

הוֹשִׁיב IIR 17. 6, 24 שָׁכַן Nu 14. 30 הָשְׁכִין Gn 3. 24 Ez 32. 4;
intr. = οἰκέω.

κατοικίζω: bring home and re-establish there, restore to one's country
הוֹשִׁיב Ez 36. 11; settle, establish שָׁכַן Jer 7. 3, 7.

συνοικέω: dwell or live together הִתְנַחֵר IR 17. 20; live with in
wedlock הוֹשִׁיב Esr 10. 14, 18 Neh 13. 23, 27.

οἶκημα: dwelling-place, in pl., building, house מִגֹּרַר Job 18. 19
מוֹשֵׁב Ex 12. 20 Nu 24. 21 מִשְׁכָּן Jes 22. 16 Ez 25. 4 Hab 1. 6
Job 39. 6; temple, shrine מוֹשֵׁב Ps 132. 13 מִשְׁכָּן Ib 84. 2; store-
room מִגֹּרַר Hag 2. 19.

οἶκημα/מִשְׁכָּן is not to be confused with σκηνήμα: מִשְׁכָּן tent,
tabernacle Ex 25. 9 IIS 7. 6 Cant 1. 8; = σκηνή/מִשְׁכָּן Dt 33. 16
סֶנֶה Jos 15. 49.

Only reference to Greek accounts for the additional נ in
מִמְגֹרַר (Joel 1. 17), since it is the homologue of οἶκημάτιον,
Dim. of οἶκημα: the first נ replaces the -ν, and the second the
suffix -μα. This double prefix-suffix is unique.

CIRCUMCISION

Circumcision is neither a Greek nor a general Hebrew custom;
it was established by Abraham—the head of a dissident Hebrew
sect—and has been followed by his descendants to this day, to
mark their covenant with God, a covenant carved in the flesh.
Naturally, since the Greeks did not practise circumcision, they
did not evolve a relevant vocabulary. Therefore, the sect of
Abraham had to adopt and adapt good old Greek words to
meet the new experience.

Thus κείρω, the homologue of עָרַל (Lev 19. 23), means: cut
short, shear, clip, esp. of hair; cut off one's hair. To the Greeks,
whether European or Asiatic, this verb did not import the
phallic operation; neither had such a rite. Again, κουρά, the
homologue of עָרְלָה (Gn 17. 11 Lev 19. 23 Jos 5. 3), means:
cropping of the hair; cropping, lopping; shearing; that which is cut:
lock of hair, wool shorn, fleece, cut-off end. To the Greeks, this noun
did not mean 'foreskin', simply because in their experience it
was not cut off, it was not a separate and independent 'cut-off
end'. Indeed, the foreskin is an integral part of the penis, and
its severance constitutes an extremely artificial operation.
Accordingly, ἀκουρος (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 ἀκουρος (κούρος) is that of עָקָר.

However, κείρω has a weak homological rival in ἀκρωτηριάζω, adopted by Philo (2. 211) for circumcision; because it fails the fifth test, since it does not provide a derivative to homologize with עָרַל.

ἀκρωτηριάζω: *cut off; cut the beaks off the prows; of persons, cut off hands and feet, mutilate; Medic., amputate; metaph., mutilate, maim* עָקָר Gn 49. 6 Jos 11. 6, 9 עָרַל Lev 19. 23. [Cf. *μασχαλίζω*.]

ἀκρωτήριον: *end or extremity of anything; in pl., extremities of body, hands and feet, fingers and toes* עָרַל Gn 17. 11, 23 Lev 19. 23 Jos 5. 3 Jer 4. 4. [Cf. *μασχαλίσματα*.]

On the other hand, there is no rival, weak or strong, to *μασχαλίζω* as the homologue of מוֹל. Besides, this verb homologizes with מוֹהַל as well as if not better than with מוֹל. Although מוֹהַל 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 מוֹהַל on *μασχαλίζω*, as they did עָרַל on σύνηθος (pronounced συνηθος).

μασχαλίζω: (*μασχάλη* (*μάλη*)) *put under the arm-pits, hence, mutilate a corpse, since murderers believed that by cutting off the extremities (nose, ears, etc.), stringing them together, and passing the string round the neck and under the arm-pits of the victim they would avert vengeance* מוֹל Gn 17. 10, 21. 4 Dt 30. 6.

