; ἡ τρίτη (sc. μερίς) <i>the third part</i> Nu 15. 6-7; τριτεύς: <i>third part of a μέδιμνος</i> (a corn measure) Jes 40. 12	101
„	κῆρυξ: <i>v. נֹשֶׁר</i> Ex 15. 4, 7 IIR 7. 2 Ez 23. 23	45
„	κύλιξ: <i>cup, esp. wine-cup; κοτύλη: small vessel, cup; liquid measure</i> Ps 80. 6; <i>dry measure</i> Jes 40. 12; in pl., <i>cymbals</i> IS 18. 6	45
שֵׁם	ὄνομα, ὄνυμα: <i>name of a person or thing</i> Gn 2. 11, 3. 19-20, 4. 19, 29. 13; <i>name, fame</i> IS 7. 9 IR 5. 17, 19, 10. 1 Prv 22. 1 Eccl 7. 1; ὄνομα καλεῖν <i>τινα</i> : <i>call one by name</i> Ex 33. 19, 35. 30 Esth 2. 14; <i>give one a name</i> Gn 3. 20 IIS 7. 23 Jes 56. 5	40, 56, 326, 390
„	Ζεύς: <i>v. שָׁדַי</i> Ich 13. 6	38, 122, 426 t
„	Φοῖνιξ: <i>v. קִנִּי</i> Gn 6. 10 شام	93
שָׁם	ἐνθα: <i>there</i> Gn 2. 8, 3. 23, 14. 10, 19. 20; also with Verbs of motion, <i>thither</i> Gn 19. 20 Jud 21. 10 IS 2. 14, 9. 6, 10. 5, 22. 1; ἐνθεν: <i>Adv., Demonstrative, thence</i> Gn 11. 8 Dt 5. 15 (pref./suf. phenomenon)	92
שָׁם	ὄσμη, ὄδμη: <i>smell, odour; freq. of foul smells; but also of fragrant odours; hence, scent, perfume</i> Cant 1. 3 Eccl 7. 1; שָׁמֶן ζωμός: <i>fat fellow; ζαμενής: very strong, mighty</i> Jud 3. 29	50, 68
שִׁמָּה	θάμβημα: <i>alarm, terror</i> Jer 8. 21 Ez 7. 27, 23. 33	28 t, 80
שִׁמּוֹ-	ἀμφί: cf. שְׁבוּ- 124, 127, 168 tm	
שִׁמּוֹל	ἀμφὶ θεόν: <i>adherent of God; cf. שְׁבֹאל</i>	168
שְׁמִים	σημειον, σα-, σημήϊον, σα-, σαμᾶον: = σῆμα in all senses, and more common in Prose, but never in Hom. or Hes. (<i>v. צִבְאָ</i>) Gn 1. 1 Dt 10. 14 Ps 115. 16 Jer 10. 11 Dan 2. 18 Esr 5. 11	75 t, 402 t
שְׁמִיר	ἀδάμας: (δαμάω) properly, <i>unconquerable</i> ; Subst., <i>adamant</i> , i.e. the hardest metal, prob. <i>steel</i> Jer 17. 1 Ez 3. 9; σμηρι(γ)ξ· πόα (<i>grass</i>) και εἶδος ἀκάνθης (<i>v. קִרְץ</i>) Jes 5. 6, 32. 13	44, 49
שָׁמַם	ψάω: <i>intr., crumble away, vanish, disappear</i> Jes 49. 19, 61. 4 Ez 36. 4; θαυμάζω: <i>wonder, marvel; wonder at, marvel at</i> IR 9. 8 Jes 52. 14 Jer 18. 16 Ez 27. 45	53

- שמה, שְׁמָה, שְׁמָה, שְׁמָה 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
- שמן ζαμενής: Adj. *very strong, mighty, raging* Jud 3. 29;
 ζωμός, δω-: *fat, greasy fellow* 51, 68
- שמנה δκτώ, δκτό, όπτώ 316 tm
- שמע κλύω: *hear a thing from a person; hear, learn,*
know; give ear to, attend to; comply with, obey; ακούω:
 (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. השְׁמִיעַ סוּג-: *bring*
together, collect; bring together to oneself, collect round
one IR 15. 22 47, 86 t
- שמע ακοή, ακούη: (ἀκοφ-, cf. ακούω) *hearing, sound heard*
 Job 42. 5
- „ שמע, שְׁמָה, שְׁמָה 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 74
- שמע φήμη; ακουσμα: *thing heard, such as music;*
rumour, report Jes 11. 3 72
- שמר השמר, השתמר 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 שמר Ex 13. 10 IR 11. 10, 34

- Jer 16. 11 Neh 1. 5 השתמר Mich 6. 16; *continue in; maintain, hold fast to* Am 1. 11; *take care lest* השמר Gn 24. 6, 31. 29 Dt 11. 16 IIR 6. 9; *guard, keep safe* שמר 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 השתמר Ib 22. 24 23
- שמר שמרון, שמרון, שמרון φυλακτήρ: poet. for φύλαξ, in pl., *guardian, keeper, protector* Nu 26. 24 IIR 12. 22 Jes 21. 11 ICh 7. 1 73
- שמרים, אשמורה, שמרים φυλακτηρία: = παννυχίς (*night festival, vigil*) Ex 12. 42 Ps 119. 148
- שמר שמשון, שמשון, שמרת, שמרית, שמרי, שמרון, שמר 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
- שן שן δδούς, όντος Ex 21. 24; שן רעה, שן רעה δ αλγούμενος δ. Prv 25. 19 (αλγέω: *feel bodily pain, suffer*); *prong* IS 2. 13; δ. πέτρας *peak, pike* שן הטלע Ib 14. 4 38, 45, 82, 98, 405 tm
- „, 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
- שנה, שנה, שנה κινέω: *alter* Mal 3. 6 Thr 4. 1 28
- שנה μετα-: *change, alter* IIR 25. 29 Jer 2. 36; παρα-: *excite violently, madden* IS 21. 14 Ps 34. 1 28 t
- השנה καθ' έτος: *this year*; σήτες, σάτες: *this year*; τήτες, τήδες, τάτες, τήτα: Adv. *this year, of or in this year* (Cf. σήτες, σάτες, σατινός; prob. related to έτος as σήμερον (τήμερον)/היום, פיום to ημέρα.) Gn 4. 14, 25. 31, 26. 33, 50. 20 IIR 19. 29 Jes 37. 30 Jer 28. 16; έτος/שנה Gn 5. 3; Lat. *annum* 171 tm
- שנה ὕπνος 78, 348 tm
- שנן θήγω, θά-: *sharpen, whet* Dt 32. 41; metaph., *sharpen, excite* Ps 64. 4, 140. 4; = θηγάνω; cf. δξύνω 68, 390, 405, 415 t
- שנן θηκτός: (θήγω) *sharpened, whetted* Jes 5. 28 Prv 25. 18; cf. δξύς, שוחט 104
- שנן ὑμνέω, έξ-: 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
- שִׁינָה 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
- שָׁפָה 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
- שָׁנַיִם δύο, gen. δυοῖν: *two* Gn 2. 25, 6. 19; v. תאומים 75-6, 301, 325 t
- שִׁסַּע שָׁפַע, שָׁפַע שִׁסַּע σχιζῶ: *split, cleave, divide into*; generally, *part, separate, divide* Lev 11. 3 IS 15. 33, 24. 8 35 t, 45, 53, 93, 371 tm
- שִׁסַּע σχιστός 53, 105 tm
- שִׁעָה השתעה, θεάομαι: v. השתאה 392
- מִשְׁעֵי θέαμα, θέημα: (θεάομαι) *sight, spectacle*; freq. of a sight which gives pleasure Ez 16. 4 72
- שִׁעָה ὥρα: *time of day, the time of day, hour* Dan 3. 6, 4. 16 50, 100
- שִׁעָלָה θέναρ: *palm of the hand*; *flat of the foot*; στῆθος: *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, מִשְׁעָנָה, מִשְׁעָנָה σκᾶπτρον, σκῆπτρον: *staff or stick*, used by the lame or aged; the Prose word is βακτηρία (*staff, cane* מקל) 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 מִשְׁעָל.] 72
- שִׁעָרָה θύρα: *door* (v. דלת); freq. in pl. of *double or folding doors* (v. דלת) 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* דלת
 Dt 3. 5 Jos 6. 26 Jud 16. 3 IS 21. 14, 23. 7 Ez 38.
 11; mostly in pl., *gates of a town* שער 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 שער IIR 15. 35 Ez 40. 23, 44. 1; πύλαι
 Ἀΐδαο, Ἄιδου πύλαι *the gates of the nether world*,
 periph. for *hell* בשערי שאול Jes 38. 10 [cf. Job 38.
 17]; *entrance into a country through mountains, pass* דלת
 Zech 11. 1; these *passes* were sometimes really
 barred by *gates* שער Nah 3. 13; Πύλαι Γαδειρίδες
 the *straits of Gibraltar* Ib 2. 7; πόλις, Ep. also
 πτόλις: *city* שער Gn 22. 17 Dt 16. 18; ἀγορά/שער
 Prv 24. 7 Ruth 4. 1 *assembly, esp. of the People*, opp.
 the Council of Chiefs; שער IIR 7. 18 ICh 33. 14
market-place 45, 62
- „ καιρός: *due measure, proportion* Gn 26. 12
- שַׁעֲרִים ἀγορά: v. שער חפרים, Gn 23. 10 Jos 15. 36
 IIR 7. 1, 18 377-8
- שְׁפָחָה θεράπνη: poet. for θεράπαινα (fem. of θεράπων
 (שרף), *handmaid or female slave*), *handmaid*; = -νίς
 Gn 16. 1, 32. 6 Prv 30. 23 392
- שְׁפָחָה 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
- שפט δικάζω: *judge, sit in judgment*; θεμιζω: *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
- שופט δικαστής: v. קצין Am 2. 3; δεσπότης: *master, lord*;
despot, absolute ruler Dt 17. 9 Ruth 1. 1; cf. שבט 29 t
- שְׁפָטִים שְׁפָטִים, דִּיקָה: *judgment; vengeance, penalty* Ex 12.
 12 Ez 5. 10, 15, 23. 10 ICh 20. 9
- שְׁפָטִים דִּיקָיוֹן: *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, -νή (<i>lookout-place</i> , in Hom. esp. a <i>hill-top</i>); <i>lookout-place, watch-tower</i> 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, <i>pour out, let flow</i> Gn 9. 6 Ex 4. 9 Jes 57. 6; of impalpable things Jer 10. 25 Thr 2. 4 [χ equivalent to χχ]	408
שפן	δασύπους: <i>rough-foot, i.e. hare; rabbit</i> Lev 11. 5 Prv 30. 26; ὠκύπους: <i>swift-footed</i> ; of the hare	68
משפת	σταθμός: <i>stable</i> Gn 49. 14 Jud 5. 16	72
שקוי	ἀκή (C): (ἀκέομαι) <i>healing</i> Prv 3. 8	45, 74
„	„, משקה, ποτόν: <i>that which one drinks, drink</i> , esp. of wine Hos 2. 7 Ps 102. 10; πόσιμος: (πότος, πίνω) mostly of water, <i>drinkable, fresh</i> Gn 13. 10 Lev 11. 34 Jes 32. 6	45, 72
שקט	השקית, η̄συχάζω: v. הסכית Jos 11. 23 Jud 18. 7 Jes 14. 7, 57. 20 Jer 30. 10, 49. 23 Prv 15. 18 Job 3. 26	33-5 t, 55, 92
השקט	καταψύχω: <i>cool, chill</i> Job 37. 17; cf. ψυχάζω, ψυχίζομαι	
שקל	σηκῶω: <i>weigh, balance</i> IIS 14. 26, 18. 12 Jer 32. 10 Job 28. 15	
שקל	שקל, משקול, משקל, משקלת, משקלת, σήκωμα: <i>a weight in the balance, standard weight</i> ; 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: <i>plunge into the lap of Ocean; go beneath the earth, i.e. die</i> Nu 11. 2; <i>sink, plunge in</i> Jer 51. 64; of Sun and stars, <i>sink into (the sea), set</i> בוא Gn 15. 17 Mich 3. 6; cf. מבורא/δυσσμή Dt 11. 30 Zach 8. 7 Mal 1. 11	70, 402
נשקף	σκοπέομαι: <i>look out, watch</i> Jud 5. 28 Prv 7. 6; ἀποσκοπέω: Pass., <i>is visible from a distance</i> Jer 6. 1 Ps 85. 12 Cant 6. 10	14, 52
השקיף	σκοπιάζω: (σκοπιά) poet. Verb, <i>spy from a high place or watch-tower</i> ; generally, <i>spy, watch</i> , even on a plain Gn 18. 6, 26. 8 Dt 26. 15 Ps 14. 2	52
משקוף	σκεπάνον: (σκεπάζω, p. 252) <i>covering</i> Ex 12. 7	72
שקק	φθέγγομαι: v. שאן Joel 2. 9 Prv 28. 15; cf. ποθέω	28-9 t, 65, 69, 203 tm

שקר	ψευδηγορέω	57
שקר	-γορία Ex 5. 9 Lev 5. 22; ψύθος: poet. collat. form of ψεῦδος (<i>falsehood, lie; deceit</i>) <i>lie, untruth</i> IIS 18. 13	57
שרביט	ράβδος: v. רביד	41, 63, 93, 416 t
משרה	στάλαγμα	120 tm
שריחן	ἀγοραῖν: v. חפרים	34, 378-9 t
שרון	Σκίρων: Σκίρωνος ἀκτή 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. פלשת, עזה	130
שרץ	έρπετόν: v. ערב Gn 1. 20, 7. 21 Lev 11. 20, 44	51, 60, 124
שרש	ρίζα: v. גוע Jes 11. 10 Mal 3. 19 Job 36. 30	41, 45, 50, 63, 69, 78, 414 t
שרשרה, שרשרה	αλυσίς: <i>chain</i> Ex 28. 14, 22	81
ששי, ששי	ξυστίς: <i>robe of rich and soft material reaching to the feet, worn by women of quality</i> Ez 16. 10; as epith. of cloth, originally <i>garment made of cut (shorn, clipped) fabric</i> , such as fustian, plush, velvet, etc. Ib 16. 13	15 t, 45, 52
ששר	ξυστήρ: <i>scraper, rasp, file; polishing instrument, graving tool</i> Ez 23. 14	52
תשואה	ἀταξία: <i>indiscipline</i> , opp. εὐταξία; generally, <i>disorder, confusion; tumultuousness (W); εὐταξία: good arrangement, good condition; good order, discipline</i> Jes 22. 2 Zach 4. 7 Job 36. 29, 39. 7; cf. שואה	79
שתי	ἤτριον, ἄτ-: <i>warp</i> (the woof being κρόκη, ערב); ἱστός: <i>warped fixed to the beam of the loom</i> Lev 13. 47, 58	56
,,	שתיה, πόσις: (πίνω) <i>drinking, drink, beverage</i> Esth 1. 8; <i>carousal</i> Eccl 10. 17 (cf. πορίζω)	82
משתה	πότημα	72, 309 tm
,,	έστίαμα	72, 309 tm
שתיל	φυτόν: v. בן Ps 128. 3	74, 80
שתק	ἡσυχάζω: v. הסכית Jon 1. 11-12 Prv 26. 20	55
ת-	-δης; v. תחכמי	
תאו	ταῶς or ταῶς, ταῶν: <i>peacock, Pavo cristatus</i> ; (the Athenians pronounced it with an aspirate, ταῶς—the bird was a native of India—hence Lat. <i>pavus, pavo</i> , perh. also Hebr. <i>tukkiyim</i> ‘peacocks’, may be borrowed from the same oriental source [<i>sed v. תכי, inf.</i>]) Dt 14. 5	49

תְּאוֹמִים, תּוֹמִים	διδυμάων: poet. for δίδυμος, <i>twins</i> Gn 25. 24, 38. 27	58
תְּאֵנָה	σῦκον, τῦκον: <i>fruit of the συκῆ (fig-tree, Ficus Carica</i> Gn 3. 7), <i>fig</i> Jer 8. 13 [—κ, or κ/א (like אל/אל)]	101
תְּאֵנָה	Πυθών: = Πυθώ (<i>Pytho</i> , the region in which lay the city of Delphi; of Delphi itself (According to the legend, derived from the <i>rotting</i> of the serpent)) Jos 16. 6	59, 101
תְּאֵנִיָּה	ὀδύνη: <i>v. אֲנִיָּה</i>	
תְּאֵנָה	תְּנוּאָה, תְּנוּאָה	72
תְּאֵרֶע	תְּחֵרֶע, תְּחֵרֶע	28 t
תְּבֹרָה	תְּבוּרָה, תְּבוּרָה	
	φύτευσις: = φυτεία (<i>generation, production; growth; plantation or simply a plant</i>), 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	
תְּבֹרָתָהּ	τράποιτο	86–7 tm
תְּבֹל	ὄλος (A): old Ep. and Ion. form of ὄλος (as Subst., τὸ ὄ. <i>the universe</i>) IIS 22. 16 Jes 18. 3 Job 18. 18	108–9 t
תְּבִינָן	στιβάδιον: <i>v. מִסְפּוֹא</i> Jes 25. 10	72
תְּבִינָן	תְּבִינָן, תְּבִינָן	42 t
תְּבִינָן	Πάλμυρα: [π/τ, λ/δ; —δ] IR 9. 18 IIC 8. 4	
תְּבוֹמִים	βάθυσμα: <i>deep place; ἡ ἄλμη: the sea</i> Gn 1. 2, 7. 11 Ez 31. 15 Ps 71. 20, 107. 26, 135. 6 Prv 8. 27 Job 28. 14	80, 83
תְּבוֹב	στρέφω: <i>v. שׁוֹב</i>	36 t
תְּבוֹב	ὑπο-: <i>v. שׁוֹב</i>	37 t
תְּבוֹרָה	πρόσodos, πόθοδος: <i>solemn procession to a temple with singing and music</i> Ps 42. 5, 100. 1, 4 Neh 12. 31, 38, 40 (—προ or πο); δόσις: (δίδωμι) <i>gift</i> Lev 7. 12; = δῶς = δῶστις (pref.-suf. metath.); ᾠδή: <i>v. שִׁיר</i> Ps 95. 2, 147. 7	174 tm
תְּבוֹרָה	εἶσω	169 tm
תְּבוֹרָה	ἀλούργημα: <i>purple clothing</i> Nu 4. 8 Thr 4. 5	50, 57, 63
תְּבוֹרָה	ἀλουργής, -γός	50, 75, 91 tm, 109 t, 115 t
תְּבוֹרָה	εὐλή: <i>worm, maggot; of common worms</i> Ex 16. 20 Jes 11. 11 Jon 4. 7	51, 109 t
תְּבוֹרָה	ὀπτητός: <i>roasted; ὀπτός: roasted, broiled; baked</i> Lev 6. 14	311 t
תְּבוֹרָה	ὀπτησις	72, 304–5 t, 307, 311 tm
תְּבוֹרָה	θεωπέω: <i>to be sent to consult an oracle; to be a</i>	

