

## 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

its constituent homologues are congenial one with the other and agreeable to the text or texts referred to; which letters of the homologues tally; which interchange, and why; by which points of vocalization are the vowels replaced, and why; which letters of the Greek homologue are missing in its Hebrew partner, and why; which letter or letters have been added to the latter, and why; which letter or letters have changed place, and why. This process has to be pursued relentlessly; nothing must be permitted to escape notice, nothing must be admitted that is not accounted for.

For the discovery of new homologues, it is a good exercise to try and find out the homologues of cognates of the Hebrew word in hand. Another good exercise is to compile a personal list of complete homologies. A third is to compile lists of kindred verbs and their derivatives; for instance, verbs relating to sight, motion, food, and so on: e.g. שעה, שור, ראה, צפה, חזה, מראה, מציץ, הביט, תור, שקף, מציץ, מציץ, מציץ, מציץ, מציץ, etc. A fourth, to seek corroboration in other homologies, in reduplication or parallelism, in other biblical texts, and in Greek passages.

The texts referred to in support of meanings have been carefully selected, not only for their aptness *vis à vis* the particular homologies concerned, but also in relation to their contexts. It is in this sphere that the identity of one language with the other is repeatedly and conclusively proven by single and multiple homologies, homologies with one or more meanings, with delicate shades of meaning, or even with opposite meanings. Homonyms and homophones multiply, while Arabic fellow-homologues often afford corroborative evidence of great weight and decisive authority. Sometimes—as with homonyms and such homologies as הִקִּיף; περιέχω—the context alone decides the meaning, so that the choice of the appropriate text to match the meaning becomes of vital importance. On the other hand, when it happens that a biblical text resembles a Greek passage, there is no difficulty; the choice is ready-made. Read in context, every other homology shines with exceptional semantic sparkle, and the cumulative brilliance is intellectually dazzling. So that as one goes along one becomes more and more convinced that those who spoke the language of the Prophets had a good command of the tongue

of Hellas, and a clear perception of its subtleties and expressive character. One or two examples will suffice.

ΞΝ and πατήρ resemble each other—account being taken of consonant-vowel metathesis, apocope, and the interchange of Ξ 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? אָרָם sounds uncommonly like and means precisely the same as ἀρέγω. Did Hebrew by any chance borrow it from Greek, or vice versa? Again, צָב— in view of accountable differences—resembles κλέπτω and bears two of its three meanings. Is this a coincidence? Similarly, הָנַח resembles σπάω, and only through that resemblance is it possible to explain rationally the expression לָצַח הָנַח. Is not this significant? Now the verb הָנַח homologizes with πνέω, and הָנַחַתּוּ 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 צָבֹב κόπτω. Do not these three examples point to the identity of the two languages even more emphatically than the other four? And these are only a few reliable witnesses among thousands.

Comparisons ought to be made (with the Septuagint, the *Lexicon*, the A.V., the N.E.B. and/or the principal Jewish commentators: רש"י, ק"ד"ד and אורן וְנח, 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 אָרָם, הָנַח, צָבֹב 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 לָצַח הָנַח, because one does not breathe or suck in shadows. The solution of the conundrum confirms the soundness of the homology הָנַח/σπάω, and one can at last see clearly the picture over the strange device:

'כַּעֲבֹד יִשְׂאֵף צַל', 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 שֵׂאֵף to טֶאֱב, two slightly differently pronounced words, with two distinct meanings, yet each identical with a third word, *σπᾶω*—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 טֶאֱב שֵׂאֵב and שֵׂאֵף שֵׂאֵף—in view of the liability to confusion of the labial letters ט and פ—or some of them, somewhere, sometime, pronounced שֵׂאֵף טֶאֱב and/or vice versa. Having posed the question, it matters not what answer, if any, you give to it. Your simply posing it *ipso facto* qualifies you to penetrate the biblical palimpsest, i.e. to appreciate that נָהַר is נָהַל, and that both are *ῥόος*; that מִשְׁלַח is the same as מִשְׁלַח, and that both are identical with *ἐπιχείρημα* and unrelated to מִשְׁלַח; that יוֹחֵן is a variant of כְּנִיָּה, and that both are variants of *διουγενής*; that מִתְנַהֵה is a word with two meanings; that there are three kinds of טֶעַ: one like טֶעַ, the other like טֶעַ, and the third like טֶעַ, טֶעַ and טֶעַ.