μασχάλη: (*μάλη*) *arm-pit, in pl.,* אַצִּיל Jer 38. 12 [mark the similarity with Lat. *axilla*]; *corner* אַצִּיל Jer 41. 9 Ez 13. 18; *μάλη*: *arm-pit* (Lat. *ala*), almost confined to the phrase ὑπὸ μάλης *under the arm* יָדִיךָ תַּחַת אַצְלוֹתָ Jer 38. 12, מִתַּחַת לְהַבְלִים Ib. [Mark, in Latin also the μ is dropped; cf. *μετά/τά/et.*]

μασχαλίσματα: *extremities cut off from a corpse* מוֹלָה Ex 4. 26.

μασχαλιστήρ: *generally, girth* אַצִּיל Ez 41. 8.

μολεύω: *cut off and transplant the suckers or shoots of trees* מוֹל Job 18. 16.

ARABIC AND HEBREW

These two languages are interwoven together with Greek, in a harmonious pattern the proper understanding of which

accrues to their mutual philological advantage, semantically as well as etymologically. Thus, I have demonstrated how the Bible helped solve the mystery of طالوت. On the other hand, it was this solution that suggested the link between טול and τελευταίος, seeing that Lot was Haran's only child, and that טול 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 ἑκαστός , hinted at by the words شخص and شخص. 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 קראה 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 κράω (*warn or direct by oracle*), in Jon 1. 2, is related to καλέω (*summon, invite*) in Nu 1. 16 and Esth 5. 12. قرآن is simply the homologue of קראה/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 ἀργος, the synonym of πεδίον ; ἄργος . Now ἄργος , we know, is an abbreviation $\text{ἄργος/πεδίον ἀρμού}$, 'the

plain of the junction' (of the two Scythian rivers (נוהריי כושי): נרפ/θήρ, *lion*, and לקל/αἰλουρος, *cat*, *τίγρις*). So that it is not a bare speculation to assume that Arabic عراق is short for some such reconstructed Asiatic Greek term as אַרַאק, 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 אֶרֶץ and אֶרֶץ, 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, خلیج and شَعْبَة no longer mask good old πῦρος (ῥῆ), '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 לוּל, 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 אֵיקַסְטוֹס, 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 Ἰῶ/Ζεὺς, 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 מורי / *μωρία*. Besides Zeus, Isaac and Jacob—no doubt, under the influence of Rebecca, Laban's sister—acknowledged the divinity of פהו / *Φοίβος*, and Jacob swore by פהו. His wife, Rachel, stole the פתרת / *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 Παιᾶνος*, and the first two of the Ten Commandments declare יהוה to be the God of Israel, to the exclusion of other deities. Indeed, יהוה is a jealous God. It was peculiar of him that, whereas other gods were installed in temples of stone, he dwelt in a mobile פקד / *σκηνή*. As we have seen, the vocabulary relating to the structure, furniture and vessels of the פקד / *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.

גב / *ἀγύρτης* (*ἀγείρω*): prop. collector, esp. begging priest Prv 30. 1; cf. fakir, another homologue of ἀγύρτης.

שאל / *ἔρωτάω*: ask; beg, entreat Gn 25. 22; שאל, like שאל / *ἔπος*.

יקר / *ικέτης* (*ικνέομαι*): one who comes to seek aid or protection, suppliant Prv 30. 1.

שאל / *εὐκτός*: (*εὐχομαι*) wished for, desired Gn 49. 26.

שאל / *התפלל*: *ἀντιβολέω*: meet as a suppliant, entreat, supplicate Dt 9. 18 IS 1. 10, 12, 26, 27.

שאל / *איתת*: (*αἰτέω*) asked for IS 9. 2.

שאל / *שֶׁבַע*: (*σέβομαι*): revere, worship; of suppliants Ex 38. 8 IS 2. 22.