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	ἔθoς: v. 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, <i>Styrax officinalis</i> Cant 1. 3	93
תותח	τὰ τόξα: in pl., also, bow and arrows; sts. in pl. for the arrows only Job 41. 21; cf. מטחוי	44, 52, 91 tm
תחכמוני	Ἀχαμονίδης	126 t
תחלת, תחלה	γένεσις: origin, source; beginning Gn 13. 3 Hos 1. 2; cf. γεννάω, חלל Dt 32. 18 Ps 90. 2 Prv 25. 23 חלל 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 ἀντί 168 tm; תחש ὑπό 56, 76 t, 174 tm; תחש κατά 171 tm	
תחת, תחתון, תחתי, תחתיה, תחתית, תחתית	κάτω: beneath, below, under; ὑποκάτωθεν = ὑποκάτω (v. פחה) Jud 4. 5; lower Gn 6. 16 Dt 32. 22 Jos 15. 19, 18. 13	56, 107 t, 174 tm
תש	αἶξ: v. עו Gn 32. 15 Prv 30. 31	49, 389
תכי	ψιττακός, -κη, βίτ-, σιτ-: parrot IR 10. 22	53, 326
תכלת	ἀλουργής, ἀλουργός: v. תולע Ez 27. 7	50, 109 t
מתפנת	τέχνημα: that which is cunningly wrought, work of art, handiwork Ex 30. 32, 37	72
תלג	χάλαζα: v. שלג	37 t
תלא, תלה	ἀείρω: lift, raise up Gn 40. 22 Jos 8. 29; Pass., to be suspended, hang Dt 21. 23, 28. 66 IIS 18. 10	109 t
תול	καταδουλώω: reduce to slavery, enslave Ps 137. 3	38, 42 t, 67, 92
תלם, תל	τύλη: = τύλος 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
 תַּלְמִי (barrow) 12, 67, 77
- תַּלְמִי Πτολεμαῖος: *v.* טלמון Nu 13. 22 IIS 3. 3 62, 122
- תלת τρεῖς: *v.* שלש 24 t, 37 t, 99
- תלתל οὐλος (B): *woolly*; οὐλαι κόμαι *crisp, close-curling* hair; of the *crisp, woolly* hair of the negro Cant 5. 11 45, 51, 108-9 t
- תָּה τέλος: *perfection* Job 21. 23 44
- תָּה (שם), תָּה, תָּה תְּמִים τέλειος: (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), *authoritative, 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
- תָּה תְּמִים 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; תְּמִה of human or half-human beings, *revered, august; worthy of respect, honourable* Cant 5. 2, 6. 9 122
- תְּמִה תְּמִה, תְּמִה θαῦμα, θῶμα: (θάομαι) (cf. θαυμάζω); (*v.* θεάομαι) of objects, *wonder, marvel* Dan 3. 32-3, 6. 28; of a beautiful woman Cant 5. 2, 6. 9; cf. פֶּלֶה mostly of women, *a beauty* Ib 4. 8 44
- תָּה תְּמִה, תְּמִה θέμησις: = δικαιοσύνη (*righteousness, justice*) Ps 41. 13 Prv 11. 3 Job 2. 3, 9, 27. 5, 31. 6; *v.* τέλος 81
- תְּמִה דַּעַיָּה דַּעַיָּה (δέος) *fear, terror* (W) Dt 28. 28 Zach 12. 4 68
- תְּמִה תְּמִה, תְּמִה θάνατος: (θνήσκω) *death*, whether natural or violent Ez 8. 14 Ps 79. 11, 102. 21 92, 122, 332-3 t
- תְּמִה διὰ παντός, διαπαντός: *continually*; through all, through everything (W) 169 tm
- תָּה 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

- תָּרַח *τὸ ξυρόν*: razor Nu 6. 5 Jer 36. 23 Ez 5. 1; *κατακλείς*: *v.* תַּחֲרָא (spurious); *θήκη* (τίθημι) IS 17. 51
Ez 21. 10 60, 120 m, 141 m
- הַתְּפָאֵרָה, תְּפָאֵרָה *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
- תִּפְּחָה, תִּפְּחָה *τύπτω*: beat, strike, smite Jes 3. 16; beat pots and pans (to make a noise) Ps 68. 26; beat, strike oneself, esp. like *κόπτομαι* (סָפַד Gn 23. 2 Jes 32. 12) beat one's breast for grief Nah 2. 8 65
- תִּבְּרָה *τύπανον*: (*τύπτω*) = *τύμπανον* (*kettle-drum; drum* (W)); = -νος Gn 31. 27 IS 10. 5; *τυπωτής*: one who forms or moulds Ez 28. 13 41, 43, 49, 57, 174 t
- תָּפַח *ῥάπτω*: sew together, stitch; sew (W) Gn 3. 7 Job 16. 15 Eccl 3. 7 49, 69, 88
- תִּפְּרָה *ἐπιρ-*: sew up; *σπρ-*: stitch together; sew up (W) Ez 13. 18 88
- תִּפְּשָׁה *ἄπτω*: lay hands on; metaph., take hold of Dt 21. 19, 22. 28 Jos 8. 8 IIR 14. 13; prosecute the war vigorously 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 t
- תִּקַּע *πήγνυμι*: 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 tm, 423-4 t
- תָּרַח, תָּרַח *διαδοχή*: 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. βοῶς, *v.* p. 662; priest of Poseidon Ps 74. 19 [highly suspect] 37 t, 39
- „ *τρογών*: turtle-dove, *Columba turtur* Gn 15. 9 Lev 12. 6 Jer 8. 7 78, 120 m
- תָּרַח *δόρυ*: mast Jes 30. 17 Ez 27. 5 49, 68
- תָּרַח *θύρα*: *v.* שַׁעַר דְּלֵת, Dan 2. 49, 3. 26 23 t, 42 t, 49, 68
- תָּרַח *τρίπους*, poet. for *τρίπους*: of tables (طَرَبِيْزَة), 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
תְּרִצָּה תְּרִישׁ, <i>Θαρσώ, οὐς</i> , name of Athena; <i>Θρασώ, οος</i> , contr. <i>οὐς</i> , <i>Bold</i> , name of Athena; <i>Ἀνδροθεά, man-goddess</i> , i.e. Athena Gn 10. 4 Jos 12. 24 Jes 66. 19 Ez 27. 12 Cant 6. 4	82, 122, 133-4, 144, 300, 326
„ <i>θρακίας</i> : (sc. <i>λίθος</i>) stone said to take fire in water Ex 28. 20 Cant 5. 14	137 t
„ <i>ταρσός</i> : <i>the rows of oars</i> on the sides of ships Ps 48. 8	137 t
תְּשִׁבִי <i>θέσπις</i> : v. אִשָּׁף IR 17. 1	77, 92
תְּשֻׁעָה <i>έννεά</i>	109 t, 316 tm, 389
آيدِه <i>Αιδης, Αιδωνεύς</i>	121, 317-19 m, 440
آدمِ, آدَمِ <i>ἀνήρ, ἀνδρός</i>	285-6 m
أب <i>πατήρ</i> : <i>father</i>	99
„ <i>φυτόν</i> : <i>plant</i> , esp. <i>garden plant</i> or <i>tree</i>	73, 291 m
أبايل <i>πάμπολυς</i>	300 m, 323
أباد <i>καταφθίω</i>	318 m
أباده <i>ἀφανισμός</i>	317 m, 319
أبان <i>αἰών</i>	320 m
إلى الأبد <i>ἀβδᾶ, ἐς αἰδῖον</i>	318-19 m
أبدى <i>αἰδῖος</i>	318 m
إبريق <i>πρόχοος</i> : <i>vessel for pouring out, jug</i> , esp. <i>ewer for pouring water upon the hands of guests</i>	63
إيل <i>ῥῖς</i> : v. p. 438	314
إبليس <i>διάβολος</i> : Subst., <i>slanderer</i> ; <i>Satan, the Devil</i>	58
إبهاَم <i>μέγας</i>	296 m
أبايَه <i>πόποι</i> : exclamation of surprise, anger or pain	62
أحبوله <i>χηλή</i>	315 m
أحجبيَه <i>αἰνιγμα</i>	111 m
أخ <i>κάσις</i> : <i>brother</i>	23, 299
أدى <i>δίδωμι</i>	360 m, 387

أَرْعَوَان, أَرْجَوَان	άλουργής: <i>cloth of purple</i>	50, 63, 68
أَرْمَلَه, أَرْمَل	ἄγαμος: <i>unmarried, single</i> , prop. of the man, whether <i>bachelor</i> or <i>widower</i>	33
أُسْبُوع	ἐπτὰς: <i>period of seven days</i>	31, 37
أُسْطُول	στόλος	339 m, 341
أُسْلُوب	ὁδός	367 m, 403
أُشْنَه	ὑπνον	348 m
أَكَل	φαγεῖν: <i>eat, devour</i> ; cf. φάγων: <i>glutton</i> فَجَعَان	67
أَكُول	φάγημα: v. p. 442	65
أَل-	ὁ: definite or prepositive article	65
أَلَا	ἄρα: interrog. Particle, implying <i>anxiety</i> or <i>impatience</i>	92
أَلَمْ	ἄρ' οὖν: used to draw an affirmative inference	323, 434 m, 467 m
أَلْمَاز, أَلْمَاس	ἀδάμας, αντος: <i>diamond</i>	47, 49
إِلَه	θεός: <i>God, the Deity</i>	121
إِلَى	παρά	62, 172 m
,,	πρός	62, 172 m
أَمْ	ἢ: Disjunctive, or	12
إِمَام	ἡγεμών	28, 614 m
أَمْر	ἐρῶ: <i>tell, order</i> ; cf. εἶπον	112
أَمْر	ῥῆμα: <i>subject of speech, matter</i>	111
إِمْرَاه	ἀνδρίς	288 m
أَمْس	ἡμέρα χθές	xxix m
أُم	μήτηρ: <i>mother</i>	100-1
أُمَّه	δῆμος, λαός: <i>people</i>	56, 58
إِنْ	εἰ: <i>if, whether</i>	12, 34
,,	οὐ: not (W)	34
إِنْ-	ἐν: Prep., in	316
إِنْتَبَر	ἀναβαίνω: <i>go up, mount</i>	100
أَنْت	σύ: <i>thou</i>	34

أُنثَى	γυνή, γυναικός: <i>woman, female</i> ; cf. ἀνδρίς; اُخْتَى / ἀνδρογύνης, -νος: <i>man-woman; hermaphrodite</i> ; γύναν- δρος: <i>of doubtful sex; of a woman, virago</i>	112, 289
إِجَاص, إِجَاص	ἀγέρδα, ὄγχνη	94 m
إِنْسَان	ἀνήρ, ἀνδρός	63, 285-6 m
أَهْل	φυλή, φύλον: <i>race; tribe or clan</i>	66, 73
أَوْ	ἤ: <i>v. أم</i>	12
أَوَان	αἰών	320 m
أَوْز, أَوْز عِرَاقِي	ἄζευοί	95 m
أَي	ναί: <i>yea, verily</i>	56
أَيْر	ὄπλον	342 m
إِيرَان	(γῆ) πυρός: (land) of fire	300
وَيْن, وَيْن, وَيْن	ποῦ νυ: <i>where?</i>	28, 38, 62, 100
بَيْر	φρέαρ: <i>an artificial well</i>	81
أَلْبَارِحَه	ἡμέρα χθές	xxix m
بَارِك	εὐλογέω	115-16 m
بَطْرَاء, بَطْرَاء	(γῆ) πετρών: (land) of rocks [Petra]	300
بَتُول	ἄβατος	102 m, 459 m
بَرَّغوث	πυραύστης: <i>moth that gets singed in the candle</i>	45, 99
بَرِك	προσκυνέω	116 m
بَرَكَه	εὐλογία	43, 115 m
بَضَاعَه	χρῆμα	374 m, 426
بَطَل	πολεμικός [πτο-]: <i>skilled in war, warlike</i>	61
بَطَّه	νήττα	95 m
بَطْيَاء	βραδύς	97 m
بَعْد	μετά	172 m
بَعْل	ἡμίονος: <i>half-ass, i.e. mule</i>	51
بَقْر	βοῦς	40, 639 m
بُكَاء	κωκυτός	77, 455 m
مَكَّه, مَكَّه	μαντεῖον: <i>seat of an oracle</i>	133, 300, 326, 422-3

بلا	παρά	172 m
بَلَدٌ	πόλις: <i>city, country</i>	40
بَلَعٌ	βρογχιάζω: <i>gulp down</i>	57
بَلَعَهُ	βρόγχος: <i>gulp, draught</i>	57
بُلْعُومٌ	βρόγχος: <i>generally, throat</i>	57, 93
يَبْلُغُ	εὐλογέω	41, 43, 115 m
بَلَاغُهُ	εὐλογία	115 m
بَلِيغٌ	εὐλογος: <i>eloquent</i>	43, 115 m
(غَسَّانٌ) بَنَى	γένος	291 m
بَيْتٌ	οἶκος: <i>house, temple</i>	13, 24, 77, 101
بَيِّطَرِي	ιατρός: <i>v. p. 498</i>	73
بَيْنَ	διὰ μέσον	291 m
تَلْمِيذٌ	μαθητής: <i>pupil, student, apprentice; disciple (W)</i>	72
تَيْنَهُ	σῦκον: <i>v. p. 602</i>	101
تُدِّي	τιτθός: <i>a woman's breast, rarely the male breast;</i> cf. στῆθος	52, 77
تُعَلِّبُ	κυναλώπηξ	57, 90 m
تُعْرَهُ، تُعْرَهُ	φῶς	337-8 m
تُعْرَهُ	ἄρθρον	xxviii m
تُنْقَالُ	σήκωμα: <i>v. p. 600</i>	72
تُنْقَهُ	πιστόν: <i>v. p. 454</i>	73
تُنْلَاثُهُ، ثَلَاثٌ	τρεῖς: <i>three</i>	37, 99
تُنَلِّجُ [snow]	χάλαζα: <i>hail</i>	37
تُنَاءٌ	αἶνη	110 m
تُنَائِي	αἰνετήριος	110 m
تُنَى عَلَى	αἰνίζομαι	110 m
تُونُوهُ	στρέψις: <i>a turning round</i>	37
تُونُورٌ	ταῦρος: <i>bull</i>	45
تُونُورٌ	πρόσχωρος: <i>Subst., neighbour</i>	62
تُونُورٌ	ἡ γύψος: <i>chalk, gypsum</i>	67

جَحْر	φῶς	337-8 m
جَدًّا	μέγας	296 m
جَدَلٌ, جَدِيلُهُ	χηλή	319 m
جَدْرٌ	ρίζα: root	50, 69
جَدَلٌ	στόλος	339 m, 341
إِجْتِرَأَ	ἀνδρέω	288 m
جَرَىء	ἀνδρείος	288 m
جَرَاء	ἀνδρειότης	288 m
جَرَى	κυρέω: v. p. 461	399
جَرَى	ρέω	369 m, 412
جَزَاء	δίκη: satisfaction, penalty	58, 93
جَزِيرُهُ	πόλις, πτόλις: island	40
جَسَارُهُ	ἀνδρειότης	288 m
جَسُورٌ	ἀνδρείος	288 m
جَلَالٌ	ἄγαλμα: glory; μέγεθος	56, 296-7 m, 355 m
جَلِيلٌ	μέγας	56, 296-7 m
جِلْدٌ	δέρμα: skin, hide	66
جَمَلٌ	κάμηλος	314 m
جُمْلٌ	ὄπλον	342 m
جَوْدُهُ	μέγεθος	56, 296-7 m
جَيْلٌ	κύκλος	94 m
حَائِطٌ	τείχος: wall	64, 80, 95
حَادُّ الطَّبَعِ	ὄξυθύμος	298 m
حَافِرٌ	χηλή	314 m
حَايِضٌ	ὄξίνης: sharp, sour	41
حَامِيٌّ, حَامِي	κηδεμών: protector, guardian	92
حَبٌّ	ἀγαπάω: love	49, 91, 100
حَبِيبٌ	ἀγαπητός	91, 102 m, 107-8
حَبْسٌ	ἀπασιτόν, ἕψον	67, 97 m
حَبْلٌ	ὄπλον	319, 321, 342 m

حَتَّى	ἕως ὅτε	319 m
حَجَب	καλύπτω: <i>cover or veil oneself</i> (cf. حِجَاب/κάλυμμα)	92
حَجَر	ἀγήρατος, πέτρος	94 m
حَرَارَه	πυρετός	105 m
حَارَب	πολεμέω: <i>to be at war or make war; fight, do battle</i>	61
حَرْب	ἀρμάν, ἔρις, πόλεμος	61, 73, 97 m
حَارِث	Ἄρητος, Ἀρήτη: <i>the Prayed for</i>	324
حَرِث	ἀράω, ἀροτριάζω: <i>plough, till</i>	36
حَرْف	χηλή	319 m
حَرَّق	ἐπιβρύκω (ῥώχων), -ύχω, τρίζω: <i>gnash, gnash the teeth</i>	69, 109
حَرُونَ	ἀνδρείος	288 m
حَرِيم	χρήμα: <i>of persons, χ. θηλειῶν womankind</i>	91, 327, 374 m
حَزْمَه	δράγμα: <i>handful; esp. as many stalks of corn as the reaper can grasp in his left hand, truss, sheaf</i>	59
حَزَن	ἀσάζειν, πενθέω	98 m
حَسَب	ψηφίζω: <i>count, reckon</i>	53
حِشَا	γεμίζω: <i>stuff, gorge; حَشَى load, freight</i>	44, 243, 360 m
حَشْد	ὄχλος: <i>crowd, throng</i>	93
حِصَان	ἀζανίτης, ὄχειος (ἵππος): <i>(horse) kept for breeding;</i> ὄχημα: <i>riding horse</i>	95
حِصَه	λάχος: <i>Poet. word, share</i>	56, 421
أَحْصَى	ψηφίζω: <i>v. حسب</i>	53, 93, 421
حِصْوَه	حَصْبَاء, حِصْبَاء, ψήφος: <i>a small round worn stone, pebble</i>	66, 95
حِصَل	ἦκω; ἴκω	421 m
حِصِيرَه	حَصِير, ψίαθος: <i>a rush-mat, used for sleeping on, mat (W)</i>	100
حَظ	τίθημι, κατα-: <i>place, put, set down</i>	64, 372 m, 421
حَظ	τύχη: <i>chance; good fortune; ill fortune, misfortune, ill-luck</i>	65, 421
حَقَّف	ἀμπέχω: <i>surround</i>	56
حَقَّق	δίκη: <i>right, truth</i>	58

حَكِيم, حَاكِم, هِجْمُونَ	28, 637 m
حُلَّةٌ στολίς; ὄπλον	339 m, 342 m
حَلَقٌ φάρυγξ: <i>pharynx</i>	93
حَلْقَوْمٌ λάρυγξ, υγγος: <i>larynx</i> or <i>upper part of the windpipe</i> ; but in Poets confused with φάρυγξ (gullet) حَلَقٌ بَلْعَوْمٌ	93
حُلْمٌ ὄραμα: <i>vision</i> during sleep, <i>dream</i>	73
حَلِيبٌ γάλατος: v. p. 478	108
حَلِيهٌ ἄγαλμα	355 m, 376
حِمَارٌ ὄνος: <i>ass</i>	37, 40-44, 50, 100
أَحْمَرٌ ξανθός, Σκάμανδρος	93, 110, 316 m
حَمْدٌ, أَحْمَدٌ αἰνίζομαι	110 m
حَمْدٌ αἴνη	110 m
حَمَّادٌ ἐπαινέτης	111 m
حَمُودٌ, حَمِيدٌ αἰνετός, αἰνητός: <i>praiseworthy</i>	109, 110 m
مُحَمَّدٌ ἐπαινετός: <i>praiseworthy, laudable</i> ; ἐγκωμιαστός: <i>to be praised</i> مَحْمُودٌ	109 m, 111 m
حَابِضٌ ζυμίτης: v. p. 480	41
حِمْلٌ γόμος	360 m, 381
حَمِيهٌ, حُمِيًّا θύμος	297 m
حَنْجَرَهٌ φάρυγξ: v. حَلَقٌ	38
حَنٌّ ἐλεέω: <i>to have pity on, show mercy to</i>	50
حَنَّانٌ, حَانٌ ἐλεεινός: <i>showing pity</i> ; ἐλεήμων: <i>pitiful, merciful</i>	50
حُورِيٌ κόρη: <i>girl</i> ; with reference to virginity, <i>maiden</i>	44, 50
حَوْلٌ περί	172 m
حَيَاةٌ αἰών	320 m
حِينٌ ,,	319-20 m, 662 m
مُخْتَارٌ αἵρετός: v. p. 454	130
حَبَأٌ καλύπτω: <i>hide, conceal</i>	23, 297, 299
خَبِزٌ ὀπτάω: <i>bake bread</i>	47
مُخْبِزٌ ὀπτάνιον: <i>oven</i>	14, 47, 70