True it is that in our present state of knowledge we cannot be sure whether or not טֶאֱב and שֵׂאֵף 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 שֵׂאֵבִי IIS 7. 7 with שֵׂאֵבִי ICh 17. 6, הִקֵּר Jer 17. 10 Job 5. 27 with הִקֵּר. For an Ashkenazi would pronounce שֵׂאֵבִי הִקֵּר, שֵׂאֵבִי הִקֵּר, and (non-extant) הִקֵּר הִקֵּר—contracted into הִקֵּר. And that is precisely what the exiles who returned from Babylon literally did (Neh 6. 12). In fact, the homologue of הִקֵּר is *σκοπέω*: *examine, consider*; *inquire, investigate* (W)—and that of הִכִּיר, in Neh 6. 12, is *διασκοπέω*: *examine or consider well*; *inquire, investigate* (W). So that וְאֶחָדָהּ, there, is וְאֶחָדָהּ—the ח/כ being occluded by the טֶעַ into the ק/כ, and the הִלֵּם turning into צִרִי (cf. Dt 13. 15 as regards וְהִנֵּה). Besides, it is pertinent

to point out two similar homologues of *σπᾶω*, i.e.  $\Sigma\Pi\Theta$  and  $\eta\Pi\Theta$ , which differ respectively from the other two—the  $\Theta$  being substituted for the  $\psi$ , and the  $\Pi$  for the  $\kappa$ .

A word as to the context of  $\lambda\zeta \eta\kappa\psi$ . The homologue of  $\eta\kappa\psi$  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 *ἐπελπομαι* (*have hopes of*). So Job laments his fate: he has been allotted periods of futility, and apportioned nights of toil—a life of servitude, alternating between spells of relief from hard labour and prospects of working for a wage. Therefore, the Greek explanation fits in beautifully; but the factor of parallelism has misled commentators to interpret  $\eta\kappa\psi$  as meaning 'aspire'.

I am afraid Greek scholars will not be able to reap a bountiful harvest from this new branch of Greek literature—certainly not a harvest comparable to the one gathered by Western Europe from the rich literature of ancient Greece retrieved from oblivion, which ushered in the Renaissance—for two reasons: one, the Bible is a comparatively small book; it includes among its varied contents no tract on agriculture, astronomy, engineering, medicine, navigation, or any other art or science. Unfortunately we have no treatise on botany or zoology by King Solomon: although he is said to have discoursed on plants and animals (IR 5. 13). Two, the Hebrew language has been drastically impoverished and largely forgotten, through crushing defeats, brutal occupations of the Land of Israel, fratricidal internecine conflicts, wholesale deliberate destruction, captivities, dispersions, genocidal massacres, expulsions, forcible conversions, violent suppression, cruel persecution, assimilation (Dan 1. 3). Nevertheless, they will be able to glean one or two ears which escaped the raiding reapers, and a few berries which eluded the gargantuan grape-gatherers.

Yet in the light shed by the lists herein compiled, and they are by no means exhaustive, the Hebrew dictionaries and the numerous translations of the Bible will have to be radically revised; the bases of Hebrew and Arabic etymology will have to be completely recast; and the Septuagint itself will be tested and corrected. Moreover, the development of monotheism must now be studied against an Hellenic background, while it is manifest that the roots of the belief in Jesus as the Son of God reach far back

to Hebrew-Hellenic antiquity. People might nowadays call their children Daniel, John, Tom—as they do Dick or Harry—without reference to any theological concept. Not so in olden times: יְהוָה, פֶּדִיָּה, פֶּדִיָּה, פֶּדִיָּה, 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 פֶּדִיָּה was older than Sinai, and that the first recorded יְהוָה and פֶּדִיָּה were coevals of King David and before the Temple (cf. Luke 1. 13, 57–63). Clearly, the two verses, Ps 82. 6–7, now acquire a palpable dimension: there were undoubtedly men in Israel who—like the King of Tyre nearby (Ez 28. 2, 6, 9)—believed themselves to be gods, of divine descent, and immortal (cf. ICh 29. 23). Indeed, monotheism had to fight off the influence of atheism as well as that of polytheism (Jer 2. 28 Ps 14. 1). As a matter of historical fact, the hard struggle on its behalf only triumphed as late as the advent of the Hasmoneans; but the harder struggle for the soul—for what lies beyond the daily bread, for the Kingdom of God, for Jerusalem, for the spiritual heritage of Israel—went on (witness the records of the New Testament) and continues to our day among Jews and Christians alike—freely and vigorously, even as Job's high-level debate with his comforters was conducted.

