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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 10

ΓΕΝΕΣΙΣ Ι΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Theme

Chapter 10 is the 'Table of Nations' (Völkertafel), the LXX's equivalent of the Hebrew toledoth-frame that organises the descendants of Shem, Ham, and Japheth into seventy peoples corresponding to the seventy nations of Jewish tradition.

Translation & textual notes

The Greek text of Genesis 10 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Chapter 10 is the 'Table of Nations' (Völkertafel), the LXX's equivalent of the Hebrew toledoth-frame that organises the descendants of Shem, Ham, and Japheth into seventy peoples corresponding to the seventy nations of Jewish tradition. The chapter opens with the toledoth formula Αὕται δὲ αἱ γενέσεις τῶν υἱῶν Νωε (v.1), the LXX rendering of אֵלֶּה תּוֹלְדֹת נֹחַ, which recurs throughout Genesis as a structural marker. The three genealogical lines — Japheth (vv.2–5), Ham (vv.6–20), and Shem

(vv.21–31) — are punctuated by the refrain ἀπὸ τούτων διεσπάρησαν αἱ νῆσοι / ἔθνη τῶν ἐθνῶν ('from these the nations/islands of the peoples were scattered'), a Leitwort sounding ahead to the tower of Babel narrative (ch.11). The LXX transliterates the Hebrew names into Greek with varying fidelity: Japheth-line nations include Γαμερ (Gomer), Μαγωγ (Magog), Μαδαι (Madai/Medes), Ιαυαν (Javan/Ionians = Greeks), Ελισα (Elishah), Θαρσις (Tarshish), Κιττιειμ (Kittim), and Ροδιειμ (Rodanim); Ham's line includes Χους (Cush/Ethiopia), Μεσραιμ (Mizraim = Egypt, a specifically LXX hellenization of the dual מִצְרַיִם), Φουδ (Put/Libya), and Χανααν (Canaan). The most theologically charged entry is Nimrod (LXX Νεβρωδ, vv.8–10): the LXX describes him as γίγας κυνηγὸς ἐναντίον κυρίου ('a giant hunter before the LORD'), making Nimrod explicitly a giant (γίγας), thereby linking him to the γίγαντες of 6:4 (the Nephilim narrative) and implying a post-flood continuity of the antediluvian giant-tradition — a reading not forced by the Hebrew גִּבּוֹר alone but natural given the LXX's prior use of γίγας at 6:4. At v.10 Βαβυλών appears as the Greek rendering of בָּבֶל, anticipating the tower narrative of ch.11 whose climax is the naming of that city. Εβερ (v.21, 24–25) is the eponymous ancestor of the 'Hebrews' (Ἑβραῖοι); the name carries the sense of 'crossing over' (עֶבֶר). His son Φαλεκ (Peleg, v.25) triggers the chapter's only explicit etymology: ὅτι ἐν ταῖς ἡμέραις αὐτοῦ διεμερίσθη ἡ γῆ ('because in his days the earth was divided'), a wordplay on the Hebrew גָּלָה / גָּלָהּ that the LXX renders accurately with διαμερίζω. The closing verse (v.32) rehearses the chapter's structuring idea — αὗται αἱ φυλαὶ υἱῶν Νωε ... ἀπὸ τούτων διεσπάρησαν ἔθνη ('these are the tribes of Noah's sons; from these the nations were scattered upon the earth after the flood') — providing the genealogical and theological basis for the universal scope of the flood narrative and for the Babel story that immediately follows.

Discourse structure of the chapter

A · 10:1

Frame: the toledoth of Noah's sons

The chapter opens with the formulaic Αὕται δὲ αἱ γενέσεις (v.1), the LXX rendering of the toledoth-heading that structures Genesis as a whole. The three sons — Σημ, Χάμ, and Ιαφεθ — are named, and the notice that sons were born to them after the flood provides the genealogical warrant for what follows. This single verse frames the entire chapter as a systematic account of how humanity repopulated and diversified after the catastrophe of the flood.

B · 10:2–5

The line of Japheth: the northern and western peoples

Verses 2–4 list Japheth's sons and grandsons in two tiers: seven sons (Γαμερ, Μαγωγ, Μαδαι, Ιαυαν, Ελιστα, Θοβελ, Μοσοχ, Θειρας) and the descendants of Γαμερ and Ιαυαν (vv.3–4). The names correspond broadly to peoples north and west of Israel: Ιαυαν = Ionians/Greeks, Μαδαι = Medes, Ελιστα and Θαρσις = Aegean/western Mediterranean, Κιτιειμ = Cyprus. The refrain of v.5 — 'from these the islands of the nations were divided in their lands' — closes the unit with the scattering-formula and the horizon-expanding note that even distant coastlands descend from Noah's son.