خَبَطَ	κόπτω: <i>strike, beat, knock</i> ; ἄπτω: <i>have intercourse with</i> a woman	43, 299
خَاتِمٌ	τύπος: <i>impression, seal, stamp</i>	79
خَرَاءٌ	κόπρος: <i>excrement, ordure</i> , of men and cattle; in pl.	93, 101
خَرَبٌ	φθείρω: <i>destroy</i>	65
خَرَابٌ	φθόρος: <i>destruction, ruin</i>	65
خَرٌّ	ρέω	369 m, 412
خَرِيفٌ	ῥῶρα (C): <i>spring</i>	13, 50
خَشَّخَشَ	ψιθυρίζω: <i>metaph. of trees, whisper (i.e. rustle)</i> ; ψοφέω: <i>sound, make a noise</i> ; rustle (W) [the latter homologue is to be preferred]	53
خَطَبٌ	καταινέω	110 m
خِطْرٌ	πτόρθος: <i>v. p. 476</i>	416
خَطٌّ	γράφω: <i>draw</i>	113 m
خَفْضٌ	κουφίζω	13, 24, 353 m, 421
خَفَفٌ	κουφίζω	353 m
خَفَى	καλύπτω: <i>v. خبأ</i>	92
خَفٌّ	χηλή	314 m
مَخْلَبٌ	χηλή	315 m
خَلْفٌ	γεννάω: <i>v. p. 480</i>	289
خَلِيلٌ	ἐταῖρος: <i>comrade, companion</i>	56
خَمْدٌ	κουφίζω	353 m
خَمْسَةٌ	πέντε: <i>five</i>	23, 99, 299
خَيْطٌ	μίτος: <i>thread</i>	299
خَيْلٌ	ἵππος, καβάλλη, κήλης	329 m
دَائِرَةٌ	τροχός: <i>wheel</i>	93
دَارٌ	θύρα: <i>dwelling</i>	73, 76
دَامٌ	δινεύω: <i>whirl, roll about</i>	58
دَوَّمَ	ἐπιδινεύω: <i>whirl for the throw</i>	58
دَاوُدٌ	ἀγαπητός	91, 102 m
دَاهِيَةٌ	Ἄιδης	318 m

دَبَّكَه	τὰ βάκχεια: <i>Bacchic frenzy, revelry</i>	331
دَجَلَه	αἴλουρος: <i>cat</i> ; τίγρις: <i>tiger</i>	
دِرْهَم	δράχμη: <i>drachma</i>	66, 78, 100
دَلْو	χῆλινος	319 m
إِنْدَق	δαίζω	341 m
دَسَن	δέμας	xxx1 m
أُدْهَم	ξανθός: <i>yellow</i> ; of horses, <i>bay</i>	93, 121, 366 m, 401
دَوْر, دَوْر	διάδοχος: <i>v. p. 466</i>	30, 101
دين	δίκη: <i>judgment</i>	59
هَذِي, هَذَا, ذِي	ὄδε: demonstr. Pron., <i>this</i> , formed by adding -δε to the old demonstr. Pron. δ; to designate what is <i>nearer</i> as opp. to what is <i>more remote</i>	75, 101
دُب	ὄπλον	319, 342 m, 406
ذَبِح	θύω: <i>sacrifice, slay a victim</i> ; 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
ذَكَر	ἀνήρ; ἄρσην, ἄρρην	285-6 m
ذَنب	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	ῥόος: <i>stream</i> (الرافدان): the Euphrates and the Tigris)	300 m
رَأَى	ὄράω: <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
رَبِيب	τρόφιμος: Subst., <i>nursling, foster-child</i>	64
الرَّجْلَه (نبات)		288 m
رَجِم	ἐλεέω: <i>v. حَنَّ</i>	50
رحوم, رَحْمَان	ἐλεήμων: <i>v. حَانَ</i>	50

رَحْمَه	ἔλεος: <i>pity, mercy, compassion</i>	50	
رَحَى	τροχός: <i>potter's wheel</i> ; v. دائره	93	
رَخْو	πρᾶος: <i>soft</i>	62, 93	
رَشَح	ρέω	369 m, 412	
رَعِب	ταρβέω: <i>fear, dread; stand in awe of, revere</i>	63	
رَعْد	βροντή: <i>thunder</i>	42	
رَعَى	τρώγω: <i>gnaw, nibble, munch</i> , esp. of herbivorous animals	65	
رَفَأ	θεραπεύω	55, 59, 299, 344 m	
رَفَّف	τραυλοηχέω: <i>twitter</i>	64	
رَقَبَه	τράχηλος, λου: <i>neck</i>	64	
رَقَّقَ, اِسْتَرَقَّقَ	ἀνδραποδίζω	287 m	
رَقِيق	ἀνδράποδον, -δισμός	287 m	
رَكِض	τροχάζω: <i>run quickly</i>	64	
أَرْهَب	ταρβέω: v. رَعِب	63	
رَهِينَه	رُهَيْن رُؤْسِيون: <i>pledge</i>	97	
رِيحَه	رِيح رُؤْس: <i>current</i> [extended to mean 'wind', 'odour']	56, 65	
رِيح	τροχός: <i>whirlwind</i>	56	
رِيْق	رُؤْس: v. رِيح (saliva)	56	
زَائِر	ξένος: <i>guest, visitor</i>	52	
زُبُر	ὄπλον	342 m	
زَبَلَه	زَبَاله, زَبَله, زَبَله	σκύβαλον: <i>dung, manure, refuse</i>	52
زَخَّرَف	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	
زَلَمَه	ἀνήρ	285-6 m	
زَوَّج	ζεύγνυμι	107 m	
-س	future prefix, -σ-	84	

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	αινίζομαι	110 m
تسبيح	ἐπαίνεσις	110 m
سبع	σκύμνος : <i>cub, whelp, esp. lion's whelp</i>	121, 322
سبيل	θέαγον	323 m
سخي	ἀσιχῆρ, ἄφθονος	98 m
سرح	στέλλω	338-40 m
سرح	ἀπο- : <i>send off</i>	339-40 m
سرفند	Θεράπνη, -ης : a port on the east coast of the Mediterranean	300
سطح	στέγη : <i>roof</i>	41
سطر	ἄρθρον	xxviii m
،،	ἔπος : <i>line of writing</i>	
سطم	πακτώω : <i>stop up, caulk</i>	67
سفر	στέλλω	338-40 m
سافر	ἀπο-	338-40 m
سفر	στόλος	339 m
سكاوا	Σκευᾶ	321-2 tm
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
تسَلَطَ	βασιλεύω, -λίζω : <i>to be king, rule, reign</i>	101
أسمر	ξανθός, Σκάμανδρος : <i>brown, auburn</i>	48, 93, 316
سلوان	Shiloah Jes 8. 6 (a spring near Jerusalem)	336
سमार	σχοῖνος : <i>v. p. 436</i>	77
السموأل	a pre-Islamic Jewish poet	325
سِنَّه, سِنَّ	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, parapei</i>	43, 45, 59, 77
سوف	ἐσόμενος: <i>future Participle of εἶμι [future pointer]</i>	84
سيف	ξίφος, σκίφος: <i>sword; rapier (W)</i> شيش	45
شارد	δράπης, -πέτης: <i>runaway, fugitive</i>	49
شاطيء	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, -λīs: <i>garment (shawl)</i>	339, m, 341
شام	ξανθός, Σκάμανδρος: <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
سوم	κακόν: <i>v. سوء</i>	60
شبر, شبر	δῶρον	100 m, 389
شبل	σκύμνος: <i>v. سبع</i>	121
شخ	σχίζω: <i>split, cleave</i>	93 m
شجره	ξύλον: <i>tree</i>	45
شد	στέλλω	338 m, 341
شده	δίφθογγος	21 m
شارد	δραπέτης: <i>v. p. 585</i>	49
شرس	γοργός: <i>grim, fierce, terrible</i>	386
شرط	φρήτα: <i>treaty, agreement</i>	40
شرش	ρίζα: <i>v. جذر</i>	45, 50, 69, 386
شرم	σπαράσσω	371 m, 417
شعل	πυρόω: <i>burn with fire, burn up</i>	56, 93, 100
شعل	ἀγορά: <i>business of the ἀγορά</i>	355 m, 377
شقى	θεραπεύω	344 m
شق	δαίζω 341 m; σχίζω: <i>v. شخ</i> ; σπαράσσω	93, 371 m, 417
شكس	ὄξυθυμέω	298 m

شَكِس	ὄξύθυμος, -μίας	298 m
شَكَل	ἐκδέω: v. p. 542; συγκλίνω: v. p. 371	419-20
شَلَح	ἀποπέλλω	13, 100, 338-40 m
شِمَال	εὐώνυμος: euphem. <i>left, on the left hand</i> (because <i>bad omens came from the left</i>)	56
شَمْس	ξανθός; ἥλιος	93, 101 m, 366
شَمَله, شَمَله	χλαμύς: <i>mantle</i>	49
شَمَمَدور	Σκάμανδρος	316 m
شُوشه	χαίτη: <i>mane</i>	78
شَشِيخ, شَشِيخ	ἡγεμών	28, 93, 637-40 m
شيد	σύνδεσμος	308 m, 583 m
صابون	σάπων: <i>soap</i>	422
صبغ	χρῶμα: <i>colour</i>	45
صباغ	χροιά: <i>colour</i>	101
صد	στέλλω	338 m
صدر	στῆθος: <i>breast; metaph., the breast as the seat of feeling and thought</i>	52
صدفه	πάθος: v. p. 448	93
صدق	ἔνδικος, ἔν-	362 m, 389
صديق	ἔνδικος, ἔν-	362 m, 389
صرف	ξηραίνω: <i>drain dry</i>	100 m
أصفر	ξανθός	93, 316, 366 m, 401
,,	ὠχρός: <i>pale, wan, esp. pale-yellow, sallow; the colour yellow</i>	50
صمد	ἀθάνατος	323 m
صم	πακτόω: v. صم	61
صم على	καταινέω: <i>agree, promise to do</i>	110 m
تصميم	αἴνη	110 m
صنم	ἄγαλμα: <i>statue in honour of a god</i>	45, 48, 74, 99, 355 m
صهر	πενθερός: <i>connexion by marriage, e.g. brother-in-law</i>	74, 262 m

صَاد	ζητέω: <i>seek, seek for; search after</i>	43
صَيَّاد	ζητητής: <i>v. p. 557</i>	57
صَيِّدُهُ	ξουθός: <i>golden yellow; Σιδών</i>	22, 31, 336, 393
صَبَّعَ	ũaνα: <i>the striped hyena</i>	45, 51, 79, 101
ضَحِكَ	καχάζω: <i>laugh aloud</i>	24, 44, 99
ضَرُورُهُ	χρέος: <i>need</i>	101
ضَفِيرُهُ	στέφος: <i>wreath</i>	52, 319
ضَفِيرُهُ, ضَفْرُ	χηλή	315 m
ضَلَعٌ	σκέλος: <i>side</i>	81
ضَمَّهُ	a point of vocalization	99
طَاوُوسٌ	ταώς: <i>peacock</i>	49
طَافَ	διενύω: <i>v. دام</i>	58
طَالُوتٌ	τελευταίος	47, 324-5 m
طَبَخَ	όπτάω: <i>v. خبز</i>	47, 100
طَبَعَ	θύμος	297-8 m, 300
إِضْطَرَبَ	θορυβάζομαι: <i>Pass., to be troubled</i>	97 m
طَرَبُوشٌ	κάλυψις: <i>covering (headgear)</i>	72
طَرَفٌ	ἄρθρον	xxviii m, 318
طَرِيٌّ	πρᾶος: <i>v. رَخْوٌ</i>	93
بَطْعَمٌ, نَطْعَمٌ	طعام γεῦμα: <i>taste; ἔδεσμα: v. p. 488</i>	47, 401 m
طَفْلٌ	τρυφερός, τρυφηλός: <i>delicate; tender; of an infant</i>	43
طَلَّقَ	ἐξαποπέλλω	339-40 m
طَهَّرَ	καθαίρω: <i>v. p. 487</i>	394
طُورٌ	διάδοχος: <i>v. p. 466</i>	101
طَهَّارُهُ	κάθαρσις: <i>cleansing from guilt or defilement; purification</i>	82
طُورٌ	ὄρος	368 m, 410
طُوفَانٌ	[deluge] τυφών: <i>v. p. 528</i>	77
طَوَّقَ	τροχός: <i>hoop</i>	93
طَيَّرَانٌ	πτέρυξ: <i>flight</i>	62

طَيْرِه	περόν: <i>omen</i>	62
طِين	θίς: <i>sand or mud at the bottom of the sea</i>	43, 47, 73
طَيِّب	ἀγαθός: <i>good, in moral sense</i>	101
طَبِي	ῥαινα: <i>a kind of antelope</i>	45, 51, 101
ظَفَر	χηλή	319 m
ظَلْف	ὄπλη	314 m
ظَلَّل	σκιάζω: <i>cast a shadow</i>	33
ظِل	σκία: <i>shadow; shade of trees, etc.</i>	45
ظَهْر	ἀγορά: ἀγορῆς διάλυσις <i>the time just after mid-day</i>	99, 377
عَاقر	ἄκουρος: <i>childless</i>	44, 380
عال	καλός: <i>good, of fine quality</i>	60
عال	μέγας	297 m, 300
عَالَم	τὸ ὄλον: <i>the universe</i>	24, 37, 42, 49
عام	αἰών	320 m
عَانِي	πονέω: <i>suffer</i>	61
عَاهِر	ἑταίρα: <i>courtesan</i>	56
عَبَّاس	Αἴας: <i>Ajax</i>	121
عَبَارَه	ἔπος: <i>word</i>	50
عَبْد	ὀπηδός: <i>attendant</i>	128
عَبْدُ اللَّهِ	(possibly) עבדא IR 4. 6 Nch 11. 17 עבד־אל Jer 36. 26 ὀπηδός θεοῦ	128
عَبْدُ الْمَلِكِ	عَبْدُ a follower of Moloch, in pre-Islamic times; cf. עבד מלך	93, 307
عَبِي	γεμίζω	360 m, 385
عَتَو	μέγεθος	298 m
عُتِه	πυραύστης: v. برغوث	62, 93
عَجَلِه	κύκλος: <i>wheel</i>	73
عَد	ἀριθμέω: <i>number, count, reckon</i>	63, 382
عَدَد	ἀριθμημα: <i>number</i>	63
أَعَد	στέλλω	338 m, 340
عَدِيد	μέγας	296 m

عَدَن	Ἰδιης	121, 318 m
عَدَن	Ἀθήνη: <i>Athene</i> (the port of Aden)	121, 134, 300
عَذَاب	πάθος: <i>suffering</i>	61
عَذَاء	ἄνευ ἀνδρός	289 m
عِراق	ἄργος: = πεδίον (<i>plain</i>)	300
عَرَبُونَ	ἀρράβων, ῥύσιον	97 m
عَرَبِيٌّ, أَعْرَابِيٌّ	Ἀράβιος, -ικός: <i>Arabian</i> ; ἐρημικός: <i>living in a desert</i>	130
عَرَبِيَّة	πόρευμα: <i>carriage</i>	62
عرف	ἀρπάζω	383
عَرَفَات	ὄροφοι	46, 130 m
عِرْق	ῥακίς: <i>branch of a blood-vessel</i>	93
„	ῥίζα: <i>v. جذر</i>	50
عَرُوس	ἐραστός	103 m
عَزَه	μέγεθος	298 m
عُدّه	ὄπλον	342 m
عَسَى أَن	τάχ' ἂν: (τάχα, Adv., <i>perhaps</i> عَسَى) <i>probably, perhaps</i>	63
عَشَقٌ, تَعَشَّقُ	ἀγαπάζω: <i>treat with affection</i>	33, 91
عَصْر	ἀγορά: ἀγορῆς διάλυσις <i>v. ظُهُر</i>	397
„	ἐτηρίς: <i>term of years</i>	
عَصْفُور	στρουθός: <i>sparrow</i>	81
عضاده	στήλη	339 m, 341
عَضِلٌ, عَضِلٌ	μέγας	56 m
عَضَله	Ἰδιης	121, 318 m
عَظْمٌ, عَظْمٌ	ὀστέον: <i>bone</i>	81, 99
عَظَله	σχολή: <i>leisure; idleness</i>	45
أَعْطَى	δίδωμι: <i>give, grant, offer</i>	58
عَفِيف	νηφαντός	104 m
عَقْرَب	σκορπίος	331 m

عُقْلُهُ	ἄρθρον	xxviii m
عَلَّ	πολλάκις: <i>perhaps, perchance</i>	61
عَلَّوْش	κάλλιστος: <i>best, of the finest quality</i>	60
عَلَى	ἀνά: <i>on, upon</i>	168 m
عِمَامُهُ	στέφος, στέμμα: <i>crown, wreath</i>	54, 56, 93
عُمْدَهُ	μειζών	297 m
عُمْرُ	θύμος	297 m
عُمْرُ	Ὅμηρος: <i>Homer</i>	121
عَمَّرَ	γεμίζω: <i>load</i>	44
عِمْلَاق	ἀνδρογίγας	289 m
عَنْتَرَهُ	ἀνήρ [a hero of pre-Islamic Arabia]	285 m
تَعَنَّيَ	πονέομαι: <i>work hard, toil</i>	61
تَعَهَّدَ	αινίζομαι	110 m
عَهْدُ	φρήτα: <i>treaty, agreement</i>	40
عَيْلٌ	παιδίον: <i>little or young child</i>	61, 101
عَيْنٌ	φῶς; ἀγγή: <i>v. p. 337</i>	337 m
عَيْوْفٌ	νηφαντός	104 m
غَابَهُ	νάπος: <i>grove</i>	57
غَيْبِيٌّ	ἀβάς, ἀφυσή	94 m
غُرَابٌ	κόραξ: <i>raven</i>	302
غُرَامٌ	ἄρμα (B), ἔρως: <i>love</i>	97 m
غَرِبَ	ἔσπερος	378 m
غَرَّدَ	τραυλοηχέω: <i>v. p. 89</i>	64
غَرَفَهُ	ὑπερῶν: <i>v. p. 89</i>	414
غَرْلُهُ	κουρά	394 m
غَشِيٌّ	καταγοητεύω: <i>cheat</i>	45
غِطَايَهُ	κάλυψις: <i>covering</i>	82
غُلَامٌ	δοῦλος: <i>slave</i> ; πῶλος: <i>young man</i>	58, 67, 99, 101
غُورٌ	γῆ: <i>land (in Transjordan)</i>	
غَيْمَةٌ	νέφος: <i>cloud</i>	44, 57
أَفَادَ	ὠφελέω: <i>benefit</i>	93