*Note:* The following list does not cover pp. 102–6, 135–67, 174–284, 631–80. A few words, not included in the book, are listed for convenience. The letters t and m after a page figure respectively indicate: *text* and *meaning*.

- אֵל θεός: אֵל; e.g. אֵלֵינוּ, i.e. אֵלֵינוּ, but possibly  
 عبد الله 128
- אֲבִי אָב: (ἀβ) *leader, chief* Gn 4. 20, 21 Nu 3. 24.  
 30, 35 Jes 9. 5, 22. 21 Neh 11. 13 ICh 24. 31; = πατήρ 14, 37
- „ πατήρ: *father* Gn 32. 10 IIS 9. 7; *grandfather* Gn 32.  
 10, 49. 29 IIS 9. 7 ICh 32. 13; esp. as epithet of  
 Zeus Jes 63. 16 Jer 2. 27 Mal 2. 10; respectful mode  
 of addressing persons older than oneself IS 24. 12  
 IIR 2. 12, 5. 13, 6. 21; metaph., *father, author* Jer  
 2. 27 Job 38. 28; אֲבִי הַגּוֹלֵעַד אֲבִי הַגּוֹלֵעַד Jos 17. 1  
 אֲבִי בֵּית-לַחַם אֲבִי בֵּית-לַחַם ICh 2. 50 אֲבִי קָרִית יֶעֱרָם