C · 10:6–20

The line of Ham: from Cush and Egypt to Canaan and the cities of the plain

Ham's genealogy is the longest and theologically densest of the three. It runs from Χους (Cush/Ethiopia) through the merchant princes of vv.7 and the striking Nimrod pericope (vv.8–12), where Νεβρωδ is introduced as a γίγας κυνηγός ἐναντίον κυρίου and the builder of Βαβυλών and other great Mesopotamian cities. Μεσοριμ (= Egypt, vv.13–14) generates a list of North African peoples. The Χανααν branch (vv.15–19) culminates in the roll-call of Canaanite nations that Israel will later dispossess, anchored by the geography of v.19 which maps Canaan's territory from Σιδών through Σοδομα and Γομορρα to Λασα. The closing refrain of v.20 ('these are the sons of Ham in their tribes, in their languages, in their territories and their nations') marks the unit's end with the scattering-formula in its fullest form.

D · 10:21–31

The line of Shem: the eldest son and the ancestors of the Hebrews

Shem's genealogy is presented last and receives a special honorific: he is designated πατήρ πάντων τῶν υἱῶν Εβερ ('father of all the sons of Eber,' v.21), already flagging the theological importance of the Eber line. Verses 22–23 list Shem's five sons, and vv.24–30 trace the Eber branch with particular care, culminating in the Peleg/Joktan division. The Φαλεκ etymology (v.25 — 'because in his days the earth was divided') is the chapter's only embedded word-play and points forward to the Babel event. The Joktan branch (vv.26–29) lists thirteen sons, all Arabian peoples. The closing refrain of vv.30–31 marks the end of the Shem list with the full formula.

Frame: the tribes of Noah's sons scattered over the earth

The chapter's closing verse mirrors its opening: αὗται αἱ φυλαὶ υἱῶν Νωε ('these are the tribes of the sons of Noah') directly answers v.1's αἱ γενέσεις τῶν υἱῶν Νωε, forming an envelope-structure around the whole. The diaspora-formula — ἀπὸ τούτων διεσπάρησαν ἔθνη ἐπὶ τῆς γῆς μετὰ τὸν κατακλυσμὸν — is now stated in its most complete form and provides the immediate narrative rationale for the Babel story to follow in ch.11: the nations have spread, but their linguistic unity (implied here) will soon be the occasion of the tower's ambition.

1 Αὗται δὲ αἱ γενέσεις τῶν υἱῶν Νωε, Σημ, Χαμ, Ιαφεθ, καὶ ἐγενήθησαν αὐτοῖς υἱοὶ μετὰ τὸν κατακλυσμόν.

Now these are the generations of the sons of Noah: Shem, Ham, and Japheth; and sons were born to them after the flood.

Toledoth frame / structural heading

Αὗται δὲ

The δὲ marks a new major section of Genesis; the toledoth formula Αὗται αἱ γενέσεις (= לְוִתְּהַלְלֵדֹת) is the organizing spine of the book (cf. 2:4; 5:1; 6:9; 11:10 etc.). The final clause — 'sons were born to them after the flood' — functions as the warrant for the genealogical expansion that fills the chapter.

Αὗται

these

Nominative

subject (demonstrative pronoun, predicate-nominative construction)

→ participant reference

οὗτος; 'this / these'; the feminine plural αὗται agrees with γενέσεις; the demonstrative opens the toledoth-heading and points forward to the list that follows.

δὲ

now

post-positive particle (transition / mild contrast with preceding narrative)

→ discourse linkage or contrast

δὲ: meaning 'now'; conjunction or particle linking this unit with the surrounding discourse.

αἱ

the

Nominative

article

→ noun-phrase marking

αἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

γενέσεις

generations

Nominative

predicate nominative (with αὗται as subject)

→ participant prominence

γένεσις: 'origin / generation / genealogy'; renders תּוֹלְדוֹת (toledoth), the genealogical and narrative structuring term of Genesis; LXX uses γενέσεις throughout as the standing equivalent. The word gives the book its Greek name ΓΕΝΕΣΙΣ.

τῶν

of the

Genitive

article

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱῶν

sons

Genitive

genitive of relationship (sons of Noah)

→ relational specification

υἱός: 'son'; the genitive chain τῶν υἱῶν Νωε names the three figures whose descendants fill the chapter.