فَأْتَدُهُ	ὠφέλεια, -λησις: <i>profit, advantage</i>	93
فَتَحْ	πετάννυμι: <i>open</i>	101
فَتَّحَهُ	a point of vocalization	99
فَتَاهُ, فَتَى	παῖς, παιδός: <i>child, boy or girl</i>	82
فَوَجَّعَ, أَوْجَعَ	ἀλγέω, ἀνγείν	98 m
فِجْلٌ	ῥαφανίς: <i>radish</i>	93
فَحْذٌ	ἐπιγουνίς, -δος: <i>part above the knee, thigh-muscle</i>	380
فَرْجٌ	ῥαγάς: <i>fissure</i> ; = <i>rima</i> , γυναικεία φύσις (female organ)	100
فَرَضَ, فَرِيضُهُ	ἔργον: <i>task</i>	50
فِرْعَوْنٌ	Φαραώ, ἔφορος: <i>Pharaoh; overseer, guardian, ruler</i>	336, 345
فَسَخَ	κουφίζω: <i>cancel</i>	353 m
فَسَّرَ	φράζω: <i>explain</i>	24, 44, 69
فُسَيْسَاءُ	ψηφοθέτημα: <i>tessellated pavement work</i>	53
مَفْصِلٌ	ἄρθρον	xxviii m
فَطِينٌ	πινυτός: <i>prudent</i>	73, 105 m
فِطْنُهُ	πινυτή: <i>understanding, wisdom</i>	73
فَعَلٌ	ποίημα: <i>work; deed, act</i>	74, 84, 381
فُقْرُهُ	ἄρθρον	xxviii m
بِفَكَهَ, بِفَكَاهَ	ἀσπακῶς	98 m
فِلاَحِهِ	ἔργον: <i>tillage</i>	50
فَلَعٌ, فَلَقٌ	χηλή (cf. p. 371)	315 m
فَنَارٌ	φανή: <i>torch</i>	65, 69
فَنَجَانٌ	ἀγγεῖον: <i>vessel</i>	38
فَمَهُمٌ	πινυτή: v. فِطْنُهُ	73
عَلَى الْفَوْرِ	ἀνὰ τόπον: <i>on the spot, immediately</i>	64
فَيْلٌ	θηρίον: <i>wild animal</i> ; freq. of elephants	92
قَبْضٌ	ἄπτω: <i>take hold of</i>	14
قَادِرٌ, قَادِيرٌ	μέγας	296 m
قَزْمٌ	ἄνδριον	288 m

قاضى	δικαστής: <i>a judge</i>	58, 101
قبل	πρό	172 m
قَبْلَهُ, قَبْلًا, قَبْلًا	πρός	173 m
قَبِيلَهُ	φυλή: <i>clan, tribe</i>	74
قتل	κτείνω: <i>kill, slay</i>	23, 33
قِثَاء	κολοκύνθη: <i>round gourd</i>	60
قُدَّاسَهُ	άγιωσύνη: <i>holiness, sanctity</i>	74
قُدُس	άγίασμα, άγιαστήριον, άγίστευμα: <i>sanctuary</i>	79
قُدِّيس, قُدَّوس	άγιστός: <i>hallowed</i> ; άγιος: <i>holy, pure</i> ; άγνός: <i>chaste, pure</i>	21, 40, 102, 107
قُرْآن	χρήμα: <i>oracle</i>	93, 327, 374 m, 427
قَرْن	κέρας	348 m
,,	κράς	348 m
قَرِيب	περί	172 m
قَرِيه	πολείδιον, πολίδιον: <i>Dim. of πόλις (city)</i>	571 m
قَسَم, قَسَم	σχίζω: <i>split, divide, part, separate</i>	53, 93
قِصَاصِهِ	ξύσμα: <i>shavings, filings</i>	52
قَصَبِهِ	σχοίνος: <i>rush, reed (W)</i>	78
قَصْر	οίκος: <i>v. بيت</i>	77
قِصِّهِ	αΐνη, αΐνος	110 m
قَصِي	έσχατος: <i>farthest, extreme</i>	55
قُطْر	πόλις, πτόλις: <i>country</i>	40
قفز	κουφίζω	353 m
قَفَّه	κόφινος: <i>basket</i>	78
قَلَّ, قَلَّ	κουφίζω	353 m
قَمِّهِ	στέφος, στέμμα: <i>v. عمامه</i>	56
قَمِيْنِهِ, قَمِيْن	κάμινος: <i>kiln</i>	399 m
قُنُقْد	άκανθώδης, -θόχοιρος: <i>v. p. 569</i>	90 m
قال	καλέω: <i>call, summon</i> ; <i>invite</i> נְקָרָא Esth 2. 14, 4. 11; <i>invoke</i> נְקָרָא Gn 12. 8; <i>Pass., of the god, to be invoked</i>	

Dt 28. 10 Jer 44. 26; Pass., to be called	נִקְרָא	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) يُقَالُ لَهُ	נִקְרָא	IIS	
20. 1 Jes 48. 1			395
قَوْمٌ	δημος, λαός: v. أُمَّة		56, 58
قِيَمٌ	κηδεμών: guardian		92
كَايِلٌ	ὅλος: whole, entire, complete in all its parts		49
كَاهِنٌ	διάκονος: attendant or official in a temple or religious guild		73
كَبِدٌ	ἥπαρ, ἥπατος: liver		82
كَبِيرٌ	ἀψίωρ· μέγα (big)		98 m
كَتَبٌ	γράφω: write		101
كَاتِبٌ	γραφεύς: scribe, scrivener		40
كِتَابٌ	γραφή: book		21, 40
كُتَّابٌ	γραμματεῖον: a school		40
مَكْتُوبٌ	γράμμα: letter		40
كِتَانٌ	χιτών: tunic (Accadian <i>kitinnu</i> 'linen garment', Hebrew <i>kētōnet</i> 'tunic' . . .); cf. كَتَانٌ, linen		77
كَثِيرٌ	ἀψίωρ· πολύ (many)		98 m
كَذَا	καὶ ὡς: even thus (W)		51
كَيْدٌ	ψεῦδος: falsehood, lie		47
كَرَّخَانَه	ἐργαστήριον		xxvii–xxviii m
كُرْسِيٌ	κλισία: couch or easy chair		332
كَرْشَه	κίρσ, χορδή: guts, tripe		47
كَسْرَه	a point of vocalization		99
كَعْبَه	كُعْب, κύβος: cube, esp. cubical die; block of stone		130
كَفْتٌ	ἀπτω: v. p. 503		14
كَفَّه	στέφος: v. عمامه		
كَلْبٌ	χαροπός		90 m
كُلٌّ	ὅλος: = πᾶς (all, the whole, every)		21, 40, 47, 49

كَلَابٌ	χηλή	315 m
كوز	πρόχοος: <i>v.</i> إبريق	63
كوفان	Σκυθών (γη): the land of the Scythians	129
كوفه	Σκυθία: <i>Scythia</i>	129
كوفى	Σκύθης: <i>Scythian</i>	44, 129
كَيّ	καῦσις: <i>cautery</i>	73, 78
لَا، لَنْ	οὐ: not (W)	12, 24, 35
لائق	προσήκων: Part. of προσήκω, as Adj., <i>befitting, proper, meet</i>	62
لبس	ἀμφιάζω; καλύπτω: <i>v.</i> p. 502	174-5 m
تَلَجَّجَ	τραυλίζω: <i>mispronounce a letter, lisp</i> ; of children	64
لعق	لحس، لείχω: <i>lick up</i>	12
لَحِيّ	γένυς: <i>jaw</i>	47
لَشَّجَ	τραυλίζω: <i>v.</i> تلجلج	64
لِسَانٌ	γλῶσσα: <i>tongue, language, dialect; anything shaped like the tongue</i>	68
تَلَعَثَمَ	τραυλίζω: <i>v.</i> تلجلج	64
لُغَه	λόγος: <i>speech, language</i>	43, 78
لُقْمَانٌ	ὁ ἡγεμών	28, 637 m
لَم	οὐ: <i>v.</i> لا	12, 35
لِمَا	τί χρήμα: <i>why?; what?</i>	64, 426
لَمَّجَه	λόγος	399 m
لَيْثٌ	λίς: Ep. for λέων, λέοντος: <i>lion</i>	43, 82, 101
ليل	νύξ: <i>v.</i> p. 508	39
ماس	ψηλαφάω: <i>feel about for, grope or search after</i>	53
مَتَى	πότε	400 m
مِجْمَرٌ، مِجْمَرَةٌ	θυμιατήριον: <i>v.</i> p. 568	71
مِجْنٌ، مِجْنَةٌ	ὄπλον	342 m, 406
مَحَلَّةٌ	ὄπλον	342 m
مُخٌ	μυελός: <i>marrow, brain</i>	77
مَحَلَبٌ	χηλή	315 m

مَدِيح، مَدَح	αἴνη: = αἶνος, ἔπαινος	110 m
مَدْحِي	αἰνετήριος	110 m
مَدِينَه	πόλις: v. قريه	68, 82
مَرَكَب	πορθμειον, -μῖς: <i>passage-boat, ferry-boat, ship, boat</i>	62
يَسْمَار	κέντρον: <i>pin, rivet</i>	71
مَصَارِي	χρῆμα: in pl., <i>money</i>	91-2, 328, 424
مَعَ	μετά	94 m
مُقَطَّم	μέγεθος	298-9 m
يَلْبَن	πλινθειον	308 m
مَلِك	βασιλεύω, -λίζω; <i>to be king, rule, reign</i>	37, 99
مَلِك	βασιλεύς: <i>king, chief</i>	37, 99
مُلْك	βασιλεία: <i>kingdom, dominion</i>	101
يَنْ	ἀπό: <i>from</i>	169 m
مَنْبَر	βωμός: <i>raised platform, stand</i>	77, 79, 100-1
يَنْشَار	πίρων: <i>saw</i>	49, 79
مَنْ	δόμα, δῶρον: v. pp. 140-1, 389	387
مَوْت	θάνατος: <i>death</i>	55, 59
مَوْسَى	μάντις: <i>diviner, seer, prophet</i>	326
مِينَاء	λιμῆν: <i>harbour</i>	56
MV	ن	101, 338
نَار	φάος, φῶς: <i>fire</i>	337-8 m
نَبَات	φυτόν: v. أَب	74, 80
نَبِيء	προφητής: <i>prop. one who speaks for a god and interprets his will to man; prophet (W)</i>	62
نَحَا، نَحَى	ἡγέομαι: <i>lead the way</i>	50
نَحْت	χαράσσω, -ττω: <i>engrave, carve</i>	44
نَحَاس	κνηκός: <i>pale yellow, tawny</i>	60
نَخْل	φοῖνιξ, -ικος: <i>date-palm</i>	65, 82
نَسَخ	κουφίζω: <i>cancel</i>	353 m
نَشَف	ξηραίνω	366 m, 402
نَصَح	αἰνίζομαι	110-11 m

نظر	τηρέω: <i>watch over, take care of, guard</i>	33, 92
نُطِقَ	φθόγγος: <i>speech</i>	66
نَعْلٌ	ὑπόδημα: <i>shoe or half-boot</i>	74
نَعَمَ	ναὶ μὴν: <i>yea, verily; in answers, yea</i>	56
نفخ	φυσάω: <i>blow, puff</i>	101
نقش	χαράσσω: <i>v. نحت</i>	33, 100, 425
نِمْرٌ	μεριζόμενος: <i>Pass. of μερίζω, to be divided</i>	101
نهار	φῶς	65, 337-8 m
نَمَامٌ	ὑπνος, -ον: <i>sleep, slumber</i>	57, 77-8
نور	φῶς	30, 101, 337-8 m
نيل	Νεῖλος, ῥόος: <i>stream</i>	313 m
هافه	στέφος: <i>v. عمامه</i>	56
هام	δινεύω: <i>roam about</i>	58
هُؤْلَاءُ	ὄδε, οἷδε: <i>demonstr. Pron., these</i>	76
هاون	ὄλμος: <i>mortar</i>	28
هبط	κουφίζω: <i>lighten, assuage</i>	353 m
هَدَأَ	ἡσυχάζω: <i>to calm</i>	92
هَدَى	ἡγέομαι: <i>guide</i>	42, 50
هُدَى	ὁδός: <i>way, road; τῆς ἀληθείας ὁ. the way to truth</i>	45, 50
هَلْ	ἀρα: <i>v. أَلَا</i>	28, 92, 353
هُنَا	ὄνυ: <i>here</i>	40, 92
هُنَاكَ	ἐνθα: <i>there, thither</i>	40, 92
هِنْدٌ	ἀνοδος: <i>inland, esp. into Central Asia</i>	300
هَيْكَلٌ	οἶκος: <i>v. بيت</i>	77
وَتَدٌ	πάσσαλος: <i>peg</i>	61
ثِقَهُ	πιστόν: <i>confidence</i>	73
وَدٌّ	ἀγαπάζω	108, 240 m
وَدُودٌ	ἀγαπητός	102 m, 107-8
وراء	ὑστερος: <i>behind</i>	57
وَرْدٌ	ῥόδον, βρ-: <i>rose</i>	41
وَرْدِي	ῥόδινος: <i>made of or from roses</i>	41

وَرَشَهُ	ἐργαστήριον	xxviii m
وَرَكْ	ἄρθρον	xxviii m
وسيل	ὁδός	367 m, 403
وَسْوَشْ, وَسْوَشْ	ψιθυρίζω: <i>whisper, whisper slanders</i>	51, 53
وصل	ἤκω	421 m
أَوْصَى عَلَى	τίθημι, κατα-: <i>make a testamentary disposition</i>	64
وضع	τίθημι	372 m, 423
وَعَدَ, وَعَظَ	αἰνίζομαι	110-111 m
وَلَدَ	βλαστός: <i>offspring</i>	101
وهن	ἄβαгна, φθίνω	94 m
يَدَ	γυῖον: <i>the hand</i>	101
يَعْقُوبَ	κακκάβη (B): <i>partridge</i>	60
ياقوت	ἄνθραξ: a precious stone of dark-red colour, including the <i>carbuncle, ruby, and garnet</i>	63
يَوْمَ	ἡμαρ: <i>day</i>	57

EPILOGUE

Untold *χρήματα*/הררים/مصاري have been poured on to the foregoing pages—glittering *χρυσὸς ἄπεφθος*/כתם אופז and scintillating *ἀδάμας*/ألماز/יהלם, besides *δραχμαί*/דרכמונים/دراهم 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 homologies, 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 יִשְׂרָאֵל as an example: it is not derived from $\delta\rho\theta\acute{o}s$, any more than $\delta\rho\theta\acute{o}s$ derives from יִשְׂר ; nor is יִשְׂר a dialectal variant of $\delta\rho\theta\acute{o}s$; יִשְׂר is $\delta\rho\theta\acute{o}s$ —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 $\eta\pi\epsilon\iota\rho\acute{\omega}\tau\alpha\iota$ —the Hebrews, that is—pronounced $\delta\rho\theta\acute{o}s$ more and more differently from their European kinsmen: the spiritus lenis changed into ׳ , according to Proposition 11; the first and second o turned into a , according to Prop. 5 (A); and ρ dropped out, according to Prop. 17 (5); θ became װ (a letter, though not necessarily the sound it represents, unknown in ancient Greece), according to Prop. 9 (5); and terminal σ became ρ , according to Prop. 5 (P).

The changes undergone by $\delta\rho\theta\acute{o}s$ to assume the phonetic disguise of יִשְׂר , have been analysed from the viewpoint of Baghdadi and Sephardi pronunciations. An Ashkenazi or Yemenite, however, would have dispensed with the conversion of o into a , for he sees יִשְׂרָאֵל and reads יִשְׂר —pronouncing the proper noun אִשְׂרָאֵל (oxytone), as the others would the abstract noun אִשְׂר (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/מְחִצִית/מְחִצָה/חִצִי/חִצוֹת; and μόριον/מְעוֹר/מְעָר/עָרִיה/עָרוּה/עָרוּה according to Props. 5 (M), 9 (4); γαληνός/שְׂאֲנָן/שְׂאֲנָן/שְׂאֲנָן, according to Props. 9 (5), 17.

יֵשֶׁר is ὀρθός, and not vice versa, because ὀρθός resulted in יֵשֶׁר and not the other way about; for there is no rule in Hebrew whereby terminal ר turns into ט, whereas final σ turns dialectally into ρ. Similarly, as regards the homology עֵקֶר/ἄκυρος: it is more correct to state that עֵקֶר resembles ἄκυρος 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 עֵקֶר seems to be, and has always been considered to be, a simple word. There is no עֵ and קֶ in Hebrew. It is submitted that ἄκυρος was pronounced עֵקֶר, and not עֵקֶר ἄκυρος; because it is Greek that anciently—long before the Trojan War—started altering into Hebrew, and not Hebrew into Greek.

Semantically, however, יֵשֶׁר covers the meanings of ὀρθός: in line, *straight* (opp. σκολιός crooked (W), *bent* (עֵקֶלֶקֶל) and πλάγιος aslant (W), *athwart*; metaph., *crooked*, *treacherous* (נִלְוֹ)) 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 ὄρθός, although not all their Hebrew constituents are cognates of ישר:

ὄρθιος: *steep, uphill*; ὄρθιον: *steep descent* מורד Mich 1. 4 (prefix-suffix metathesis, θ/ד) ירט Nu 22. 32.

ὄρθότης: *straightness*, opp. κάμψις (צמיד), metaph., *rightness, correctness* ישר Dt 9. 5 Ps 25. 21 ישרה IR 3. 6 יתר Prv 17. 7 (י', θ/ש, σ/ר, -ρ, -τ).

ὄρθόω: generally, *build, raise* ירה Gn 31. 51 Job 38. 6; *rise from one's seat, stand up* קום Gn 37. 7 Lev 19. 32 IIS 13. 15 Esth 5. 9, 7. 7 לו קם Cant 2. 10; *go straight* אשר Prv 9. 6 [cf. ὀδεύω] צלח Jer 12. 1; Pass., of actions or persons acting, *succeed, prosper* צלח Nu 14. 41 Jer 22. 30; of persons and places, *to be safe and happy, flourish* צלח Ez 17. 10 (י', -θ; -ορ, θ/χ/ק, +מ; י', א, θ/ש, +ר; י', צ, ρ/ל, θ/χ/ח); = ὀρθιάζω; cf. θάλλω.

διορθόω: *make straight* ישר Jes 40. 3 Prv 3. 6 אֲוֹשֶׁר Jes 45. 2 הוֹשִׁיר Ps 5. 9.

ἐξορθόω: *set upright* הקים Lev 26. 1 Dt 27. 2 IR 7. 21.

κατορθόω: *set up, erect* הקים Ex 26. 30 IIS 24. 18 Jer 10. 20 הוקם Ex 40. 17; metaph., *keep straight, set right* אשר Jes 3. 12, 9. 15 הצליח Gn 24. 21 Dt 28. 29; *accomplish successfully, bring to a successful issue* הצליח Gn 39. 3; *go on prosperously, succeed* הצליח Gn 39. 2 Ps 1. 3 ICh 29. 23; of success in war הצליח IR 22. 12 Jer 32. 5 הרשיע 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. \sim *bill*, bill of indictment endorsed by grand jury as being sustained by evidence; \sim -*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* befoul, 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 ῥῖῥ ; 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 ῥῖῥ ? 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 *גזן* being mostly used in connection with wool shearing; and secondly, *גזן* has three cognates—*גז*, *גזן*, and *גזה*—and *ποκίζω* provides excellent homologies for them. The two losing verbs now dispute the homology of *קרח*; and on the same tests being applied, *ξυρίζω* wins. Lastly, *κουρίζω* (B) is related to *κείρω*/ל^ע*רל* and *κουρά*/ה^ע*רלה*. 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 גזן* Gn 38. 12, 13 Dt 15. 19 Jes 53. 7; = *πέκω*.

πεκτέω: (*πέκω*) *shear, clip*; *πέκω*: *shear גזן* Jer 7. 29 Mich 1. 16 Job 1. 20.

πεκτηήρ: *shearer גזן* IS 25. 11; = *ποκτηήρ*.

πόκος: (*πέκω*) *wool in its raw state, fleece גז* Ps 72. 6 *גזה* Jud 6. 37; *shearing גז* Dt 18. 4; = *πόκτος*.

ξυρίζω: = *ξυρέω*, -άω (*shave*) *קרח* Lev 21. 5 Jer 16. 6; *ξύρω* is collat.

καταξυράω: *shave close גלח* Gn 41. 14 Lev 14. 8, 9 Nu 6. 9 *לגלח* Jud 16. 17 *התגלח* Lev 13. 33 *הקריח* Ez 27. 31 *הקרח* Ib 29. 18.