- Ib 2. 51 אֲבֵי־נִצְעָן Ib 9. 35; in pl., *forefathers* Nu 20.  
 15 IIR 14. 3 Jes 43. 27, 58. 14 IICl 28. 1; *parents*  
 Jer 7. 18, 13-14, 31. 29 (28) 14, 69, 73, 99, 122, 326, 330 t
- בָּרָא *phátis*: *voice from heaven, oracle*; of the interpreter of  
 dreams Gn 45. 8 69
- בָּרָא *φυτόν*: *plant, esp. garden plant or tree* Job 8. 12 Cant  
 6. 11 73, 80
- אֲבֵי־אֲבֵי *εὖ*: *well*; in Compds., implying *abundance, prosperity, ease* (e.g. אֲבֵי־עֵשׂ אֲבֵי־עֵשׂ) 14, 114, 122-3, 127
- אֲבֵי־אֲבֵי *φθίνω, -νύθω, φθίω* 87, 317-18 tm; אֲבֵי־אֲבֵי *ἀποφθίνω, ἀποφθινύθω, καταφθίω* 87, 318 tm; אֲבֵי־אֲבֵי *ἀποφθινύθω, ἀποφθίνω* 87, 318 tm; אֲבֵי־אֲבֵי *ἀποφθίνω* 317 tm; אֲבֵי־אֲבֵי *ἀποβολή* 317 tm; אֲבֵי־אֲבֵי *ἀφανίζω* 317 tm; אֲבֵי־אֲבֵי *ἀφαίτης* 317 tm; אֲבֵי־אֲבֵי *ἀφαισμός* 317 tm, 319; אֲבֵי־אֲבֵי *φοιτάω, -τάω, -τίζω* Prv 31. 6 318 tm; אֲבֵי־אֲבֵי *φοιτάς* Dt 26. 5 Job 31. 19, 318 tm; אֲבֵי־אֲבֵי (*εἰς*) *αἰδίου, τὸ αἶψα* 49, 318 tm
- אֲבֵי־אֲבֵי *Αἰδης, lengthd. poet. form Ἰδωμεύς* 22, 31 t, 44, 68, 121, 266 tm, 317 t, 318 tm, 319, 333-4 t, 387 t, 393 t
- אֲבֵי־אֲבֵי *πάθος*: v. אֲבֵי־אֲבֵי, אֲבֵי־אֲבֵי Ob 12; cf. Dt 32. 35 Ob 13 Prv 1. 26, 17. 5 (אֲבֵי־אֲבֵי, אֲבֵי־אֲבֵי, -א, θ, ד, אֲבֵי־אֲבֵי, -π, א, א, θ, א, אֲבֵי־אֲבֵי) 29 t; אֲבֵי־אֲבֵי *αἰνίζομαι*: v. אֲבֵי־אֲבֵי 86 t, 110 tm
- אֲבֵי־אֲבֵי *ἀγάπησις*: (*ἀγαπάω*) *affection* (cf. *ἀγαπάω*: *desire*) Gn 3. 6 Nu 11. 4 Ps 119. 20 72, 136 tm
- אֲבֵי־אֲבֵי *πόποι*: exclam. of surprise, anger or pain Prv 23. 29 62
- אֲבֵי־אֲבֵי *φάτνη*: *manger, crib* Jes 1. 3 78
- אֲבֵי־אֲבֵי *φάτνωμα*: = *φάτνιον*, Dim. of *φάτνη*, *sup.* Jer 50. 26 69
- אֲבֵי־אֲבֵי *ἀρά γε* (*ἀρα* = *ἤρα*; *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
- אֲבֵי־אֲבֵי *ἑφήβος, ἑφαβος*: (*ἑβη*) *one arrived at adolescence* (i.e. the age of 18 years); generally, *boy*, e.g. אֲבֵי־אֲבֵי (cf. אֲבֵי־אֲבֵי *ἑβη*: *youthful prime, youth* Job 9. 26) 127
- אֲבֵי־אֲבֵי *ἑφήβος 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, אביהו, אביהו	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: well-born; brave; good, capable; good, in moral sense ICh 8. 11	82, 122
אביטל	ἔφηβος θεοῦ: originally, prayed for, or apprenticed in the worship of God IIS 3. 4; v. אביאל	122
אבימלך	ἔφηβος Μολόχ: originally, a follower or gift of Moloch Gn 20. 2; v. אביאל	128
אבינעם	εὐνοος: well-disposed, kindly, friendly Jud 4. 6	123
אביר	ἀγός: v. אב IS 21. 3 Ps 68. 31 [a play on words: אביר: ἀγός/βουῖς, עגל: μόσχος/ὄχλος] Thr 1. 15	378-9
„	ἀμρτοτος: poet. Adj. immortal, divine Ps 132. 2, 3	37, 39, 108
„	βουῖς	40, 662 tm
„	ἵππος: v. אביר Jud 5. 22 Jer 47. 3	40
אביר	ἀμρτοτος = ἀμρτοτος, sup. Gn 49. 24 Jes 1. 24	37, 39, 108
אבישר	εὐδωρος: generous [cf. השרה]; εὐδώρηξ: well-mailed [cf. שור, שרף]; εὐπους: fleet of foot [cf. אשיר] ICh 2. 28	124
אבישי	εὐδωρος: generous IS 26. 6 IIS 10. 10; ἔδωξος Διός; v. אביהו	
אביתר	εὐίατος: easy to heal IS 22. 20	41, 73, 123
אביתר	καπνόομαι: Pass., to be turned into smoke, burnt to ashes Jes 9. 17	60
אבק	καπνός: smoke Jes 5. 24 [corroborates καπνόομαι]	60, 77
אבקת	κάπνισμα: incense Cant 3. 6 [corroborates אבק]	60
אבל	ἀβδελον, ἀββλύς	94 tm
אבן	λίγξ: Dim. of λάας (poet. Noun, stone), generally, stone Gn 29. 2; עֲנִי	55, 294 tm
אבן בהן	Μαγνητὶς λίθος, ἡ [prefix-suffix metathesis in order of words, v. אבנה]: the magnet Jos 15. 6	381 tm
אבנה	ἄβνη: ἄβνη	29 t, 400 t, 423 t
אבנים	ἄβνη, ὀπήεις	94 tm
אבר	ἀβρταί, πτέρον, πτέρυξ	56, 94 tm
אברם	εὐρημα, later -ρεμα: (εὐρίσκω) invention, discovery, thing discovered not by chance but by thought; that which is found unexpectedly [much like Ἑρμαιοῦν (prop. gift of Hermes, i.e. unexpected piece of good luck, windfall, treasure trove חירם)]; foundling Gn 17. 5	121
אברך	εὐλογέω; praise, honour; bless, praise a god;	