III. The $\Psi\tau\eta\tau\alpha\kappa\acute{\alpha}\varsigma$, *ádos* (the number thirty Nu 11. 20, 21; the thirtieth day of the month IS 20. 5, 18, 24; a month containing thirty days Ib 20. 27, 34) was celebrated in style at King Saul's court on two consecutive days: the first $\Psi\tau\eta$, on the last day of the current month, the pagan way; the second $\Psi\eta$, on the first day of the following month, the Hebrew way (Nu 23. 3-15). Thus, David and Jonathan discussed Saul's victimization of David three times: IS 19. 2, 20. 5, 35. On the second occasion they met on the eve of the first $\Psi\tau\eta$ —i.e. on the last day but one of the thirty-day period of the then current month—and swore eternal mutual loyalty. This $\Psi\tau\eta$ 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 $\Psi\eta$ ($\eta\tau\eta$ $\eta\tau\eta$ $\eta\tau\eta$)—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 $\Psi\tau\eta$, Rabbi Dr. Norman Solomon, of London, opines—and I respectfully agree—that the context suggests that it was an occasion for $\tau\eta\tau\alpha\kappa\acute{\alpha}\varsigma$, the homologue of *κάθεσσις* (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 $\tau\eta\tau\alpha\kappa\acute{\alpha}\varsigma$.

IV. Like the Greeks, the Israelites had their $\tau\eta\tau\alpha\kappa\acute{\alpha}\varsigma$ Dt 18. 11 IS 28. 3; $\phi\acute{\alpha}\tau\iota\varsigma$ (voice from heaven, oracle; of the interpreter of dreams $\tau\eta\tau\alpha\kappa\acute{\alpha}\varsigma$ Gn 45. 8); $\eta\tau\eta$ Dt 18. 11 Jes 19. 3 *δοιδός* (singer, minstrel, bard; of the Sphinx; *enchanter*); $\eta\tau\eta$ Jer 27. 9 (cf. $\eta\tau\eta$ Dan 1. 20, 2. 10) $\eta\tau\eta$ Ex 7. 11 *מכשפה* Ib 22. 17. $\eta\tau\eta$ IR 17. 1; *θέσις* (filled with the words of God, inspired); $\eta\tau\eta$ Gn 20. 7 Ex 7. 1; *προφήτης*, $\eta\tau\eta$ Jud 4. 4; *προφήτης*, 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)); $\eta\tau\eta$ Dt 18. 10 IIR 21. 6; *γόης* (sorcerer, wizard;

γοητεύω); וְנִבֵּן Jer 27. 9 וְנִבְיָאֵי Jud 9. 37 Mich 5. 11 οἰωνοσότης (one who foretells from the flight and cries of birds); וְנִבְיָאֵי Jes 3. 2 / χρηστής (one who gives or expounds oracles, prophet, soothsayer).

V. The belief in Hades, וְנִבְיָאֵי, וְנִבְיָאֵי, has been dealt with elsewhere.

VI. The belief in spirits, angels, and resurrection was, at the time of Jesus, a debatable issue among the Jews (Mat 3. 16, 10. 1, 22. 23 Acts 23. 8). As a matter of historical fact, supernatural and ultranatural beliefs were neither static nor uniform in Israel. If any of them were ever formulated into doctrines and expounded in guilds of priests or schools for prophets, no record of it remains outside the Pentateuch; and we know that even some of that was missing for a time (IIR 22. 3-24. 24). What we have is incidental, disjointed, sporadic, and not altogether consistent (Gn 16. 7, 22. 11, 31. 11 Ex 23. 20 Nu 20. 16 Jos 5. 13-14 Jud 6. 21, 13. 20 IS 2. 6 Jes 7. 11 Ps 6. 6, 30. 4, 49. 15, 139. 8 Job 7. 9 ICh 21. 15). For instance, in one verse Ecclesiastes wonders whether the spirit (רוּחַ, πνεῦμα) of man goes upward and the spirit of the beast goes downward to the earth (3. 21); whereas in another he categorically states that at death 'the spirit shall return to the God who gave it' (12. 7) — 'the God of the spirits of all flesh' (Nu 16. 22, 27. 16). Here—as in Ez 37. 5—רוּחַ means 'soul', its Arabic homologue being رُوح. But not only man and beast are endowed with רוּחַ, God possesses it, too (Gn 6. 3 Jes 40. 13 Zach 4. 6; cf. Jer 51. 14 Am 6. 8), and inspires man with it (Gn 41. 38 Ex 31. 3 Nu 24. 2 Jud 3. 10). רוּחַ also means 'wind' (Gn 8. 1 Ex 10. 13 Ps 104. 4). In that meaning the Arabic counterpart is رِيح, the synonym of ريح and راحه—all three being the homologues of רוּחַ, 'côeur'. 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, שָׁמַיִם and מַלְאָכִים 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 הקדש) (רוח קדשך, πνεῦμα τὸ ἅγιόν σου Ps 51. 13 Mat 3. 11 Eph 4. 30 פְּסָהִים 34 יומא 9b).