ξυρήκας: *Pass., close-shaven קרח* Lev 13. 40.

ξύρησις: *baldness קרחת* Jes 15. 2.

ἀνθραξ: *carbuncle, malignant pustule קרחת* Jes 3. 24 *قرحة*.

κάρα (A): *head; peak, top קרחת* Lev 13. 42.

ποκίζω → *κιζω* (*πο* dropping by apharesis or as a syllable with *π*) → *λιζω* (*κ* changing to *γ*) → *λιδω* (*ζ* splitting into its constituents) → *וז* (*σ* and *δ* each changing to *ז*): *גזן*. Alternatively, *ποκίζω* → *λοκίζω* (*π/γ*) → *λακίζω* (*ο/α*) → *λαλιζω* (*κ/ז*) → *לאליזו*: *גזן*. E.g.: *κυρέω*/גור, *κόμη*/ה^ע*מורה*, *σειώ*/ע^ו*זו*, *δῶρον*/ר^ת*ת*.

ξυρίζω → *קσυρίζω* (*ξ* changing to *ק*) → *קσυριτω* (*ζ* changing to *π*): *קרח*. E.g.: *δόξα*/ק^ר*ר*, *ζυμίτης*/ץ^מ*ח*.

ἀνθραξ → *αθραξ* (*ν* dropping out) → *θαραξ* → *θαρξα* (consonant/vowel metathesis) → *θορξα* (*α* changing to *ο*) → *χορξα* (*θ* changing to *χ*) → *קορξα* (*χ* changing to *ק*) → *קορπα* (*ξ* changing to *π*): *קרחת*. Alternatively: *ἀνθραξ* → *ἀνθρακος* (gen.) → *ανθαρκος* (consonant/vowel metathesis) → *θαρκος* (aphesis) → *χαρκος*

(θ/χ) → χαρκας (ο/α) → καρκας (χ/κ) → καρκας (κ/κ) → καρκα (apocope): קרחח. E.g. ζώνη/חגורה, βρία/בירה, ἔπος/דבר, θεσπίζω/כָּשַׁף, χρησμός/קסם, κόμη/צמה, καινίζω/חנך.

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, πείζω, φέρω.

ἡγεμών: חשמן זעים זמזים لقمان הימן, הזמן, הוהם إمام אמים

مَشِيخ نשיא شَيخ نسيך هادي قائد نغير, מנצח, מנהל חכים

πείζω: עשק عصر עשה, עסס, מצה, מעך, מחק, מחץ, זור, פצפץ.

φέρω, φορέω: פרח, פרה, ערב, עבר, נשא, נער, הרה, ברא, פרח, פרה.

It would not be surprising if the sceptic were to jibe 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 המן Esth 3. 1 הימן IR 5. 11 هادي; one who does a thing first, shows the way to others חכים Ps 68. חשמן Ib 2. 20 זמזם Dt 2. 10, 11 אים Gn 14. 5 אים leader; لقمان 32 זעים إمام Jos 13. 21 נשיא Gn 23. 6, 25. 16 Mich 5. 4 נסיך Ps 83. 12 נשיא Ez 32. 30 נסיך Jer 20. 1 Neh 11. 11 ICh 26. 24, 27. 16 IICh 28. 7 נשיא Ex 22. 27 Nu 16. 2, 17. 17 Ez 26. 16, 32. 29 قائد; chief, sovereign הוהם Jos 10. 3 נגיד IS 9. 16 IIS 6. 21 IR 1. 35 IIR 20. 5 Ez 28. 2 Dan 9. 25 נשיא Ex 22. 27 Ez 34. 24, 37. 25, 46. 18; leader of a chorus מנצח Ps 109. 1.

πείζω, πιάζω: press tight מחץ Ps 68. 24 מעך IS 26. 7 עסס Mal 3. 21; squeeze זור Jud 6. 38 מעך Ez 23. 3 מצה Jud 6. 38 Jes 51. 17 עשה Ez 23. 3 פצפץ Job 16. 12; compress מעך Lev 22. 24 עשה Ps 139. 15; press or weigh down, of a heavy weight; bear heavily upon זור Job 39. 15 מחץ Jud 5. 26 מחץ

Ib.; metaph., *oppress, distress* עֶשֶׂק Lev 5. 21 IS 12. 3 Jer 50. 33 Zach 7. 10 Prv 22. 16 Eccl 4. 1 עֶשֶׂק Jes 23. 12; of a river, *to be exhausted* from the heat of the sun עֶשֶׂק Job 40. 23 (*v. p.* 195); *press hard*, of a victorious army מַחֲזִיק Nu 24. 17.

φέρω, φάρω: impf. ἔφερον, Ep. φέρον (without the augment, like the tense עָבַר); fut. οἴσω, οἴσομαι; from ἐνεγκ-, (προσ-), aor. 1 ἤνεγκα, aor. 2 ἤνεγκον, inf. ἐνεγκέιν; from ἐνεικ- comes aor. 1 ἤνεικα, aor. 1 ἤνεικα; and other tenses; *bear or carry a load* נָשָׂא Dt 1. 12, 32. 11 Jud 9. 54 IR 2. 26 Am 5. 26 עָרַב 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 עָבַר 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)* נִנְעָר 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) עָרָה Jes 22. 6 עָרַךְ 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:

בחר, ברה, ברר, $\epsilon\lambda\delta\omicron\nu$: ידע, התודה, הודה; $\epsilon\lambda\pi\omicron\nu$: אמר, דבר, אכל; $\acute{\epsilon}\sigma\theta\acute{\iota}\omega$: אכל; $\acute{\epsilon}\rho\chi\omicron\mu\alpha\iota$: הלך, זרח, ירד, נסק, נסלך; $\acute{\epsilon}\sigma\theta\acute{\iota}\omega$: אכל; $\delta\rho\acute{\alpha}\omega$: אור, ידע, הביט, ראה, וראה; $\acute{\pi}\acute{\alpha}\sigma\chi\omega$: חוש, נשק; $\acute{\pi}\acute{\iota}\nu\omega$: שתה; $\tau\rho\acute{\epsilon}\chi\omega$: דהר, דלק, רויץ, רקד, בצע, כאב.

I. אָ: asper to lenis under Prop. 11, syncope by eliminating γ under Prop. 15, apocope regarding $-\omega\nu$. Similarly, اَمَام; except that there is no apocope, and ν turns into μ under Prop. 5 (M).

הוהוּ is a compound made up of the definite article הוּ, and הוּ—a noun which undergoes the same metamorphosis as אָם, except that the spiritus asper remains unchanged.

הִמָּן: syncope as in אָם and הִם; no syncope in הִמָּן.

זָמֹם: this noun is duplicated, like the verb פָּצַץ; asper to ז under Prop. 11, syncope and apocope as in אָם and הִם.

زَعِيم: asper to ز, γ to ع under Prop. 9 (3), apocope regarding $-\omega\nu$.

חָשָׁם: asper to ח under Prop. 11, γ to שׁ under Prop. 9 (5).

נגיד: MV 1, asper to נ under Prop. 11, γ to ד, e.g. $\acute{\epsilon}\rho\gamma\omega/\acute{\epsilon}\rho\delta\omega$, under Props. 6 and 10 (3), apocope regarding $-\mu\omega\nu$.

נָסִיךְ: MV 1, asper to ס under Prop. 5 (Σ), γ to כ under Prop. 5 (Γ), apocope regarding $-\mu\omega\nu$.

נָשִׂיא: MV 1, asper to שׁ under Prop. 5 (Σ), apocope regarding $-\gamma\epsilon\mu\omega\nu$.

נָהַל/הָגָעָמִי, $\acute{\epsilon}\phi$ -: MV 1, γ to ל under Prop. 5 (Γ); cf. $\acute{\eta}\gamma\acute{\epsilon}\omicron\mu\alpha\iota$ /נָהַל/גָּעָמִי, $\acute{\epsilon}\phi$ -/גָּעָמִי.

נָצַח/הָגָעָמִי, $\acute{\epsilon}\phi$ -: MV 1, asper to צ under Prop. 11, γ to ח under Prop. 9 (2).

نَشِيخ: asper to ش under Prop. 9 (5), γ to خ, e.g. $\gamma\epsilon\nu\acute{\nu}\alpha\omega$ /خلف, and Props. 6 and 10 (3), apocope regarding $-\mu\omega\nu$; cf. נָסִיךְ, +MV 1.

قائد: asper to ق under Prop. 11, γ to د, e.g. $\gamma\alpha\rho\gamma\alpha\lambda\acute{\iota}\zeta\omega$ /دغدغ, apocope regarding $-\mu\omega\nu$; cf. $\acute{\eta}\gamma\acute{\epsilon}\omicron\mu\alpha\iota$: *guide, lead, conduct, command*.

لقمان is a compound made up of the definite article ل(أ), for ل, and لقمان for $\acute{\eta}\gamma\epsilon\mu\acute{\omega}\nu$ —ق interchanging with γ or the asper, and/or γ dropping out by syncope.

In مشيخ, $\acute{\eta}\gamma\epsilon\mu\acute{\omega}\nu$ undergoes prefix-suffix metathesis, and

μ drops out under Prop. 5 (*M*); whereas شيخ follows the Greek pattern.

هادی also follows the Greek pattern—γ turning into ד, and -μων dropping away by apocope; cf. قائد.

Similarly, حکیم: the asper turns into ح under Prop. 11, and γ into ك under Prop. 5 (*Γ*), while -ων drops away by apocope.

II. π dialectally changes into מ in מחץ, מחק, מעך, מצה and מצה under Prop. 5 (*Π*), and drops out of עסס, עשה, עשק and عصر by aphaesis and/or under Prop. 17 (4); the internal vowel ε changes into ח in מחץ and מחק, and into ע in מעך under Prop. 9 (3); ζ changes into צ in מצה and into ص in عصر, into ס in עסס, into ש in עשה, and into ש in עשק under Props. 5 (4), 9 (4), (5); עשק exhibits terminal ק, and זור and عصر terminal ר/ך.

השמן, זעیم and זמזם, הזמן, ההם, إمام and אים and חכیم and شیخ corroborate each other. So do מחץ and מחק, מעך, עסס and עשה. Moreover, the soundness of the multihomology *πιάζω/מצה/עסס/عصر* is strongly corroborated by the multihomology *πίεσιμος/מייץ* Prv 30. 33/עסיס Cant 8. 2/عصیر: *juice pressed out*. Furthermore, the fact that עשק bears two totally different meanings of *πιάζω* confirms the soundness of the homology. Lastly, only through Greek and the prefix-suffix metathesis can the initial מ in משיخ, as distinct from שיخ, be accounted for.

III. Since φέρω is one of the mixed class of verbs, נושא homologizes with ἐνεγκεῖν. Otherwise, φ converts to ב in ברא and עבר (Prop. 6), and drops out of the rest (Prop. 17). The ע in עבר is prosthetic (Prop. 18), while the א, the ה, the ח and the כ are terminal (Prop. 19). ε and α interchange—except in ערה (ο/ε) which is in the קל and not פעל—and so do ο/ω (Prop. 5). נער and נושא display the MV 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/גנב, where גנב 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, ישר is such a hybrid, since two other adjectives joined ὀρθός to form it, namely: εὐθύς and ἴσος:

εὐθύς, εἶα, ὄ, ἰθύς: *straight, direct*, whether vertically or horizontally (opp. σκολιός (עקלקל), καμπύλος (κάμπτω) (כפוף)) ישר Ez 1. 7 Hos 14. 10; in moral sense, *straightforward, frank*, of persons, ישר Dt 32. 4 Ps 33. 1 Job 1. 1.

ἴσος, ἦ, ον, Ep. ἴσος and εἴσος, Cret., Arc. *Fίσος*; later ἴσος: *equal* سوي; *equal, like* שוה Esth 7. 4 سبي; ἴσον, τό, *copy of a document, the same* ישר Jos 10. 13; *just, fair* ישר 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* ישרון Dt 32. 15; generally, τὰ ἴσα *equality* מישר Ps 45. 7 מישרים Ib 9. 9, 58. 2 Prv 1. 3; of persons, *fair, impartial* ישר Job 1. 1 ישרון Dt 32. 15, 33. 26; of ground, *even, flat* שנה Gn 14. 5, 17 מישר Dt 3. 10 Jos 20. 8 Ps 143. 10; Adv., ἴσως *fairly, equally, equitably* מישר Mal 2. 6 Ps 67. 5 מישרים Ib 9. 9, 58. 2 (מישרים). [Technically and strictly, מישר and מישרים are not homologues but equivalents.]

So we now *know*, inter alia, that Israel was called ישרון because it espoused equality of rights, that the epithet ישרון was given to God because he is fair and impartial (cf. Ὀρθωσία: = Ὀρθεία, a name of Artemis; Ὀρθώσιος: a name of Poseidon, and an epithet of Zeus), that ספר הישר was a national miscellany of Hebrew epics faithfully recorded.

Hybridization embraces nouns and verbs as well as adjectives. Thus, there is יד and יד, נפל and נפל, הפיל and הפיל—as

well as *ישר* and *ישר*. For *יד תחת יד* (Ex 21. 24), is not the same as in *ויהפך יהורם ידי* (IIR 9. 23), or as in *וישימו ידי* (Ib 11. 16), or as in *יד אבשלם* (IIS 18. 18), 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 *ויפל אברם על-פניו* (Gn 17. 3), or in *אנה נפל* (IIR 6. 6), or in *ותפל על-רגליו* (Job 1. 15), or in *ותפל שבא* (IS 25. 24), or in *נפלו גבורים* (IIS 1. 19), or in *ויפל הבית* (Jud 16. 30), or in *לא-נפל דבר* (Job 12. 3)/*לא-נפל דבר* (Jos 21. 45), or in *נפלו אל-הכשדים* (Jer 38. 19), or in *יפל דבר* (Ruth 3. 18), or in *חבלים נפלו-לי* (Ps 16. 6), or in *איך נפלת* (Jes 14. 12), or in *ונפלה ירכה* (Nu 5. 27)/*משכמה* (Job 31. 22), or in *על פני כל אחיו נפל* (Gn 25. 18).

Likewise, *הפיל*, in *להפיל את-דוד ביד-פלשתים* (IS 18. 25), differs from *הפיל תחנתכם* (Jer 42. 9), in *הפיל פור* (Esth 3. 7), in *להפיל החומה* (IIS 20. 15)/*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 *Ἀγυιεύς*: *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 *ἀγγή*: *eye* עַיִן; 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 σφάλω: *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/פ).

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 ולנפל and not ולנפל?]

There is an etymological link between ἀγυιά and Ἀγυιεύς, but none between them and ἀγγή or γυῖον; yet they are short words, and include among their few letters a vocal *v*, 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 ט. Neither is there such a link between βάλλω, πίπτω and σφάλω; 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 **נ**, and **ל** through the intervention of the terminal **ל**, under Prop. 19 (2). On the other hand, *λάχος* became **ל** 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 **ד**, under Props. 6 and 10 (4), e.g. *πάθος/דן* Prv 3. 25 Job 22. 10 **פִּיד** Ib 31. 29.

Indeed, *πίπτω* and *σφάλλω* have coalesced so closely as to have derivatives the respective homologues of which are also homonyms, namely: *πτῶμα/מַפֵּלַת* Jud 14. 8 Ez 31. 13 (*fallen body; corpse, carcase*), and *σφάλμα/מַפְלַת* Prv 29. 16 (*fall, failure, defeat*). To round off the kinship, *πτῶμα* also means: 'of buildings, ruin'; its homologue here being *מַפְלָה* Jes 23. 13, 25. 2; while in its meaning, 'payment which falls due', the homologue is the homophonous *מַפֵּל* Am 8. 6. V. *מַפֵּל/ὄπλον*, p. 342.

The homology *נָפַל/νέμω* is fundamentally different. For one thing, the initial **נ** is not prosthetic but radical; for another, the **פ** interchanges with *μ* dialectally under Prop. 5 (M). This is corroborated by the homology *נָפַל/ἄνομος* Job 20. 5/*ἀνομος: lawless, impious*. Cf. *נָפַל/οικέω: dwell, live* (MV **נ**, *κ/π*).

As to *נָפַל*, in Nu 24. 4, 16, its homologue is *ἀμβλύς: metaph., dim, faint* of sight; while that of *נָפַל*, in Eccl 6. 3, and *נָפַל אֵשֶׁת* in Ps 58. 9, is *ἀμβλωθρίδιον: abortive child*; and that of *נָפַל יָמִים*, 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 *נָפַל אֵשֶׁת* 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 *אֵשֶׁת*—but a single word, the complete homologue of *ἀμβλωθρίδιον*, of which *נָפַל* is an incomplete one. It must have been split through a misunderstanding.

Let me observe in passing: (1) that the verb *נָפַל* illustrates a peculiar change in philology, that is, the advent of MV **נ**, a functional prosthetic built into the verb by incorporating with it the reflexive prefix *ἐν*, under Prop. 48; (2) that the three homophonous homologues—*מַפֵּל*, *מַפְלָה*, *מַפְלַת*—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 עד, it is the homologue of εἰς.

However, a further point to make is that the homologies יד/γυῖον/Ἄγυιεύς and יד/ὁδός derive strong support from the synonymous homologies, רַחֲבֹתַיִם Gn 34. 21/εὐρυάγυια (*with wide streets*)/εὐρὸδεία (*with broad ways*). יד/אַגְגֵּי acquires strong corroborative support from an unexpected quarter—a secondary meaning of יד, 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 אַגְגֵּי (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: בלל Ex 29. 2 Ps 92. 11—*bathe*; and חבל Prv 20. 16—*place on deposit*; whereas נפל/πίπτω has one fellow-homologue with the MV 1, נחת Ps 38. 3 Dan 4. 10—*fall*. These homologies are amply corroborated, as follows:

- התנפל Dt 9. 25/ἀντιβολέω: *meet as a suppliant, entreat, supplicate* [βολέω = βάλλω]; προσπίπτω, -ίτνω (poet.), ποτιπ-: *supplicate*;
 התכול Hos 7. 8/συμβάλλω: *jumble up together*;
 חבל Prv 20. 16/καταβάλλω: *deposit*;
 חבל Ex 22. 25/συμβάλλω: *lend on bond*;
 חבל Ez 18. 12, חבלה Ib 18. 7/καταβολή: *deposit*;
 חבל/βολή, חבלים Hos 13. 13/βολαί: ὠδῖνες (*travail, throe (W)*);
 חבל Job 39. 3/καταβολή: *throwing down, esp. begetting*;
 חבל IIS 22. 6 Ps 18. 5/καταβολή: *periodical attack of illness, fit*;
 חבל Eccl 5. 5/καταβάλλω: *overthrow, bring down to nothing*;
 and הנחת Dan 5. 20/ἀποπίπτω: *fall off from*.

For good measure, let me add the following homologies:

נוגע/νοσάζω, -ίζω: *to be ill*; causal, *produce sickness* Gn 12. 17

IIR 15. 5 ICh 26. 20; נגע Pass. Ps 73. 5 נגף Jes 19. 22
ICh 21. 18; *v. p.* 139.

נגע/νόσημα: *disease*; of any *grievous affliction* Ex 11. 1 Lev 13. 3
IR 8. 37 Ps 38. 12, 89. 33, 91. 10 ICh 6. 29 נגף Ex 12. 13, 30. 12.

נגף/πταίω: *trs. cause to stumble, fall* Jud 20. 35 ICh 14. 11;
Pass. נגף Lev 26. 17 Jud 20. 32, 36, 39 IIS 10. 15; *intr. stumble,*
trip, fall נגף Ps 91. 12 Prv 3. 23 נגף Jer 13. 16; *v. p.* 139.