- προσκυνέω: *make obeisance* to the gods or their images; esp. of the Oriental fashion of *prostrating oneself before kings and superiors* Gn 41. 43 116
- אַנְשָׁלוֹס εὐγάλενος: *very calm* IIS 18. 18 123
- אַנְר ἀγύρτης 127 tm
- אַנְרָה, אַנְרָה ἀργυρίς: = δραχμή (*drachma*, worth six obols, (דרכמן) Ex 30. 13 IS 2. 36 Esr 2. 69 63, 81, 92
- אַנְל δῆλος: generally, *mass, multitude*; v. עַנְל Job 38. 28; אַנְלִים ἀγοραῖν Jcs 15. 8 93
- אַנְמֵן σχοῖνος: *rush, seed, rushbed*; *land measure* Jcs 58. 5 Job 40. 26; v. קַנְ 77
- אַנְן ἀγγεῖον: *vessel; jar or vase for water* Ex 24. 6 Cant 7. 3 38
- אַנְן ἀγαθός: v. אַבִּישׁוֹב Ez 12. 14; τόπος, οὐ: *place, region* Ib 38. 6 64
- אַנְר ἀγείρω: *gather, assemble*; of things, *collect, gather* Prv 6. 8 43, 127, 326
- אַנְרָס γυρτόν [an atavism]: = σκύφον (כוס, כף, ספל) ספרה צפה, צפהית, צפהת: *cup; κρατήρ: (κεράνυμι) mixing vessel, esp. bowl, in which wine was mixed with water, bowl of wine* 66
- אַנְרָף χειροπληθής: *filling the hand, handful* Ex 21. 18 57, 66, 69
- אַנְרָה γραφή: v. p. 113 66
- אַדְד עָדוּא, אַדְד אַדְד הַדְר, הַדְר, אַדְד 27 t, 30 t, 42 t; אַדְד 28 t
- אַדְוָרִים ἀγοραῖν 355 tm, 377
- אַדְוֵם, אַדְוֵם ξανθός: *yellow*, of various shades, freq. with a tinge of red; in Ep. mostly used of *fair, golden hair*; of complexion; after Hom. of all kinds of objects, of gold Nu 19. 2 IIR 3. 22 Zach 1. 8 Cant 5. 10; cf. Gn 25. 25; v. זָהָב, זָהָב 56, 67, 93, 310
- אַדְוֵן Ἄδωνις: *Adonis* [possibly an atavism, the homologue of ἠΐθεος] 31 t, 46, 121, 332-3 tm
- „ δυνατός: (δύναμις) *strong, mighty, powerful, influential*; οἱ δυνατοί, *the chief men of rank and influence* (אֲדָרֵים IR 22. 17); δυνάστης: *lord, master, ruler*, of Zeus; μεδέων: (μέδω) *guardian, ruler*, always of Zeus; generally, *ruler* (אַדְוֵן Gn 15. 2) Gn 42. 30, 33 Ex 23. 17 Dt 10. 17 Jos 3. 11 Mal 1. 8, 3. 1 Ps 114. 7; πάστας (πάσμαι): *owner* Gn 39. 20 IR 16. 24 86 t, 326, 330 t
- אַדְוֵן, אַדְוֵן 24 t







חֶלֶק, חֶלְקָא	λάχος, eos: allotted portion; portion obtained by lot, share Lev 25. 46 Nu 27. 4; cf. οὐσία	56, 92
חֶלֶק	ἡίθεος: v. חֶלְקָא; e.g. חֶלְקָא	128
חֶלְקָא	ἡίθεος Διός: granted by Zeus IIR 1. 2	"
חֶלְקָא	IICh 20. 35	128
חֶלְקָא	Διός ἡίθεος: a gift of Zeus IS 14. 3	122, 128
חֶלְקָא	ἀγαθός, οὐ: v. חֶלְקָא IS 22. 9, 11	82, 122
חֶלְקָא	ἡίθεος Μολόχ: originally, a young man dedicated to the worship of Moloch, or his gift IS 21. 2	128
חֶלְקָא	ἀδάμας (δαμάω): properly, unconquerable; Subst., adamant, i.e. the hardest metal, prob. steel; diamond Ex 28. 19; cf. ברזל	49
חֶלְקָא	אֵמָתָא, אֵמָתָא, אֵמָתָא	
	אֵמָתָא: = λεκάνη (dish, pot) Gn 21. 14, 42. 27 Esr 6. 2	95 tm
חֶלְקָא	μετά	171-2 tm
„	εἰς: v. חֶלְקָא	361 tm
„	εἰς	169 tm
„	חֶלְקָא 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; ὕστερος: of Time, last Ex 4. 8 Nch 8. 18; οἱ ὕστεροι posterity Jes 41. 4	57, 75:
חֶלְקָא	τάχα ἰσως: τάχα (quickly, presently, forthwith); strengthd. τάχα ἰσως Ruth 2. 2	63
חֶלְקָא	Ξέρξης Esth 1. 1	52
חֶלְקָא	δθόνη: fine linen Prv 7. 16	38, 288:
חֶלְקָא	פָּאָתִיס: v. חֶלְקָא Jes 19. 3	65
חֶלְקָא	πακτόω: fasten, close; stop up, caulk Prv 17. 28, 21. 13	61, 67
חֶלְקָא	πότερος, κό-: one or other, either of two; ἀριστερά: (with or without χεῖρ) left hand Jud 3. 15	62
חֶלְקָא	חֶלְקָא: dat. sg. fem. of relat. Pron. ὅς, ἧ, ὅ, in adverb. sense; of Place, which way, whither, where Gn 4. 9 IR 13. 12; of Manner, how, as Jer 5. 7; v. חֶלְקָא	33
„	חֶלְקָא πεί, ποῦ: where? Gn 3. 9, 22. 7	61-2
חֶלְקָא	גָּחַ: v. חֶלְקָא	38, 55, 92, 112 t, 326
חֶלְקָא	πάθος: accident, misfortune, calamity	29 t, 61, 93
חֶלְקָא	Αἴας: Ajax IIS 3. 7	121
חֶלְקָא	ἡίθεος, contr. ἧθεος, ἄθεος; of the θεωροί sent to Delos; rarely as fem. ἡίθλη: v. חֶלְקָא	122, 128