איש הרוח is a synonym of אֵישׁ הָאֱלֹהִים (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 הַמְּשַׁנֵּעַ הַזֶּה (IIR 9. 11).

To avoid speculation, I shall merely give the relevant homologies and let the student work out the theories as best he can.

ψυχή: life Ps 30. 4, 86. 13 Job 6. 11, 33. 28; ἐν τῇ χειρὶ τῆς ψυχῆς taking his life in his hands בכפי נפשי Jud 12. 3; 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 نسيم; breathed air, breath Gn 2. 7, 7. 22 IR 17. 17 Jes 2. 22; life Job 27. 3; living being Dt 20. 16 Jos 11. 11 Ps 150. 6; the spirit of God Jes 30. 33 Job 32. 8, 33. 4; spirit of man Jes 57. 16 Prv 20. 27 Job 27. 3.

שָׁעָה, הַשְׁתַּחֲוֶה 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; הַשְׁתַּחֲוֶה סוּן-: to be inspired and rave together, of the Bacchae IS 21. 16; הַשְׁתַּחֲוֶה עֵצוֹן ἐνθουσιασμός: inspiration, enthusiasm IIR 9. 20; frenzy Dt 28. 28, 34 Zach 12. 4 הַשְׁתַּחֲוֶה עֵצוֹן: inspired, possessed IIR 9. 11. שָׁטָן and شیطان are dealt with elsewhere.

VII. Canaan was divided and its territories were distributed

among the Children of Israel by drawing lots (לָרֹג אֶלְהָרוֹס), according to the Greek custom of assigning by lot to the soldiers concerned allotments carved out of the conquered land. Appropriate Greek terms were used in those proceedings. Indeed, as among the Greeks so among the Hebrews, casting lots was also resorted to: to ascertain the divine will (Lev 16. 3 Jos 18. 6 Acts 1. 23-6), to decide the issue in disputes difficult to resolve, especially the rival claims of powerful contenders (Prv 16. 33, 18. 13), to divide spoils (Ps 22. 19; cf. Mat 27. 35). It is interesting to note that on board Jonah's ship which was bound for Athens, and was presumably manned by a Greek crew, lots were cast to identify the individual on whose account the sea was supposed to be storming (Jon 1. 7). Moreover, Haman the מְנַחֵם הַחַיִּים (or ἀγώργος) 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—יָד and לָרֹג—which, *pace* the exegetes, do not bear their ordinary meaning (Prv 26. 17). For יָד here means *handle*, another meaning of its homologue οὖς; while לָרֹג has for homologue κάλπυς (*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. עֵצָה Ps 63. 31 שַׁעַר Prv 31. 23 ἀγορά: *popular assembly*; בְּעֵלִים Jud 9. 2 (cf. Jos 24. 11) πολιῖται: *citizens*; עֵצָהּ IIR 10. 20 Joel 1. 14 עֵצָהּ Lev 23. 36 ἀγυρῖς: *gathering; crowd* Jer 9. 1; πανήγυρις: *general or national assembly, esp. a festal assembly in honour of a national god*.

X. The דִּין 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 $\epsilon\tilde{\iota}\delta\omega$)—unless its homologue went out of fashion and became obsolete (cf. ιστωρ). 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.

גִּילְגִּילִּים , μέγας: a big, i.e. difficult question; weighty, important Ex 18. 22.

שֹׁפֵט , 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 שֹׁפֵט Jer 21. 12, 22. 16 שֹׁפֵט Gn 16. 5, 31. 53 Ex 5. 21, 18. 26.

שֹׁפֵט , δικάωμα: judgment Dt 17. 8 Ps 9. 5 שֹׁפֵט Dt 16. 19 Ps 122. 5, 147. 20.

שֹׁפֵט , δίκη: custom, usage Esth 1. 13 שֹׁפֵט Gn 47. 22, 26 Ex 12. 24 Lev 6. 11, 26. 46 Dt 6. 17 Jud 11. 39 IS 30. 25 Ps 81. 5 Est 7. 10 שֹׁפֵט Ex 12. 14, 43 Lev 20. 23; normal course of nature שֹׁפֵט Ps 76. 9 שֹׁפֵט Jes 24. 5 Ps 148. 6 Prv 8. 29 שֹׁפֵט Jer 5. 24, 31. 35, 33. 25; order, right; what is fit שֹׁפֵט Gn 47. 22 Ex 5. 14 Prv 30. 8 שֹׁפֵט ; personified, Δίκη שֹׁפֵט Gn 30. 21; Truth שֹׁפֵט ; judgment שֹׁפֵט Dan 4. 14, 21; lawsuit; prop. private suit שֹׁפֵט ; atonement, satisfaction, penalty שֹׁפֵט Dan 4. 14, 21 שֹׁפֵט ; vengeance שֹׁפֵט Dt 32. 35

Jes 34. 8 קִמָּה Nu 31. 2 Jer 50. 28; *punishment* שָׁפַט Ex 12. 12 Ez 5. 10, 28. 22.