נגף/πταίσμα: *stumble, trip, false step; failure, misfortune, euphem.*
for defeat Jes 8. 14 מנפה 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 πταίσμα) have the same homologue—נגף. Mark, incidentally, that νοσάζω—by virtue of the terminal -ζω—homologizes both with נגף in the קל, and with נגע in the פּעל.

REMARKABLE HOMONYMS

נֵי 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* → *ναθος* (Prop. 20) → *ναθ* (Prop. 16) → *νεθ* (Prop. 5 (A)) → *נעץ* (Prop. 9 (4)): נֵי.

The first homology is buttressed up by three others: נֵי/ἄνθος (A) Cant 2. 12, in which no apocope takes place, and a terminal ם is added under Prop. 19 (4); נֵי/ἀνθέω: *metaph., be brilliant, shine with colour* Ez 1. 7 (cf. *ἀνθίζω*); נֵי/ἐξανθέω: *put out flowers, blossom* Cant 6. 11—not to mention הַתְּנוּסָה/ἀνθέω Zach 9. 16, and נֵי/ἐξανθέω Jes 27. 6.

No less extraordinary are the homologies יַעֲקֹב/κακκάβη (A) (*three-legged pot*) and יַעֲקֹב/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 *θήλυς* was among the Greeks.

The corresponding word in Arabic is *أُنثَى*, the homologue of *γυνή, γυναικός* (*woman, opp. man; female, mate of animals*) and/or *ἀνδρίς* (*fem. of ἀνήρ, woman*). Curiously enough, a synonym of *διακοπή*—namely: *ράγή*, with significant Arabic and Hebrew homologues—strongly supports the homology *נִקְבָּה/διακοπή*.

ράγή = *ράγας, ῥήγμα*.

ράγας: *fissure* *شَرخ*; *شَرخ* *شَرْم* *شَقَّ* *شَرْم* *شَرخ*; *chink* *شَقَّ* *شَرخ*; *crevice* *شَقَّ* *شَقَّ* = *rima, γυναικεία φύσις* *فَرَج* *رحم* Jud 5. 30.

This last word, which must originally have referred to *female pudenda*, as it does here, came to be used in Arabic (*رحم*) 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.

ῥήγμα: *cleft* *شَقَّ* *شَقَّ*; *chasm* *سَلَع* *شَقَّ*; *chink, v.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: *מְשַׁבֵּר*/*ῥήγμα*: *v.s.* IR 19. 3, and *מְשַׁבֵּר*/*ῥήγγιν*, *-μῖς*: *sea breaking on the beach, surf* Jon 2. 4 Ps 93. 4; *סֹגְלָה*/*συγκλείς*: (*καλέω*) an assembly *especially summoned* Ex 19. 5 Dt 7. 6 Mal 3. 17, and *סֹגְלָה*/*σύγκλεισις*: (*κλείω*) *safe storage* Eccl 2. 8 ICh 29. 3.

Of the same *genre* are *קִבְצָה*/*κομιδή* and *קִנְצָה*/*κομίσκη, יד*/*ἄγνια* and *יָד*/*γυῖον*, and others. Hence the challenging question: What would he have said, had my namesake (who was aptly surnamed *צפנת פענח*) 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: ועל השנות החלום אל-פרעה פעמים כי נכון הדבר:

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, אִסּוּר, or אֶתְמוּל; the ב in בִּיעַן; the ה in אֵיכָה; the second ט in שׁוּטַט; the second כ in אֵיכָכָה; the ל in שְׁלֹאנָן; the נ in עֲדָן; the syllable נה in עֲדָנָה, and the third letter in עֲמָדִי? And how does אָחַר come to mean אַחַד, אַחַת, תַּחַת, אַחַר, אֶל, אֶת, אֵת, אַת, אֵם, בֵּית, אֵם, or בְּכֶמוֹ? The simple and correct answers lie in their several Greek homologues. Thus:

אָחַד, אַחַר and תַּחַת are homologues of εἷς; all three follow the Epic form εἷς: the א and the initial ת replace the spiritus asper, under Prop. 11; the ח replaces the diphthong, under Prop. 9 (2); the ד replaces the σ, under Prop. 5 (Δ), and so does the ר dialectally, under another Proposition.

εἷς, μία, ἓν (μία only in late Ionic Prose): Ep. εἷς, Dor ἦς; (orig. εῦς, assim. εῦ(δ), from εἶμς; μία from sm-ία); as a Numeral, a single one, one alone אַחַד Ez 18. 10 אָחַד Gn 1. 9 Dt 6. 4 אַחַר Gn 22. 13 אֵישׁ Gn 15. 10 Jes 40. 26 Ez 1. 9, 11, 23 אֲשֶׁר Ez 40. 44 [rendered by μία in the LXX] חַד Ez 33. 30 תַּחַת Prv 17. 10; in oppos. made emphatic by the article ὁ εἷς הָאֶחָד Gn 19. 9; εἷς οὐδέίς no single man אַחַד-עַד Jud 4. 16; εἷς ἕκαστος each one אֵישׁ אֵישׁ Lev 17. 10; ἀπὸ μιᾶς with one accord אַחַד פֶּה IR 22. 13; ἐφ' ἓν at once בְּאַחַת Prv 28. 18; the first אַחַד Gn 1. 5, 8. 5. [εἷς τε (δέκα) eleven (עֶשְׂרִי) Nu 7. 72 (עֶשְׂרִי) Ex 26. 7;

ἔνδεκα עשר אחד Dt 1. 2 אחת עשרה Jos 15. 51; εἰς (δέκα) nine (תשעה) Nu 29. 26.] *V.* p. 361.

אֵיךְ, אֵיכָה, אֵיכָה, אֵיכָה and הֵיךְ are the homologues of ὄπη—אֵיכָה homologizing with the epic version, the two כ representing the double π being separately vocalized (Prop. 13). In הֵיךְ, ο 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.

ὄπη, Ep. ὄπηη, both in Hom., (better written ὄπη), ὄπα, ὄππα: of Place, *by which* or *what way*, *in which* or *what direction* or *part*: sometimes nearly = ὄπου, *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 אֵיכָה Cant 5. 3 הֵיךְ ICh 13. 12. [Perhaps אֵיכָה is—or is also—the homologue of ὄπου.]

יֵעַן and בֵּיעַן are homologues of διά: in יֵעַן, δ drops out, under Prop. 17 (*I*), and ך is terminal; whereas in בֵּיעַן, δ interchanges with כ dialectally, under Prop. 5 (*B*).

διά: 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 עִמְדֵי (rather עִמְדָה) are the homologues of μετά. In אֵת, μ and α drop out by aphasis 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. مَع, سُن); a similar metathesis occurs in עִמְדֵי, not only between μ and ε, but also between τ and α; while ך and τ interchange dialectally, under Prop. 5 (*A*); 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 מֵע עִמְדֵי Ib 3. 12, 19. 19, 29. 19; *with*, *and* אֵת Ex 1. 1 Jud 8. 7 [Latin, *et*] (*v.* p. 171).

לֵא and אַחַר 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 ח, under Prop. 9 (2), and the final σ into ρ.

εἰς or ἐς (orig. ἐνς): Radical sense into אֲלֵי Job 29. 19; and then more loosely, to אַחַר Ex 3. 1 אֵל Gn 1. 9, 3. 16 אַת Jud 16. 26, 19. 18 ל Gn 24. 28 עַד Nu 23. 18 IS 20. 8 Ps 118. 27 עַל IS 1. 10, 2. 11 Jes 31. 1; of Place, to אֵל Eccl 12. 5 אֵלֵי Job 5. 26 עַד Ex 23. 31; to denote a certain point or limit of time, up to, until עַד Gn 3. 19, 32. 25 עֲדֵי Ps 104. 23; as far as עַד Jud 19. 18 [Latin, ad]; εἰς τὸ νῦν hitherto עַדְן Eccl 4. 3 עֲדָנָה Ib 4. 2; εἰς ἀίδιον for ever, ad infinitum אֲבַד עֲדֵי אֲבָד Nu 24. 20 עַד-אֲבָדוֹן Job 31. 12 עַד-עֲדֵי-עַד Jes 65. 18 (v. p. 169).

I submit that בְּעֵנִי, in Job 36. 15, means מְעֵנִי, and that the former spelling is as correct as the latter; because ב and מ are interchangeable, and both homologize with ἀπό: by aphasis, μ and π interchange dialectally, while ב and π interchange in Graeco-Hebraic homology. Similarly, בְּגִעְרַת in IIS 22. 16 is, *mutatis mutandis*, precisely the same as מְגִעְרַתָּהּ in the almost identical verse and chapter, Ps 18. 16. Incidentally, רָב in the previous verse, Ib 18. 15, is the variant of רָמָה/ῥέπω (A): draw the bowstring, draw [the bow] Ib 78. 9—not רָמָה, the homologue of ῥίπτω: throw, hurl Ex 15. 1—where ב and מ interchange and both interchange with π. As to כָּמוֹ in Zach 9. 15, 10. 7, it is like ἀπό, in that the spiritus lenis interchanges with כ, and π with מ, under Props. 5 (M), 6, and 11.

Mark, on one hand, the phonetic similarity between the homologies עַד/οὐδέεις and עַד/ἀίδιος; and on the other, the difference in sequence of words in the phrases ἐς (εἰς) ἀίδιον/עַד-עֲדֵי-עַד and εἰς οὐδέεις/עַד-אֲחַר. 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. מַפְלָה/πῦμα. 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 שׁוֹט/φοιτάω and שׁוֹטֵט/φοιτάζω is explained elsewhere.

ASHKENAZI PRONUNCIATION

Here are a few examples to prove the unacknowledged anti-quity and unsuspected prevalence of Ashkenazi pronunciation, and its accordance with Attic standard or dialectal variation.

אָב Gn 45. 8, אוב Dt 18. 11/φάτις: *voice from heaven, oracle*; of the interpreter of dreams [cf. δμφή: *voice of the gods*];

אָז Ps 76. 8, עז Ib 90. 11/ἐκεῖ: *then* [cf. τότε];

אֵיכָה Cant 1. 7, איכה IIR 6. 13/ποῦ, ὅπου: *where? wherever*;

אֱלֹהֵי Dan 2. 18 אֱלֹהֵי, אלה Dt 32. 17/θεός: *God, the Deity*, in general sense, both sg. and pl. [The pl. of אלה is אלהים Gn 1. 1. This is quite different from אלהים in Gn 6. 2. 4, where it is the homologue of ἥρωσ, gen. ἡρώσ: *hero; heroes, as objects of worship, esp. of local deities, founders of cities, patrons of tribes, etc.*];

אֶצֶק Jes 44. 3, אצק Ib./χέω: *pour out*;

דְּרָכָן IS 13. 21, דרבנות Eccl 12. 11/δρέπανον: *reaping-hook; scythe; curved sword, scimitar*;

הוא היא Gn 2. 11, 3. 12, 26. 9 Job 31. 11/ὄ: *he, she, it*;

הַהָרִי ICh 11. 34, 35, ההרורי Ib 11. 27/ὄρεινός: *of or from the mountains, dwelling on the mountains*;

התפתחו Jes 52. 2, התפתחי/ἀναπτύσσω: *undo, open*;

ויתרו Nu 13. 2, ויתירו Jud 1. 23/θεωρέω: *gaze, observe*;
= ἐπιθεωρέω (*examine over again or carefully; inspect*);

הַחֲבִיר Job 16. 4, הכביר Ib 35. 16/καθάπτω: *assail*; in a military sense, *attack*; cf. אח/أخ;

הַחֲפָשִׁית ICh 26. 21, החפשיית IIR 15. 5/κρύψις: *hiding, concealment; disappearance; suppression*; cf. הַתְּחַפֵּשׁ/ἐπικρύπτω;

יניעון Ps 59. 16, יניעון/πεινάω: (—πει) *to be hungry, to be starved*; simply, *to be in want of, lack* (π/ع, ج, ص/يَجوعون);

ירואל ICh 20. 16, יריאל ICh 7. 2/εἶργηθαι θεοῦ;

כה Dan 7. 28, כה Gn 15. 5/ὥς: *so, thus*;

כובע IS 17. 5, קובע Ib 17. 38/κτύμβαχος *crown of a helmet*;

כַּנְיָהוּ (like חנניהו Jer 36. 12) ICh 15. 27, כונניהו (like post-biblical חוניו ICh 31. 12/Ζεὺς ἐγέννησε: *Zeus begat, created*/Διογενής: *sprung from Zeus*);

לְעוֹלָם, לְעֵלְיוֹם IICh 33. 7/τέλος: *for ever, all the time, always, permanently, for good*;

מְבַחֵר Jes 37. 24, מְבַחֵר IIR 19. 23/αἵρεσις, ἀφαίρεμα: *choice; that which is taken away as the choice part*;

מְגָדֵל Gn 11. 4 Neh 3. 1, 11, מְגָדֵל Ex 14. 2/μέγας: *high*;

מוֹפְעַת Jer 48. 21, מִפְעַת Jos 13. 18; מִיפְעַת ICh 6. 64 [מִי-, Ashkenazi pronunciation of מִי-, like *ai* in *aim*; *v.* p. 23];

מְלָכִים IIS 12. 30 Jer 49. 1, מְלָכִים IR 11. 5/πλωθειον: *brick-works*;

מְעַר IR 7. 36, מְעוֹר Hab 2. 15/μόριον: *in pl. esp. parts or genitals, male and female; less freq. in sing.*;

מְשַׁח Ez 26. 5, מְשַׁח Ib 47. 10/στρωμα: *anything spread or laid out for lying or sitting on; pavement*;

מְשָׁח Dt 12. 7, מְשָׁח Jes 11. 14/ἐπι-χείρημα: *undertaking, attempt, esp. of a military enterprise (v. מִשָּׁר, מִישָׁר, p. 634)*;

מְשָׁקֵל Lev 19. 35, מְשָׁקֵל Ez 4. 10/σταθμόν: *weight*;

נִסְּךְ Jes 40. 19, נִסְּךְ Ex 9. 33/τήκω: *melt, melt down (trans.) of metals; bring clouds down in rain*;

הַסְכִּית Dt 27. 9, הַסְכִּית Jes 7. 4/ἡσυχάζω: *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; עָבָּכָּ Jud 1. 31;

פְּנוּאֵל Gn 32. 32 ICh 4. 4, פְּנוּאֵל Ib 32. 31;

פְּרוּזֵי Dt 3. 5, פְּרוּזֵי Esth 9. 19/ἀφρακτος: *unfenced, unfortified, unguarded*;

קָטַל Job 24. 14 Dan 5. 19 קָטַל/κτείνω: *kill, slay*;

קָטָן Gn 9. 24, קָטָן Ib 1. 16/ελάχιστος: *smallest, least*;

קָנָא Ex 20. 5, קָנָא Jos 24. 19/φθονερός, ἐπιφθονος: *envious, jealous, of persons; of the gods, jealous of those who abuse their rights, or who enjoy unbroken felicity*;

קָרוּאֵי Nu 26. 9, קָרוּאֵי, קָרוּאֵי Ib 16. 2/κλητός: *invited; called out, chosen; summoned to court*; קָרוּאֵי IS 9. 13 Esth 5. 12/ὁ κεκλημένος (καλέω): *guest*; Nu 1. 16 Ez 23. 23/κλειτός: (κλείω (B)) *famous*;

רוּהֵגָה ICh 7. 34, רוּהֵגָה Ib.;

שׁוּם IIS 14. 7, שׁוּם/τίθημι: *set, put, place; give a child a name* [cf. Ex 4. 11];

שָׁם Ps 50. 23, תָּם Prv 10. 29/τέλειος: *perfect*, of victims, *entire*, without spot or blemish; of persons, *accomplished*, *perfect in his kind*;
שָׂנְאוּ IIS 5. 8, שָׂנְאֵי/στυγητός: *hated*, *abominated*, *hateful*;

שָׂן Jos 17. 11, שָׂאון Jer 48. 45/Ζεύς, Ζήν, Δάν, Δήν, Τάν: Ζεὺς (short for בית שאן, the temple of Zeus—like שָׁלוּ for משכן שָׁלוּ. To this day, גִּלְגַּל is known as بيت جالا);

שָׁלְמָה IIS 12. 24, سَلِيمَان;

שָׁפְרוּר Jer 43. 10, שָׁפְרִיר/πέπλος: *any woven cloth used for covering*; *carpet*;

תְּגֻמֹּלוּהוּ (תגמולוהו), תגמוליו Ps 116. 12/ἀμοιβή (ἀμείβω): *requital*, *recompense*, *repayment*, *compensation*;

תְּהַלְתִּיהָ, instead of תהלתיהך Ps 9. 15/ἐπαίνεις: *praise*;

תָּם Gn 20. 5, תָּם Ps 78. 72 Prv 10. 29/τέλειος: *perfect*.

The comparison עֹז/אָץ 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 שָׁם/תָּם. First, וְשָׁם דָּרַךְ is written instead of וְתָם דָּרַךְ, in accordance with Ashkenazi pronunciation. Secondly, unlike תָּם in Ps 78. 72—which is an abstract noun, regularly vocalized—here תָּם (like שָׁם) is an adjective, the regular vocalization of which is תָּם (like שָׁם), 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' ἢ זולת/זולתיה IIR 24. 14/זולתיה Dt 1. 36—*except*;
ἀλλ' ὅμως אַיִל Job 2. 5—but still, but for all that, all the same, nevertheless, notwithstanding (W); ἀλλ' ὅν/אולם Gn 28. 19—*however*; τὰ τόξα/תותח Job 41. 21—*arrows*; τὰ φωτά/טטפות Dt 6. 8—the illuminations; τηνικάδε: Adv. = τηνικά, answering to a relative, at this time כַּעַת Nu 23. 23 (τηνικάδε → καδε → καεδ → כַּעַת); τὸ ἐπιόν (sc. ἔτος): the coming (year) הִיא Gn 18. 10;

τὸ ἐπιόν (sc. ἔτος) τηνικάδε at this time next year חיה כעת Gn 18. 10, 14 IIR 4. 16, 17; χθὲς ἡμέρα/תְּמוּלַּת Ex 5. 8, 14, ἐχθὲς ἡμέρα/לְאַתְמוּל 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 ἡγεμών/لَقَمَان (أر-قمان)—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 טָ or טָפוּת 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 טָטָפוּת 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 יָשָׁר 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 יָשָׁר is involved, and the identity of the two languages is consequently consolidated. For

the derivatives of **יֵשֶׁר** have equally felicitous homologues, although they vary in structure: **יֵשֶׁר** and **יֵשְׁרָה** homologize with *ὀρθότης*, while **מִיֵּשֶׁר** and **מִיֵּשְׁרָה** 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 *πτῶμα* has two meanings: 'fallen body' and 'carcass'. In the book of Ezekiel, its homologue, **מַפְלֵת**, 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, **מַשְׁלַח** and **מַשְׁלוּחַ**. 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/פְּקָדוֹן/פְּקָדָה*. In Leviticus **פְּקָדוֹן** is an ordinary deposit, but in Genesis it is a sacred trust placed under the protection of the state. **פְּקָדָה** 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/זמזמים, רפאים/אימים; שרה/שרי; אברהם/אברם, ארבע/רפאים/ענקים, גפילים/ענק, עמלוק/עמלק, רפאים/עוג, בלק, אנגי, אגג; שרין/שנר, שיאן/חרמון, לוח/בית-אל, חברון, יערים/בעלה/בעל; צער/בלע; שר/רב; הימן, הוהם.

εὑρημα, later εὔρημα: (εὕρισκω) *invention, discovery, thing discovered not by chance but by thought; that which is found unexpectedly*, i.e. much like *Ερμαιον (prop. gift of Hermes, i.e. unexpected piece of luck, godsend, windfall, treasure-trove (W)); foundling; εὑρημα אברהם, εὔρημα אברהם Gn 17. 5. [Like *Ερμαιον 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 (τελευταίος/טالוט); while his descendants, Rebecca and Rachel, were late in conceiving.