- אֲבִיבָה ἡμέθη *Baal*: an unmarried young woman attendant at the temple of Baal, or his gift IR 16. 31 128
- אִי-וָה אִי-וָה ὄσγε: *who* or *which*, with emphasis IS 9. 18 IR 13. 12 Jes 66. 1 Jer 6. 16 Esth 7. 5 76 tm
- אִי-וָה אִי-וָה אִי-וָה ὄσγε: 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
- אִי-וָה אִי-וָה אִי-וָה ὄσγε, ὄσγε, Ep. ὄσπη (better written ὄπη, ὄκη), ὄπα, ὄππα: 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
- אִיל אִילָה, אִילָה, אִילָה δορκάς, ἀῖος, ζορκάς, ἰορκος: *an animal of the deer kind*; *roe*, *gazelle*, *antelope*, *doorkas*; = δορκάλις; αἰόλος: *quick-moving*, *nimble*; *speckled*, *striped*, *mottled* (W) IIS 22. 34; αὐλός: *pipe*, *flute* Ps 22. 1 58, 79, 96 tm, 314
- אִיל אִילָה, אִילָה, אִילָה, אִילָה, אִילָה 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
- אִיל אִילָה, אִילָה, אִילָה, אִילָה, אִילָה θύελλα: *hurricane*, *squall*; θύελλαί, prob. *thunderstorms* Ps 29. 9 59
- אִיל אִילָה, אִילָה, אִילָה, אִילָה, אִילָה ὠφέλεια, -λησις: *aid*, *succour*, *use*; *help*, *service*, *advantage* Ps 22. 20, 88. 5 66, 93
- אִיל אִילָה, אִילָה, אִילָה, אִילָה, אִילָה ξύλον: *tree* Dan 4. 7
- אִיל אִילָה, אִילָה, אִילָה, אִילָה, אִילָה δειμα, τος [both nominative and genitive homologies]: *fear*, *terror*; pl. φόβοι και δ. אִיל אִילָה [pref.-suf. phenom.] Ex 15. 16 Dt 32. 25 58
- אִיל אִילָה, אִילָה, אִילָה, אִילָה, אִילָה ἡγεμών 28, 637-40 tm
- אִיל אִילָה, אִילָה, אִילָה, אִילָה, אִילָה ἵνα: *in which place*, *where* Ez 13. 15 Cant 6. 1 28, 34 t, 38
- אִיל אִילָה, אִילָה, אִילָה, אִילָה, אִילָה 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 <sup>אִיל</sup> and <sup>אִיל</sup>] 46, 60, 78