קָדֵשׁ/δικαστής: a judge IS 24. 16 Ps 68. 6 קָדֵשׁ Jud 11. 6, 11 Jes 3. 6, 7 Prv 6. 7, 25. 15 שֹׁפֵט דָּאָשִׁי Dt 16. 18 IIS 15. 4 Ps 50. 6; δ. αἵματος avenger (Nu 35. 21 IIR 9. 7 Ps 79. 10) = δικαστήρ.

קָדֵשׁ/ἐφεσις: (ἐφήμι) *appeal to a judicial tribunal from a lower tribunal* Eccl 5. 7.

קָדֵשׁ/σκοπέω: *examine, consider* Prv 18. 17; *inquire, investigate* (W) Dt 13. 15 Job 29. 16.

שֹׁפֵט/δικαιοσύνη: *righteousness, justice* Gn 18. 25 Dt 32. 4 IIS 8. 15 حَقَانِيَة.

שֹׁפֵט/γραφή: *bill of indictment in a public prosecution* Job 31. 35.

קָדֵשׁ/ἀράσσω: a euphon., ῥάσσω akin to ῥήσσω, rarer collat. form of ῥήγγυμι or -ύω (lengthd. from root PAF, to break, break asunder or to pieces, rend, shiver, shatter); *smite, dash in pieces; strike with a shower of stones* Dt 13. 11 IR 21. 13 קָדֵשׁ Lev 20. 2, 27, 24. 14, 23 IR 12. 18.

קָדֵשׁ/εἶδω: no Act. Pres. is in use, ὁράω being used; εἶδον always in sense of *see; see, perceive, behold* Gn 21. 30, 31. 50 Nu 35. 30 Jes 44. 9; cf. ἰστωρ, ἰ-, ἱστορες: *witnesses*.

קָדֵשׁ/ἐνδίκως, ἰνδικος, ον: (δίκη) *according to right, just, legitimate* קָדֵשׁ Dt 4. 8 קָדֵשׁ Lev 19. 36 Dt 25. 15, 33. 19 Jes 58. 2 Ps 45. 8 Job 8. 3 Eccl 3. 16; *truth* אֱדָשׁ Dan 3. 14 קָדֵשׁ Jes 45. 19,

51. 1, 7 קָדֵשׁ Jes 45. 23, 24, 63. 1 Ps 119. 142 حَقِّ; ε. πόλις a city in which justice is done קָדֵשׁ Jer 1. 26; of persons,

upright, just קָדֵשׁ Gn 18. 24 Ex 9. 27 Ps 37. 29 Eccl 8. 14 حَقِّ; Adv. ἐνδίκως *right, with justice, fairly; justly, naturally, as one has a right to expect* קָדֵשׁ Dt 1. 16 Ps 15. 2 קָדֵשׁ Lev 19. 15 Ps 9. 9.

קָדֵשׁ/δικαστήρ: *juror* Jos 10. 24 שֹׁפֵט Dt 16. 18.

קָדֵשׁ/ἀντηρέτης: (ἐρέτης) *properly, one who rows against another; generally, opponent, adversary* Prv 18. 17.

שֹׁפֵט/δεσπότης: *master, lord; despot, absolute ruler* Ex 2. 14 Jud 2. 16, 18 Ruth 1. 1; cf. δικαστής.

שֹׁפֵט/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 קָדֵשׁ Gn 14. 14/ἡμιόχοι (*charioteers*)

for the pursuit of his nephew's captors. In fact, Professor Cyrus Gordon, of New York, is of the opinion that Abraham was one of the itinerary merchant princes of the epoch, who kept private armies. Saul and Jonathan wore heavy armour, including brazen helmet, קוֹבַע 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/ὄπλιται (*heavy-armed foot-soldiers*), the כרי Ib 20. 23/κόροι (*catapultmen*), and the כרתִי 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*), תּוֹרָה Jes 23. 2/ἀγοραῖος (*trader*), תּוֹרָה Jes 45. 14 מסהר IR 10. 15 ἀγοράσµα (*that which is bought or sold: mostly in pl., wares, merchandise*).