κύριος, α, ον; also ος, ον; κύριος: (κύριος) of persons, *having power or authority* גבור Gn 6. 4, 10. 8, 9 Jud 6. 12 IIS 23. 8 גביר Gn 27. 29, 37 גבר Zach 13. 7 Thr 3. 1 גבר Dan 2. 25 כפיר 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 עקר 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 IIR 10. 13 Jer 13. 18 גברת Gn 16. 8 Jes 24. 2, 47. 5, 7 עקרת Ps 113. 9 [cf. οἰκουρός].

εὗροκος: *of good size, bulky, massive* ענק Dt 2. 10 הענוק Jos 21. 11.

εὐτραφής, -τρο-: *well-fed, thriving, fat; large, well-grown*, of pepper-corns ארבע Jos 14. 15 הארבע Gn 35. 27 הרפא ICh 20. 6 רפאים Dt 2. 11, 20, 3. 11.

ὑπέρογκος: *of excessive bulk or size, swelled to a great size* חברון Gn 23. 2 עמלק עמלק Ex 17. 16 Nu 24. 20 IS 15. 2, 3.

ἡγεμών/אָמִים Dt 2. 11.

ἡγεμών/הִמָּן IR 5. 11, הִמָּן Esth 3. 1.

ὁ ἡγεμών/הוהם Jos 10. 3.

ἡγεμών/זמזמים Dt 2. 20.

νέφος/נפילים Nu 13. 33.

Ἑρμῆος: *called after Hermes, of Hermes* חרמון Dt 4. 48.

Λητώων: *temple of Leto, mother of Apollo and Artemis* לוו Gn 28. 19.

οἶκος: *house, not only of built houses, but of any dwelling-place; temple* בית Gn 28. 19, 39. 5; בית לחם Ib 35. 19 οἶκος Δημήτερος [Δημήτηρ: *Demeter* אֶפְרַת ICh 2. 19 אפרתה Gn 35. 19 as a name for *bread* לחם Ib 3. 19 (Δημήτηρ → Δημητηρ → לημητηρ → לחμητηρ → מחל → לחם; Δημήτηρ → אμητηρ → אפתηρ → רפא → הרפא → תרפא (→ אפרת) → התרפא → אפרתה)].

Σύριος: *of or from Syria* שרין Dt 3. 9.

χιόνεος: (χίων) *snowy, snow white, of or from snow* שיאן Dt 4. 48 שניר Ib 3. 9.

ἄγωγός: *guide* אָגֵּ IS 15. 32.

ὁ ἄγωγός/האגני Esth 3. 1; cf. Ἀχαιός.

φύλαξ: *watcher, guard, sentinel; guardian, keeper, protector* בָּלָק Nu 22. 2 שֹׁמֵר IR 16. 24 שֹׁמְרוֹן Gn 46. 13.

βραβεύς, ὁ: *judge, arbitrator, umpire* רֹבֵב; *chief, leader* רב Jon 1. 6 רב-סרים; שר הטבחים Gn 37. 36; רב-טבחים; שר הרסנים IIR 18. 17, רב-שקה IIR 18. 17, שר המשקים Gn 40. 2.

This is an impressive array; and the fact that one series is native Hebrew, while the other is obviously copied from Assyrian, merely draws this language, as well as Arabic, within the ambit of my theory. As a matter of transcendent philological operation within so-called Semitic languages, we witness a similar process in Arabic, where the change is also from Greek to Greek, e.g.

شیطان/ψιθυρος: *whisperer, slanderer* | إبليس/διάβολος: *slanderer; the Devil*, hence *Satan*.

After all, the change from אברם to אברהם, and from שרי to שרה, 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 לוט and a new meaning of שרה have incidentally been established. In IR 11. 3 שרות is contrasted with פלגשים, and therefore cannot have its ordinary meaning of *ladies, mistresses*, but the special one of *legitimate wives*.

לוז changed names because Leto ceased to be worshipped there. She was supplanted by אל/θεός/Ἡλιος, 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—אבִּינָדָב and אֶשְׁבַּעֵל being rendered in the LXX by Ἀμιναδάβ 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 Ἰεσβοσθε. 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 (יְשׁוּי, ἡθελος πόσιος), מַלְכֵי-שׁוֹעַ (ἡ. Μολόχ), אִישׁ בְּשַׁת and אִשְׁבַּעֵל, אֲבִינֹדָב and עֲמִינֹדָב, and their meanings, be explained and demonstrated.

To start with, mark the similarity between the enigmatic words: יֵשֵׁב בְּשַׁבַּת, אֲתַבְעֵל, אִשְׁבַּעֵל, אִישְׁבַּשַׁת, Ἰεσσιου, Ἰεσβοσθέ (Ἰεσ-βοσέθ). 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 MV ך 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 נִסִּיךְ (Ps 83. 12), homologues of ἡγεμών.

συμβαίνω: of events, *come to pass, fall out, happen*; τὸ συμβεβηκός *chance event, contingency*; hence, κατὰ συμβεβηκός *by accident, contingently*; τοῦ συμβαινόντος ἐστὶ *it depends upon accident, easily happens*.

מְסָבָה 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 סָבָה/שׁוּב/סָרָפָה. Solitary this word undoubtedly remains, yet no longer isolated, thanks to my theory.

στρέμμα: *conspiracy, band of conspirators* מְסָבָה Job 37. 12 מְשׁוּבָה Jer 2. 19, 3. 22, 5. 6, 14. 7 מוֹשֵׁב/מוֹשְׁבָה Ez 37. 23.

A noun which sounds like a cognate of מְסָבָה, but is etymologically different from it, is מְסָבָה; for it links with סוּבָה/סוּבָה *καθίζω*.

ἕζω: 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 הוֹשֵׁב

Jes 5. 8, 44. 26; *set up and dedicate* **أَهْدَى**; *sit, sit down* **ישב** 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* **סוב** Ps 49. 6 **סובב** Jer 31. 22 (21); of things, *subside* **هدأ**.

καθίζω: causal, *make to sit down, seat* **הושיב** IR 2. 24 ICh 23. 20; *set, place, encamp* **הושיב** IS 30. 21; *set up* **ישב** Ez 25. 4; *put in a certain condition* **הושיב** Ez 36. 11; *marry* **השיב** Esr 10. 14, 18 Neh 13. 23, 27; *sit, incline at table* **סוב** IS 16. 11.

ἵσμα: *seat* **מסב** Cant 1. 12 **מושב** IS 20. 18, 25; cf. *κάθισμα*.

To the untutored reader who has accepted the above homologies as genuine, **מסבה** is a synonym of **משובה**, and **מסב** of **מושב**. Yet an Ashkenazi would read **משיבה משובה**, and **משיבה מושב**; while an Ephraimite would have lisped **משיבה מסיבה/משיבה** and **מסב/מושב מושב**. Therefore, **מסבה** is not a synonym of **משובה**, any more than **מסב** is one of **מושב**; 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 **נִסַּב נִסַּב**, like **נִשַּׁב**; yet **נִסַּב** and **נִשַּׁב** 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 **ישב** instead of the verb **סוב**, one would have to add: **לאכל לחם**—cf. Gn 37. 25.

As to **נִקְבָה תסובב גבר**, 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 **שטן/ἐχθέω** is in point.

ἐχθέω, ἔχθω (**ἐχθος**), **ἐχθραίνω**, later form of **ἐχθαίρω**: (**ἐχθρός**) **hate, detest צר** Ex 23. 22 Nu 10. 9 Jes 11. 13 Ps 23. 5 Esth 3. 10 **שטם** Gn 27. 41, 49. 23, 50. 15 **שטן** Ps 38. 21, 71. 13, 109. 4.

κατεχθραίνω: *hate intensively* **הצר** Jer 48. 41.

ἐχθιστος, η, ον: *bitterest enemy*; irreg. Sup. of **ἐχθρός, ἄ, ον**: (**ἐχθος**) *hated, hateful אכזר* Dt 32. 33 **זר** Jer 28. 21; *hating, hostile אכזר* Thr 4. 3 **אכזרי** Jer 6. 23 Prv 17. 11 **סר** Jes 14. 6; as Subst., *enemy אכזר* Thr 4. 3 **אשור** Ps 17. 11 **צר** Gn 14. 20 Dt 32. 27,

43 Jos 5. 13 Jes 59. 18 Jer 30. 16 Thr 1. 5, 7, 17 Esth 7. 6 שָׂטָן
IR 5. 18; *one who has been φίλος, but is alienated* אֲכֹזֵר Job 30. 21.

ἔχθρα: *hatred, enmity* אֲכֹזְרִיּוֹת Prv 27. 4.

ἔχθημα, τό: = μίσημα (*object of hate*); ἔχθρασμα, τό: = ἔχθρα
(*hatred, enmity, personal enmity*) מִשְׂטָמָה Hos 9. 7, 8.

ἔχθος: *hate* שָׂטָנָה (cf. ψιθυρισμός) Esr 4. 6; *object of direst hate*
שָׂקוֹן Jer 16. 18 שָׂקֵץ Lev 11. 10.

ψιθυρίζω: *whisper* وشوش; *whisper what one does not dare speak
out, whisper slanders* שָׁטַן Zach 3. 1 وسوس [ψιθυρίζω → πιθυρίζω →
πιθυίζω → πιθυίζω → πιθυίζω → πιθυίζω (πιθυίζω) → πιθυίζω (πιθυίζω)
(وشوش) → وسوس (شوش) → وسوس (وشوش)].

ψιθύρισμα, τό: *whispering*; ψιθυρισμός, ό: *whispering, slandering*
שָׂטָנָה Esr 4. 6.

ψιθυριστής, ό: *whisperer*; at Athens as epith. of Hermes;
slanderer שָׁטַן Zach 3. 2 Job 1. 6 الوسواس [of Satan; = ψίθυρος,
ψίθυρ].

ψιδόνες: διάβολοι [*v. διάβολος*], ψίθυροι (as Subst., ψίθυρος =
ψιθυριστής) שָׁטָן Job 1. 6 شيطان.

διάβολος, ον: *slandorous, backbiting*; as Subst., *slanderer, enemy*;
hence, = *Satan, the Devil* إبليس.

שָׂקוֹן and שָׂקֵץ 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 שָׂקוֹן in Jer 16. 18
stands for שָׂקֵץ, while שָׂקֵץ in Ez 8. 10 means שָׂקוֹן. The
homologue of שָׂקוֹן is εἰκαστός (*apprehended through an image*),
a verbal adjective derived from εἰκάζω (*represent by an image or
likeness*), the homologue of שָׂקֵץ (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 שָׂקֵץ (Dt 7. 26). This last homo-
logy is corroborated phonetically by another: שָׂקֵץ (Lev 11.
43)/καταχραίνω (*befoul*). Morphologically, as a verbal adjective,
εἰκαστός suggests that שָׂקוֹן ought to be vocalized שָׂקֵץ;

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/ב*—among many others—are neatly reproduced in Hebrew. Thus, *ὑπό*: of *accompanying* music ובכנור בתף ובשירים בשמחה ואשליחך Gn 31. 27; *ὑπὸ πομπῆς ἐξάγειω τινά* in or with solemn procession לעשת חנוכה ובכנורות ובכלים מצלתים ובשיר ובתודות Neh 12. 27—where תודה is the homologue of *πρόσδος, πόθοδος*: *solemn procession* to a temple with singing and music; with Dative (esp. in Poets, never in LXX or N.T.), of Position *under*, *ὑφ' ἄρμασι* *under*, i.e. *yoked to*, the chariot ואסרתם את-הפרות בעגלה IS 6. 7, 10; *ὑπ' ἀλγητῆρι πρόσθ' ἔκειον* advanced to the music of the flute-player כהולך בחליל לבוא בהר-יהוה Jes 30. 29. Yet another phrase is: τὸ ἐπίον (sc. ἔτος) *τηνικάδε* at this time next year כעת חיה Gn 18. 10 IIR 4. 16, 17—where *τηνικάδε*, at this time, is the homologue of כעת Nu 23. 23. A sixth is *αὔριον τηνικάδε* tomorrow at this time כעת מחר Ex 9. 18, where *αὔριον* is the homologue of מחר 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 *βοῦς* is of epicene gender, to mark the male Homer adds a word, *βοῦς ἄρσην* (Il. 20. 495) or *ταῦρος βοῦς* (Ib 17. 389). This peculiar phrase is mirrored in Hebrew directly and indirectly as well as in its two versions.

βοῦς, βῶς, ὄ and *ῆ*: *bullock* פֶּרַח Ex 29. 1 Lev 4. 8, 14 Nu 23. 2 Jes 34. 7; *bull* אַבִּיר Ib. Ps 22. 13, 50. 13 בִּקְרִי ICh 4. 3, 4 פֶּרַח

Ps 22. 13; *ox* בקר Ex 21. 37 Nu 7. 3, 17 IR 5. 3 Am 6. 12 *بقَر*; *cow* פרה Gn 32. 16 Nu 19. 2 *بقره*; in pl. *cattle* בעיר Ex 22. 4 בקר Gn 12. 16 Ex 9. 3 Lev 27. 32 Jes 65. 10 Joel 1. 18.

β. ᾶ. *פר בן-בקר* Gn 18. 7 Nu 15. 8 *פר בן-בקר* Nu 8. 8; τ. β. *שור פר* Ps 69. 32, *פר-השור* Jud 6. 25. In the latter version the words follow the Greek order, τ. β. *שור פר*; then their order is inverted according to the ubiquitous prefix-suffix phenomenon, *פר-השור*. But in the former version the order is inverted in both Hebrew phrases, *בן-בקר* and *פר בן-בקר*. On the other hand, *פרבור* IR 5. 3 is a compound made up of בר and בור—בור being the homologue of βoῦς, and בר either homologizing with παῖς (Prv 31. 2) or equating פר. In the former case, ברבור is a variant of בן-בקר, in the latter that of פר-השור. Like בן-בקר 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 כבד/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 *yákr̥t̥*. Such homologization may occur within a compound, e.g. פְּדֵה־אֵל/παῖς (παιδός) θεοῦ Nu 34. 28 (god's gift); פְּדֵה־צוֹר/παῖς (παιδός) Διός/θεοῦ Ib 1. 10 (Zeus's/god's gift); פְּדֵה־יְהוָה, פְּדֵה־יְהוָה/παῖς (παιδός) 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*/תְּאֲנָה, *φάσις*/תְּבִינָה/תְּבִינָה, *κωφός*/שְׁדָה.

κωφός, ἡ, ὄν: (*κόπτω*) *blunt, dull, obtuse*, opp. *ὀξύς* (*sharp*, חָד Ez 5. 1 קִשָּׁה 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) כָּבֵד IS 6. 6 הִכְבִּיד Ex 8. 28, 10. 1.

πρόφασις: (*προφαίνω*) *falsely alleged motive (or cause), pretext, pretence* תְּאֲנָה Jud 14. 4 תְּנוּאָה Job 33. 10.

φάσις: (*φαίνομαι*) *appearance* תְּבִינָה Hos 13. 2 תְּבִינָה 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 *ד* in *כבד*. In fact *κόπτω* (*beat or strike oneself, beat one's breast or head through grief*) is the homologue of *ספד* (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 *תאנה* and *תבנית*—but not in *תנואה*, where the *נ* is the MV *נ*. Incidentally, the fact that *κόπτω* is from root *KOII*, 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 *הִתְפָּאֵר*/*ἀποφαίνω* and *הוֹפִיעַ*/*ἐπιφαίνω*.

ἀποφαίνω: *make known, declare* הִתְפָּאֵר 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 *סוב*/*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 : לא־נסב עד־באו : פה, 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.

נִצַּר (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 נוער : *νέος, νεαρός, νεανίας*. Thus, *νέος* → *νέορ* → *νεαρ* → *νεαρός*.) The LXX translates נִצַּר by its homologue, but נִצּוּרִים (Ib 65. 4) by *σπηλαιούς* instead of *νεκρίαίς* or *νεκυίαίς*.

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 הוֹשִׁיב/הָשִׁיב, יָשַׁב—the verb with a bare הָלַם is used in the said texts—and מוֹשֵׁב have other equally genuine kindred homologues, as follows :

οικέω, Ep. *οικέω* : *inhabit* גּוֹר Jud 5. 17 יָשַׁב Gn 13. 12 Nu 35. 25 Jer 2. 6 שָׁכַן Dt 33. 16 Jes 18. 3 Jer 49. 16 ; *colonise, settle in* יָשַׁב 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* יָשַׁב ICh 5. 8, 9 ; *manage, direct, govern* יָשַׁב Dt 3. 2 Ps 29. 10 שָׁכַן Job 29. 25 ; intr. *dwell, live* גּוֹר Jud 19. 1 Jes 11. 6 יָשַׁב 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 Jes 13. 21, 18. 3, 26. 19 Jer 48. 28 ; of persons, families, tribes, *have their abodes, settlements* יָשַׁב 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* יָשַׁב Ez 27. 3 שָׁכַן Jer 51. 13 ; = *οικετεύω*.

οικίζω : c. acc. rei, *people with new settlers, colonise* הוֹשִׁיב Ez 36. 33 ; c. acc. person, *settle, plant as a colonist or inhabitant*

הושיב IIR 17. 6, 24 שכן Nu 14. 30 השכין Gn 3. 24 Ez 32. 4; intr. = οἰκέω.

κατοικίζω: bring home and re-establish there, restore to one's country הושיב Ez 36. 11; settle, establish שכן Jer 7. 3, 7.

συνοικέω: dwell or live together הַתְּגוּרָר IR 17. 20; live with in wedlock השיב Esr 10. 14, 18 Neh 13. 23, 27.

οἴκημα: dwelling-place, in pl., building, house מגור Job 18. 19 מושב Ex 12. 20 Nu 24. 21 משכן Jes 22. 16 Ez 25. 4 Hab 1. 6 Job 39. 6; temple, shrine מושב Ps 132. 13 משכן Ib 84. 2; store-room מגורה Hag 2. 19.

οἴκημα/משכן is not to be confused with σκηνή/משכן tent, tabernacle Ex 25. 9 IIS 7. 6 Cant 1. 8; = σκατή/סנה Dt 33. 16 סנה Jos 15. 49.

Only reference to Greek accounts for the additional מ in מִמְּגוּרָה (Joel 1. 17), since it is the homologue of οἰκημάτιον, Dim. of οἴκημα: 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 ערל (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 עֲרֵלָה (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 עָרַל (Gn 17. 14 Ex 12. 48) 'uncircumcised'—on the same basis that ἄκουρος (κούρος) is that of עָקַר.

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 עָרַל.

ἀκρωτηριάζω: *cut off; cut the beaks off the prows; of persons, cut off hands and feet, mutilate; Medic., amputate; metaph., mutilate, maim* עָקַר Gn 49. 6 Jos 11. 6, 9 עָרַל Lev 19. 23. [Cf. μασχαλίζω.]

ἀκρωτήριον: *end or extremity of anything; in pl., extremities of body, hands and feet, fingers and toes* עָרַלֵּה 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 מוּל. Besides, this verb homologizes with מָהַל as well as if not better than with מוּל. 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 שָׁשְׁבִין on σύνηβος (pronounced συσηβος).

μασχαλίζω: (μάχη) *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* מוּל Gn 17. 10, 21. 4 Dt 30. 6.

μασχάλη: (μάχη) *arm-pit, in pl.,* אֶצִיל Jer 38. 12 [mark the similarity with Lat. *axilla*]; *corner* אֶצִיל Jes 41. 9 Ez 13. 18; *arm-pit* (Lat. *ala*), almost confined to the phrase ὑπὸ μάχης *under the arm* תַּחַת אֶצִילֹת יָדַי Jer 38. 12, תַּחַת לַחֲבַלַיִם Ib. [Mark, in Latin also the μ is dropped; cf. *μετά/ατά/et.*]

μασχαλίσματα: *extremities cut off from a corpse* מוּלֵּת Ex 4. 26.