אִיפָּה	ὄπη: v. אִיפָּה; ὄπου, ποῦ: where? v. איכה Jud 8. 18	34 t, 39, 42 t, 47, 402
אִישׁ	ἀνὴρ, ἀνδρός, ἄνθρωπος	63, 75-6 t, 82, 285-7 tm, 289 t
„	εἷς: v. אִישׁ	290 m
„	ἐκαστος	76 t, 290 tm
„	אִישׁ-אֵל ἡίθεος: v. אֵל-אֵל; e.g. אִישׁ-בַּשֵּׁט	124, 128, 312
אִישׁ-בַּשֵּׁט	ἡίθεος πόσιος: a gift of the Spouse (Baal)	
„	IIS 3. 8	122, 126, 311
אִישׁ-אֵל	ἡίθεος Διός: originally, a worshipper of Zeus	
„	or his gift IS 16. 1 ICh 2. 13	122, 128
אִישׁ-אֵל, אֵל-אֵל	ἡίθεος: v. אֵל-אֵל	122, 128
אִישׁ-אֵל	ἡίθεος θεοῦ: originally, a person granted by, or	
„	devoted or dedicated to God Prv 30. 1	128
אִישׁ	αἰδῖος	49 tm
„	αἰτιος: culpable, guilty Prv 13. 15 (?)	49, 68
„	ἑδωφος: bottom, foundation, base; sea-bed (W) Ex	
„	14. 27	49
„	ἀθάνατος, φάτις: v. אֵל Job 12. 19	65
אִישׁ	ἔξοχος: standing out from, raised above, most eminent;	
„	freq. in Hom. in pl., ἔξοχα as Adv., especially, above	
„	others, beyond compare Dt 16. 15	49
„	οὐκ, οὐχ: οὐ is used before consonants, οὐκ before	
„	vowels with spir. lenis, οὐχ before vowels with spir.	
„	asper Jon 2. 5; 7 ע Ez 28. 15; v. אֵל	32 t, 49, 326
אִישׁ	ἐχθρός: hated, hateful; hating, hostile; as	
„	Subst., enemy Jer 6. 23; ἐχθρός is one who has been φίλος,	
„	but is alienated; one who has long been alienated and	
„	refuses to be reconciled Job 30. 21	326
אכל	φαγεῖν: eat, devour; eat Ex 34. 28 Dt 8. 10 [ἀναγεῖν,	
„	ἐσθίω, ἐσθω, ἔδω—all homologues of אכל—are	
„	associated verbs respectively used in different	
„	tenses]	40, 43, 65, 67, 86 :
אכל	בָּכֶלֶת, מְכֹת, מְאָכֶלֶת, כָּאֵכֶל, אָכֶלָה, אָכִילָה:	
„	food, victuals Gn 1. 29, 6. 21, 41. 35 IR 5. 25, 19. 8	
„	ICh 2. 9; v. אֵל/ἔδεσμα	65, 69, 70, 71, 73
אכל	κατακαίω: burn completely; ἐπι-: burn on the surface,	
„	scorch Ex 3. 2 Nah 1. 10	
„	καταφαγεῖν: devour, eat up	86 t
אכל	καυσις: burning Ez 15. 6	73
אל, אל	Ἕλιος	38, 92, 128, 309-10 tm

- אל עליון 'Hēlios 'Yperíwv 121, 124-5, 310  
 אל, אל- איל, אלה, אלהים θεός, θείος, σείος, θεός: *God, the Deity* Gn 1. 1, 21. 33 Ex 15. 11 Dt 32. 15; *one set in authority* IIR 24. 15 Jcs 44. 6, 60. 7 Ez 17. 13 Ps 29. 1 Job 41. 17; *judge* Ex 22. 8 31 t, 59, 76, 83 t, 121, 123-4, 128, 303, 320 t, 330, 352, 390
- אל ὅλος: *every* Gn 30. 40 49, 124
- אל, אל-, הל- ה, ה: *definite or prepositive article* Gn 17. 1, 24. 65 Jud 6. 20 Ez 13. 11, 13 67. 75 t, 299
- אל, ל- -δε: *an enclitic post-position: joined to names of Places to denote motion towards that Place [prefix-suffix phenomenon]; οἶκαδε: to the house* יבבב ICh 8. 11, 42 t, 73, 84 t; εἰς 5, 30 t, 84 t, 26 t, 169 tm, 320; ἐπί 170 tm; ἐν 170 tm, 423; ὡς: v. ΓΑ 28, 34 t; παρά 172 tm; πρὸς 62, 173 tm; ὑπέρ 28 t, 174 tm; ἀεί, τό 318 tm
- אל, דע אֹ: v. אא Gn 22. 12 Ez 28. 15 67, 334 t  
 ,, אֹ: *where* IS 27. 10 34 t, 62, 67, 100
- אל- θεός: v. אל
- אל- אל- πολύς: *of Number, many; of Size, Degree, Intensity, much* (e.g. ידעאל אלהים) 128
- אל, אל- ἡ γύψος: *chalk; gypsum; cement* Ez 13. 11, 13 67, 75 t, 299
- אל, אל- πολυδαίδαλος: *working with great art or skill, very skilful* Nu 11. 26-7 61
- אל, אל- πολυειδήμων: *knowing much* Gn 25. 4 IIS 5. 16 ICh 7. 10, 14. 7 28 t, 61, 125, 310 tm
- אל, אל- ἀράομαι: *poet. Verb, pray to a god; more freq. in bad sense, imprecate, curse* Jud 17. 1 IS 14. 24 23, 67, 326
- אל, אל- ἀρά: *prayer, esp. for evil; curse, imprecation; mostly in pl.* Gn 23. 28, 24. 41 Dt 29. 11, 13, 18-20 IR 8. 31 Ez 16. 59 Ps 10. 7 23. 39. 42 t, 47, 326
- אל, אל- ἥρως: *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. אל 14
- אל, אל, ὅδε, οἶδε: *demonstr. Pron., this, formed by adding the enclit. -δε to the old demonstr. Pron. ὁ, ἡ, τό, and declined like it through all cases. ὅδε, like οὗτος, is opp. ἐκεῖνος, to designate what is nearer as opp. to what is more remote; but ὅδε refers more*