גֶּרָה Ex 30. 13 אַנְדָּה IS 2. 36 ἀργυροῖς (*a small coin*), דָּרְכָבֵן 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 1/30000th part of the Babylonian silver talent, half the silver stater of Asia Minor, and = 7½ or 8 Attic ὀβολοί שֶׁקֶל Jos 7. 21). Cf. שֶׁקֶל יִסְתָּהּ: *weigh* Jes 40. 12.

מַעֲרָב Ez 27. 9, 13, 17/φόρµα (*that which is carried, load; freight (W)*).

הוציא ἐξάγω: of merchandise, etc., *export* IR 10. 29 IICH 1. 17; מוצא ἐξαγωγή: *duty on export* IR 10. 28 IICH 1. 16.

μισθώω: *have let to one, hire* שָׂכַר Prv 26. 10 Neh 6. 12; *engage the services of* שָׂכַר Gn 30. 16 Dt 23. 5 IIR 7. 6; *μισθωτός: hired* שָׂכֹור Neh 6. 13, *hired servant* שָׂכֹור Ex 22. 14 Dt 24. 14; *μισθός: hire, wages* שָׂכַר Ex 2. 9 Dt 24. 15 IR 5. 20; generally, *recompense, reward* שָׂכַר Prv 11. 18 שָׂכַר Gn 30. 18, 28, 32 Nu 18. 31 Jer 31. 16 (15) Ez 29. 18, 19 Zach 11. 12; *μισθωµα: price agreed on hiring, contract price* מִשְׁכָּרָה Gn 31. 7.

לוה προσλαμβάνω is dealt with elsewhere.

δανείζω: *put out money at usury, lend* וָעָזַב Hab 2. 7 לוה Prv 22. 7 הָלוּהוּ Dt 28. 12 נָשָׂא Neh 5. 7 נָשָׂא Jer 15. 10 הָשָׂאֵל Ex 12. 36

IS 1. 28; *have lent to one, borrow* לָוָה Jer 24. 2 בָּרוּךְ וְשָׂאָה Jer 15. 10 שָׂאָה
 Ex 3. 22; δανειστής: *moneylender or creditor* נָשָׂא IS 22. 2 וְשָׂאָה Ex 22.
 24 IIR 4. 1; *borrower* לָוִי Jer 24. 2 בָּרוּךְ וְשָׂאָה Ib. בָּרוּךְ וְשָׂאָה Dt 24. 11
 מְוַעֲזֵיץ Hab 2. 7; δάνεισμα: = δάνειον (*loan*) מְשָׂאָה Dt 24. 10
 Prv 22. 26; τοκίζω: *lend on interest* וְשָׂאָה Dt 23. 20, 21; τοκιστής:
moneylender, usurer וְשָׂאָה Hab 2. 7; τόκος: *metaph., produce of money*
lent, hence interest וְשָׂאָה Lev 25. 36; καρπισμός: *profit* מְרַבֵּית Lev
 25. 37; κάρπωσις: *use, profit* מְרַבֵּית Ez 18. 8, 13, 17.

συμβάλλω: *make a contract with a person, esp. lend him money on*
bond or security חָבַל Ex 22. 25 Dt 24. 6, 17 Prv 20. 16 Job 22. 6;
 καταβολή: *paying down, esp. by instalments; pay money as a deposit*
 (by way of caution) חָבַל Ez 18. 12 חָבַלָה Ib 18. 7; ὑποτίθημι:
put down as a deposit or stake, pawn, pledge, mortgage עָבַט Dt 24. 10
 עָבַטָה Ib 15. 6, 8; ὑποθήκη: *pledge, deposit, mortgage, security* עָבַט
 Dt 24. 11-13; ἐρύω (B), ἐρύομαι, ρύομαι: *protect, guard, redeem* עָרַב
 Gn 43. 9 Prv 17. 18, 22. 26; ρύσιον: (ἐρύω (B)) *surety, pledge, property*
seized or held on pledge עָרַבָה Prv 17. 18 עָרַבָה Gn 38. 17, 18, 20;
 person seized as *pledge or surety, person seized and held to ransom*
 הָעָרַבָה IIR 14. 14 (τὰ ρύσια); ἀραβίων: *generally, pledge, earnest*
 עָרַבָה Gn 38. 17; ἀραβιώνίζεται: *to give or offer an ἀραβίων* עָרַב
 Prv 17. 18; παρακατατίθημι: *entrust; deposit one's property with*
another, entrust it to his keeping חָפַקָה Lev 5. 23; (cf. παρατίθημι:
deposit what belongs to one in another's hands); παρακαταθήκη,
 παραθήκα: *deposit of money or property entrusted to one's care*
 חָפַקָה Gn 41. 36 Lev 5. 21, 23; of persons entrusted to guardians,
ward חָפַקָה Jer 52. 11; of persons under the protection of the
 state, *sacred trust* חָפַקָה Nu 3. 32, 4. 16 חָפַקָה Gn 41. 36.