μασχαλιστήρ: generally, *girth* אֶצִיל Ez 41. 8.

μολεύω: *cut off and transplant the suckers or shoots of trees* מוּל 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 שִׁחְשָׁח/είκαστός, hinted at by the words شَخَّص and شَخَّص. 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 *via* 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 קריאה 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 קרא/χράω (*warn or direct by oracle*), in Jon 1. 2, is related to קרא/καλέω (*summon, invite*) in Nu 1. 16 and Esth 5. 12. قرآن is simply the homologue of קריאה/χρημα (*oracle*) in Jon 3. 2; and the ancient phrase القرآن الشريف means 'the oracle of God' (τὸ χρημα 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/פְּדִן. Now פְּדִן, we know, is an abbreviation פְּדִן/πεδίον ἄρμου, 'the

plain of the junction' (of the two Scythian rivers (נהרי-כוש): פֶּרַת/θῆρ, *lion*, and חֶדְקֵל/αἴλουρος, *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 אַרְם and פֶּדָן אַרְם, 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, شَطّ and خَلِيج no longer mask good old πυρός (γῆ), 'land of fire'; ἀκτῆ: *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 לוֹט, 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 שקוץ/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 יהוה/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**/*Φοίβος*, and Jacob swore by **פחד**. His wife, Rachel, stole the **תרפים**/*τρίπους* from her father's shrine; and soon after returning to Canaan Jacob cleared his household of the native gods, the gods of **נכר**/*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 Παιῶνος*, 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 **סִנְיָה**/*σκηνή*. As we have seen, the vocabulary relating to the structure, furniture and vessels of the **מִשְׁכָּן**/*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*, csp. *begging priest* Prv 30. 1; cf. *fakir*, another homologue of *ἀγύρτης*.

דרש/*ἐρωτάω*: *ask; beg, entreat* Gn 25. 22; **ד**, like **דבר**/*ἔπος*.

יקה/*ικέτης* (*ικνέομαι*): *one who comes to seek aid or protection, suppliant* Prv 30. 1.

נויר/*εὐκτός*: (*εὐχομαι*) *wished for, desired* Gn 49. 26.

התפלל/*ἀντιβολέω*: *meet as a suppliant, entreat, supplicate* Dt 9. 18 IS 1. 10, 12, 26, 27.

שאל/*αἰτητός*: (*αἰτέω*) *asked for* IS 9. 2.

צבא/*σέβομαι*: *revere, worship*; of suppliants Ex 38. 8 IS 2. 22.

III. The **חֲדָשׁ**/τριακάς, άδος (*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 **חֲדָשׁ**, on the last day of the current month, the pagan way; the second **חֲדָשׁ**, on the first day of the following month, the Hebrew way (Nu 28. 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 **חֲדָשׁ**—i.e. on the last day but one of the thirty-day period of the then current month—and swore eternal mutual loyalty. This **חֲדָשׁ** 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 **חֲדָשׁ** (יְהִי יוֹמֵי הַחֲדָשׁ הַשֵּׁנִי מִמְּחֻרָת, הַחֲדָשׁ הַשֵּׁנִי)—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 **חֲדָשׁ**, Rabbi Dr. Norman Solomon, of London, opines—and I respectfully agree—that the context suggests that it was an occasion for **חַטָּאת**, 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 **חַטָּאת**.

IV. Like the Greeks, the Israelites had their **אוֹב** Dt 18. 11 IS 28. 3/φάτις (*voice from heaven, oracle*; of the interpreter of dreams **אָב** Gn 45. 8); **יְדֹעֵנִי** Dt 18. 11 Jes 19. 3/αοιδός (*singer, minstrel, bard*; of the Sphinx; *enchanter*); **כַּשְׂפֵּי** Jer 27. 9 (cf. **אֲשֶׁף** Dan 1. 20, 2. 10)/**מְכַשְׁפֵּי** Ex 7. 11/**מְכַשְׁפֵּה** Ib 22. 17/**תְּשַׁבֵּי** IR 17. 1/**θέσπις** (*filled with the words of God, inspired*); **נְבִיא** Gn 20. 7 Ex 7. 1/*προφήτης*, **נְבִיאָה** Jud 4. 4/*προφήτις*, fem. of *προφήτης* (*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*)); **מְגִיחֵשׁ** Dt 18. 10 IIR 21. 6/*γόης* (*sorcerer, wizard*;

γοητεύω); עֹנֵן Jer 27. 9/מְעֹנֵן Jud 9. 37 Mich 5. 11/οἰωνιστής (one who foretells from the flight and cries of birds); קֹסֵם Jes 3. 2/χρηστής (one who gives or expounds oracles, prophet, soothsayer).

V. The belief in Hades, עֵדֶן/אֲבֵרֹן, 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 8. 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 رِيح, the synonym of رِيح and رِيح—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 נְשָׁמָה 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, *ψευδές* ICh 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 הקודש) (רוח קדושך, *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 המושגע 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 τῆν ψ. ἔχοντα* taking his *life* in his hands בכפי ואשימה נפשי בכפי Jud 12. 3, וישם את-נפשו בכפו IS 19. 5, ואשים נפשי בכפי IS 28. 21; 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. 51 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* נִסִּים נִסִּים; *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.

שִׁנְעָה הַשְׁתַּיְעָה *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; הַשְׁתַּיְעָה *συν-*: *to be inspired and rave together*, of the Bacchae IS 21. 16; שִׁנְעָה *ἐνθουσιασμός*: *inspiration, enthusiasm* IIR 9. 20; *frenzy* Dt 28. 28, 34 Zach 12. 4 מִשְׁנָע *ἐνθουσιαστής*: *inspired, possessed* IIR 9. 11. שִׁטָּן and شیطان are dealt with elsewhere.

VII. Canaan was divided and its territories were distributed

among the Children of Israel by drawing lots (גורל/κλήρος), 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. 8 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. 18), 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 אגגי/Ἀχαιοός (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—און and כלב—which, *pace* the exegetes, do not bear their ordinary meaning (Prv 26. 17). For און here means *handle*, another meaning of its homologue οὖς; while כלב 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. עגל Ps 68. 31 שער Prv 31. 23/ἀγορά: *popular assembly*; בעלים Jud 9. 2 (cf. Jos 24. 11)/πολίται: *citizens*; עצה 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 תורה 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. *ἴστωρ*). 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.

גִּדּוּל/μέγας: a *big*, i.e. *difficult* question; *weighty, important* Ex 18. 22.

דִּין/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 **שֹׁפֵט** Gn 18. 25 IS 7. 6 Ps 9. 5, 58. 2, 96. 13; *give judgment, judge, determine* דִּין Jer 21. 12, 22. 16 **שֹׁפֵט** Gn 16. 5, 31. 53 Ex 5. 21, 18. 26.

דִּין/δικαίωμα: *judgment* Dt 17. 8 Ps 9. 5 **מִשְׁפָּט** Dt 16. 19 Ps 122. 5, 147. 20.

דִּין/δίκη: *custom, usage* Esth 1. 13 **חֶק** 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 **חֶקָה** Ex 12. 14, 43 Lev 20. 23; *normal course of nature* דִּין Ps 76. 9 **חֶק** Jes 24. 5 Ps 148. 6 Prv 8. 29 **חֶקָה** Jer 5. 24, 31. 35, 33. 25; *order, right; what is fit* **חֶק** Gn 47. 22 Ex 5. 14 Prv 30. 8 **חֶק**; personified, **דִּינָה** Gn 30. 21; *Truth* **חֶק**; *judgment* **גִּזְרָה** Dan 4. 14, 21; *lawsuit; prop. private suit* **דְּעוּה**; *atonement, satisfaction, penalty* **גִּזְרָה** Dan 4. 14, 21 **גִּזְרָה**; *vengeance* **גִּזְרָה** Dt 32. 35

Jes 34. 8 **נְקָמָה** Nu 31. 2 Jer 50. 28; *punishment* **שָׁפַט** Ex 12. 12 Ez 5. 10, 28. 22.

דָּיָן/δικαστής: *a judge* IS 24. 16 Ps 68. 6 **קָצִין** Jud 11. 6, 11 Jes 3. 6, 7 Prv 6. 7, 25. 15 **שׁוֹפֵט** قاضي Dt 16. 18 IIS 15. 4 Ps 50. 6; δ. αἵματος *avenger* (Nu 35. 21 IIR 9. 7 Ps 79. 10) = δικαστήρ.

פָּחַץ/ἔφεσις: (ἐφήημι) *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.

מִשְׁפָּט/δικαιοσύνη: *righteousness, justice* Gn 18. 25 Dt 32. 4 IIS 8. 15 حَقَائِيهِ.

סֵפֶר/γραφή: *bill of indictment in a public prosecution* Job 31. 35.

לָסַק/ἀράσσω: *a euphon., ῥάσσω akin to ῥήσσω, rarer collat. form of ῥήγνυμι or -ύω (lengthd. from root PAI, 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 **רָגַם** Lev 20. 2, 27, 24. 14, 23 IR 12. 18.

עָד/εἶδω: *no Act. Pres. is in use, ὀράω being used; εἶδον always in sense of see; see, perceive, behold* Gn 21. 30, 31. 50 Nu 35. 30 Jes 44. 9; cf. ἴστωρ, ἴ-, *Fiσtopes: witnesses.*

צַדִּיק/ἐνδικος, ἵνδικος, ον: (δικη) *according to right, just, legitimate* **צַדִּיק** Dt 4. 8 **צָדֵק** Lev 19. 36 Dt 25. 15, 33. 19 Jes 58. 2 Ps 45. 8 Job 8. 3 Eccl 3. 16; *truth* **צָדָא** Dan 3. 14 **צָדִיק** Jes 45. 19, 51. 1, 7 **צָדִיקָה** Jes 45. 23, 24, 63. 1 Ps 119. 142 صدق; ἑ. πόλις *a city in which justice is done* **עִיר הַצִּדִּיק** Jes 1. 26; *of persons, upright, just* **צַדִּיק** Gn 18. 24 Ex 9. 27 Ps 37. 29 Eccl 8. 14 صدیق; Adv. ἐνδίκως *right, with justice, fairly; justly, naturally, as one has a right to expect* **צָדֵק** Dt 1. 16 Ps 15. 2 **בְּצַדֵּק** Lev 19. 15 Ps 9. 9.

קָצִין/δικαστήρ: *juror* Jos 10. 24 **שׁוֹטֵר** Dt 16. 18.

רִיעַ/ἀντηρέτης: (ἐρέτης) *properly, one who rows against another; generally, opponent, adversary* Prv 18. 17.

שׁוֹפֵט/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 **חַיִּיכִים** Gn 14. 14/ἡνιόχοι (*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, קובע IS 17. 38/κύμβαχος, 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/όπλιται (*heavy-armed foot-soldiers*), the כרי Ib 20. 23/κόροι (*cavalrymen*), and the כרתי IIS 15. 18/κούρητες (*young warriors*)/Σκιρίται (*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.

שער IIR 7. 18/ἀγορά (*market-place*), סחר Jes 23. 2/ἀγοραῖος (*trader*), סחר Jes 45. 14/מסחר IR 10. 15/ἀγόρασμα (*that which is bought or sold: mostly in pl., wares, merchandise*).

גרה Ex 30. 13/אגורה IS 2. 36/ἀργυρίς (*a small coin*), דַּרְכֵּמָן Esr 2. 69/δραχμή (*drachma, a silver coin worth six obols*), שֶׁקֶל Gn 23. 15 Ex 30. 13/σίγλος, σίκλος (= Heb. *shekel, a weight*; the Persian σ. was the 1/3000th part of the Babylonian silver talent, half the silver stater of Asia Minor, and = 7½ or 8 Attic ὀβολοί שֶׁקֶל Jos 7. 21). Cf. שֶׁקֶל/ἴστημι: *weigh* Jes 40. 12.

מַעֲרָב Ez 27. 9, 13, 17/φόρῆμα (*that which is carried, load; freight* (W)).

הוציא ἐξάγω: of merchandise, etc., *export* IR 10. 29 ICh 1. 17; מוצא ἐξαγωγή: *duty on export* IR 10. 28 ICh 1. 16.

μισθώ: *have let to one, hire* שכר Prv 26. 10 Neh 6. 12; *engage the services of* שכר Gn 30. 16 Dt 23. 5 IIR 7. 6; μισθωτός: *hired* שכור Neh 6. 13, *hired servant* שכיר Ex 22. 14 Dt 24. 14; μισθός: *hire, wages* שכר Ex 2. 9 Dt 24. 15 IR 5. 20; generally, *recompense, reward* שכר Prv 11. 18 שכר 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* מִשְׁכָּרֶת Gn 31. 7.

לוה προσλαμβάνω is dealt with elsewhere.

δανείζω: *put out money at usury, lend* זַעֲזַע Hab 2. 7 לוה Prv 22. 7 הלוה Dt 28. 12 נשא Neh 5. 7 נשה Jer 15. 10 השאיל Ex 12. 36

IS 1. 28; *have lent to one, borrow* לוה Jes 24. 2 נשה בו Jer 15. 10 שאל
Ex 3. 22; δανειστής: *moneylender or creditor* נשא IS 22. 2 נשה Ex 22.
24 IIR 4. 1; *borrower* לָהּ Jes 24. 2 נשא בו Ib. נשה בו Dt 24. 11
מִזְעֹזֶזֶ Hab 2. 7; δάνεισμα: = δάνειον (*loan*) מִשְׁאֵת Dt 24. 10
Prv 22. 26; τοκίζω: *lend on interest* הַשִּׁיךְ Dt 23. 20, 21; τοκιστής:
moneylender, usurer נִשְׂךְ Hab 2. 7; τόκος: metaph., *produce of money*
lent, hence interest נִשְׂךְ Lev 25. 36; καρμισμός: *profit* מְרַבֵּית Lev
25. 37; κάρπωσις: *use, profit* תְּרַבִּית Ez 18.^{8, 9} 13, 17.

συμβάλλω: *make a contract with a person, esp. lend him money on
bond or security* חבל 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)* חבל Ez 18. 12 חבלה Ib 18. 7; ὑποτίθημι:
put down as a deposit or stake, pawn, pledge, mortgage עבט 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* ערב
Gn 43. 9 Prv 17. 18, 22. 26; ῥύσιον: (ἐρύω (B)) *surety, pledge, property
seized or held on pledge* עֲרַבָה Prv 17. 18 עֲרַבֹן Gn 38. 17, 18, 20;
person seized as pledge or surety, person seized and held to ransom
תְּעַרְבוֹת IIR 14. 14 (τὰ ῥύσια); ἀρραβών: generally, *pledge, earnest*
עֲרַבֹן Gn 38. 17; ἀρραβωνίζεται: *to give or offer an ἀρραβών* ערב
Prv 17. 18; παρακατατίθημι: *entrust; deposit one's property with
another, entrust it to his keeping* הַפְקֵד Lev 5. 23; (cf. παρατίθημι:
deposit what belongs to one in another's hands); παρακαταθήκη,
παρκαθήκα: *deposit of money or property entrusted to one's care*
פְּקֻדֹן Gn 41. 36 Lev 5. 21, 23; *of persons entrusted to guardians,
ward* פְּקֻדָה Jer 52. 11; *of persons under the protection of the
state, sacred trust* פְּקֻדָה Nu 3. 32, 4. 16 פְּקֻדֹן Gn 41. 36.

פָּלַס Prv 16. 11/πλάστιγξ: *scale of a balance; מאזניים* Lev 19.
36 ميزان/σταθμός: *balance; weight; משקל* Ib 19. 35 IIS 21. 16/
משקול Ez 4. 10/משקלת/ Jes 28. 17/σταθμόν: *weight, standard*
weight שקל Ex 30. 13; ἔκκη/(ההין) ששית Ez 4. 11 *liquid measure;*
κόρος/כר IR 5. 2, 25: (Hebr.) *a dry measure containing about*
120 gallons; λόγος/לָּ Lev 14. 21 measure; κοτύλη/שעל Jes 40. 12
liquid measure nearly a ½ pint; τριτεύς/שליש Ib. *third part of a*
μέδμνος (a corn measure about 12 gallons).

XIII. King Solomon's sumptuous palace comprised a richly
decorated אפריון Cant 3. 9/ὑπερῶνον (*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, ירכתי 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: חוּל Jud 21. 21/χορεύω (*dance a round or choral dance*), מחול Jer 31. 4 (3), 13 (12)/מחלה Ex 32. 19 IS 21. 12/χόρευμα (*choral dance*), מחלה Ib 18. 6 Cant 7. 1/χορευτής (*choral dancer*), צחק Ex 32. 6/שחק IIS 2. 14 Jer 31. 4 (3)/ἀγωνίζομαι (*contend for a prize, esp. in the public games; fight, wrestle (W)*). Another homologue for מחלה Ex 15. 20 is χαλκίον: *cymbal*, גִּיתִית/κιθάρα: *lyre* Ps 8. 1, חֲלִיל/αὐλός: *pipe, flute, clarinet* IR 1. 40 Jes 30. 29, חֲצִצְרָה/σῦριγξ, ιγγος: *shepherd's pipe* Nu 10. 10 IIR 11. 14 ICh 5. 13, כִּנּוֹר/κινύρα: = Hebr. *kinnor*, a stringed instrument played with the hand or plectron/φοῖνιξ, ικος: a musical instrument like a *guitar*, invented by the Phoenicians Neh 12. 27 ICh 29. 25, מַחְלָת/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 ICh 5. 12, מִצְלָה/χαλκίον: *v. מחלה* ICh 16. 5, 42 ICh 5. 13, עוֹמוּסָה/μουσα: *music* ICh 30. 21 (cf. Am 6. 5), שֹׁפָר/κέρας: *the horn of an animal*; of musical instruments, *horn for blowing* Jos 6. 4 IIS 6. 15 Ps 81. 4, 98. 6, תֶּבֶט/τύπανον: (chiefly poet.) *drum* Jud 11. 34 Jes 5. 12; = τύπανον, -ος.

XV. The Greek customs connected with עקרבים and ברקנים 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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ADDENDA

P. 12. Note the terminal **מ/מ** in **מִיָּם/מִיָּם**, and the terminal **נ/נ** in **נִוּן/נִוּן**.

P. 16. I have just been informed by my Greek Cypriot friend and colleague, Mr. George Adonis, that in South Cyprus *-μαι* is pronounced *μαι*—the usual way—whereas in the North it is pronounced *μοι*!

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). *Α*

אם *λαός* **ארגמן** *ἀλούργημα* **שאנן** *γαληνός*

(5) *N*

סוד *σύνοδος* **סדין** *σανδών, σιν-* **שָׁגֶל** *συγκλίτης*

P. 359. *ἀριθμέω*: *number, count, reckon up* **חצה** Job 3. 6 **עֲדָה**
 Ps 55. 24 **חָרַץ** Job 14. 5 **נשא** Nu 31. 49; *reckon, account* **חשב**
 Job 19. 11 [cf. *ψέφω*] **חָרַץ** Prv 12. 27 **עָרַף** Job 28. 17;
 Pass., *to be reckoned* **נחשב** Ps 88. 5.

P. 364. *καθαίρω*: *cleanse, purify* **התחטא** Nu 31. 20 **طَهَّر**; *purify, refine* **טָהַר** Mal 3. 3; in religious sense, *purify* **חטא** Lev 14. 52
 Nu 19. 19 **טָהַר** Lev 13. 34, 14. 48, 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. *θυμάζω*; Lev 16. 11–17]; *purify oneself from blood* **התחטא** Nu 31. 19; *purify oneself* **התחטא** Ib 19. 20, 31. 19
הִטָּהַר Lev 14. 7; *get purified* **התחטא** 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 טְהַרָה Lev 15. 28; of the afterbirth טְהַרָה Ib 12. 7-8; cf. καθαρεύω: *to be clean* or *pure* טְהַר; 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 forgefán 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)