אֱלִיָּצֶן, אֱלִיָּצֶן, אֱלִיָּצֶן	Ex 6. 22 Nu 34. 25 Zeph 1. 1	122
אֱלִיקָא	εἶρην τοῦ θεοῦ IIS 23. 25	61
אֱלִישָׁה	Ἑλλάς: Hellas Gn 10. 4	133, 300
אֱלָם, אֱלָם, אֱלָם	αὐλή: ἡ. אֱלָם Ez 40. 16, 21-2, 24-6, 29-31, 33-4, 36, 48-9	67
אֱלָמָה	ἀμάλλα: sheaf; οὐλός: corn sheaf Gn 37. 7	69
אֱלִמּוּת, אֱלִמּוּת, אֱלִמּוּת	ἀθανασία: immortality; ἀθάνατος: undying, immortal; of things, etc., everlasting, perpetual Prv 12. 28 Esr 2. 24	49, 59
אֱלִמּוּן, אֱלִמּוּן, אֱלִמּוּן	ἀγαμος: unmarried, single, prop. of the man, whether bachelor or widower Gn 38. 11 Jer 51. 5	34 t, 68
אֱלִעֲלָה, אֱלִעֲלָה, אֱלִעֲלָה	ὁ μέγας 256 tm, 299, 300	
אֱלִעֲזָה, אֱלִעֲזָה, אֱלִעֲזָה	ἡθεός θεοῦ: devoted or dedicated to, or granted by, God IIS 2. 18 Jer 29. 3	125, 128
אֱלִיָּא, אֱלִיָּא, אֱלִיָּא	χιλιάς: a thousand Gn 20. 16 Ex 12. 37 Ps 90. 4; χλωός: green fodder for cattle, esp. for horses and beasts of burden, forage, provender; pasturage Ps 50. 10	56
אֱלִקּוּם, אֱלִקּוּם, אֱלִקּוּם	ἀλκιμος: stout, brave, of men and things Prv 30. 31	297
אֱלִקָּא, אֱלִקָּא, אֱלִקָּא		27 t
אֱמָה, אֱמָה, אֱמָה	μήτηρ: mother; in titles Gn 3. 20 Jud 5. 7 57. 69, 100-1, 326	
אֱמָה, אֱמָה, אֱמָה	λαός: pl., men or people; men, i.e. soldiers, both of the whole army and smaller divisions Gn 25. 16, 23 Ex 1. 9 Nu 21. 29 Dt 20. 1-2, 5, 8-9 Jos 7. 3, 8. 1, 9-11 Jud 7. 2-8, 9. 36 IIS 18. 7, 19. 41 IIR 13. 7 Jes 13. 4, 51. 4 Ez 17. 15 Joel 2. 5 Ps 2. 1, 9. 9, 111. 9, 148. 11 Prv 11. 26	39, 55-6, 92
אֱמָה, אֱמָה, אֱמָה	δῆμος: people, common people, rank and file, opp. officers; in a political sense, the sovereign people, the free citizens; the popular assembly Gn 23. 13 Jos 8. 16 IIS 22. 26 Job 12. 2 Thr 1. 11; ὁ. אֱמָה	58
אֱמָה, אֱמָה, אֱמָה	ἀν, κε(ν), κα, εἰκ εἰ: if so אֱמָה Gn 25. 22, 43. 11; Hom. has generally εἰ κε, if thus אֱמָה IS 14. 9. 10	85-6 t
אֱמָה, אֱמָה, אֱמָה	εἰ: if, whether 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 even if אֱמָה כִּי Jer 2. 22, 22. 24, 37. 10 Ruth 3. 12; εἰ μὴ except; unless (W) Ps 127. 1; ἢ: or Gn 27. 21	12, 35 t, 85-6 t, 100
אֱמָה, אֱמָה, אֱמָה	ἢ: or Gn 24. 49 Jud 20. 28 IIC 18. 5, 14	