σκάλα Prv 16. 11 πλάστιγγς: *scale of a balance*; מאָנִים Lev 19.
 36 σταθμός: *balance; weight*; מִשְׁקָל Ib 19. 35 IIS 21. 16/
 מִשְׁקָל Ez 4. 10; מִשְׁקָלָה Jer 28. 17; σταθμός: *weight, standard*
weight מִשְׁקָל Ex 30. 13; ἕκτη/(ἡ)τή: *liquid measure*; Ez 4. 11
 κόπος, כֶּר IR 5. 2, 25: (Hebr.) a dry measure containing about
 120 gallons; λόγος/לג Lev 14. 21 *measure*; κοτύλη: *שַׁעַל* Jer 40. 12
liquid measure nearly a ½ pint; τριτεύς/שְׁלִישִׁי Ib. *third part of a*
μέδιμνος (a corn measure about 12 gallons).

XIII. King Solomon's sumptuous palace comprised a richly
 decorated אֶפְרָיִם Cant 3. 9 ὑπερώϊον (*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, *יִרְכָּתָי* Am 6. 10 Ps 128. 3 *εἰρκτή, εἰρκ-*, was reserved for them.

XIV. During festivities the Hebrews gave themselves up to games, music and choral dances, as the following homologies amply testify: *חֲוֹל* Jud 21. 21 *χορεύω* (dance a round or choral dance), *חֲוֹל* Jer 31. 4 (3), 13 (12) *חֲוֹלָה* Ex 32. 19 IS 21. 12 *χορεύω* (choral dance), *חֲוֹלָה* Ib 18. 6 Cant 7. 1 *χορευτής* (choral dancer), *קָרָה* Ex 32. 6; *קָרָה* IIS 2. 14 Jer 31. 4 (3) *ἀγωνίζομαι* (contend for a prize, esp. in the public games; fight, wrestle (W)). Another homologue for *חֲוֹלָה* Ex 15. 20 is *χαλκίον: cymbal*, *חֲוֹלָה: κιθάρα: lyre* Ps 8. 1, *חֲוֹלָה: αὐλός: pipe, flute, clarinet* IR 1. 40 Jes 30. 29, *חֲוֹלָה: σύριγξ, syrinx: shepherd's pipe* Nu 10. 10 IIR 11. 14 ICh 5. 13, *חֲוֹלָה: κιννορά: = Hebr. kinnor, a stringed instrument played with the hand or plectron* *חֲוֹלָה: κιννορά: a musical instrument like a guitar, invented by the Phoenicians* Neh 12. 27 ICh 29. 25, *חֲוֹלָה: 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, *חֲוֹלָה: βάλλα: a musical instrument of ten or twelve strings* (Semitic word, cf. Hebr. *nebel*; Phoenician *δπλον: instrument, mostly in pl.* Am 6. 5 ICh 25. 1 ICh 5. 12, *חֲוֹלָה: χαλκίον: c. חֲוֹלָה* ICh 16. 5, 42 ICh 5. 13, *חֲוֹלָה: μουσα: music* ICh 30. 21 (cf. Am 6. 5), *חֲוֹלָה: κέρα: the horn of an animal; of musical instruments. horn for blowing* Jos 6. 4 IIS 6. 15 Ps 81. 4. 98. 6, *חֲוֹלָה: τύπαρον: (chiefly poet.) drum* Jud 11. 34 Jes 5. 12; = *τύπαρον, -ος*.

XV. The Greek customs connected with *ברקנים* and *עקרבים* 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.