Νωε

Noah

indeclinable proper noun, genitive of relationship (sons of Noah)

→ participant identification

Νωε: indeclinable transliteration of נֹחַ; the name tradition associates with נַחֲמָה ('rest/comfort', Gen 5:29); the post-flood patriarch who stands at the head of all humanity in the Table of Nations.

Σημ

Shem

indeclinable proper noun, apposition to τῶν υἱῶν Νωε

→ participant identification

Σημ: transliteration of שֵׁם ('name / renown'); the eldest son and ancestor of the Semitic peoples; receives the longest genealogy and the honorific 'father of all the sons of Eber' at v.21.

Χαμ

Ham

indeclinable proper noun, apposition

→ participant identification

Χαμ: transliteration of חָם; possibly related to חֶם ('heat') or to Egyptian Km.t ('black land'); ancestor of the African and Canaanite peoples in the Table; was cursed through Canaan in 9:25–27.

Ιαφεθ

Japheth

indeclinable proper noun, apposition

→ participant identification

Ιαφεθ: transliteration of יָפֶֿתֿ; traditionally associated with יָפַח ('may he enlarge/make beautiful', Gen 9:27 in the blessing of Noah); ancestor of the northern and western (Indo-European and Aegean) peoples.

καὶ

and

narrative conjunction (sequential clause)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐγενήθησαν

were born

Aor Pass Indic 3 Pl · γίνομαι

main verb (existential-passive: 'there were born to them')

→ constative aorist (summary statement of post-flood reproduction)

γίνομαι: passive 'be born / come into being'; renders γενέσθαι; the constative aorist summarizes the whole subsequent genealogical expansion in a single clause.

αὐτοῖς

to them

Dative

dative of advantage / dative of the person concerned ('born to them')

→ participant reference or interest

αὐτοῖς: meaning 'to them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage / dative of the person concerned ('born to them').

υἱοὶ

sons

Nominative

subject (of ἐγενήθησαν)

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as subject (of ἐγενήθησαν).

μετὰ

after

preposition + accusative (temporal: 'after the flood')

→ spatial or relational framing

μετὰ: meaning 'after'; here it marks the relation signaled by preposition + accusative (temporal: 'after the flood').

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

κατακλυσμόν

flood

Accusative

object of μετά (temporal: post-flood setting)

→ object specification

κατακλυσμός: 'flood / inundation'; renders לַמַּבּוּל; a loanword into English ('cataclysm') via Latin; the LXX uses this term consistently for the Noahic flood (cf. 6:17; 7:6–7 etc.), distinguishing it from ordinary river-flooding (πλημμύρα).

2 υἱοὶ δὲ Ιαφεθ· Γαμερ καὶ Μαγωγ καὶ Μαδαι καὶ Ιαυαν καὶ Ελισα καὶ Θοβελ καὶ Μοσοχ καὶ Θειρας.

And the sons of Japheth: Gomer and Magog and Madai and Javan and Elisha and Tubal and Meshech and Tiras.

Genealogical list / new movement (Japheth line begins)

δὲ

The δέ introduces the first of the three son-genealogies. The verse is a bare name-list in asyndeton-within-καί: each name is joined by καί, the standard LXX convention for Hebrew י. The grammar is minimalist — the names are the substance.

υἱοὶ

sons

Nominative

subject (predicate nominative: 'the sons of Japheth are ...')

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as subject (predicate nominative: 'the sons of Japheth are ...').

δὲ

and

post-positive particle (introducing new subsection)

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ιαφεθ

Japheth

indeclinable proper noun, genitive of relationship

→ participant identification

Ιαφεθ: see v.1; the genealogy now unfolds his line first — Japheth's primacy here is geographical (northern/western peoples) not necessarily birth-order; Shem is the eldest (v.21 'elder brother of Japheth').

Γαμερ

Gomer

indeclinable proper noun, member of list

→ participant identification

Γαμερ: transliteration of גִּמְרִי; associated with the Cimmerians (Akkadian Gimir) who occupied the Black Sea region; appears again in Ezek 38:6 as part of Gog's coalition.

καὶ
and

connective (list conjunction)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Μαγωγ
Magog

indeclinable proper noun, member of list

→ participant identification

Μαγωγ: transliteration of מגוג; the land or people 'of Gog' (גוג + מ); associated in later tradition (Ezek 38–39; Rev 20:8) with eschatological enemies from the far north; possibly the Scythians in the original context.

καὶ
and

connective (list conjunction)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Μαδαι
Madai

indeclinable proper noun, member of list

→ participant identification

Μαδαι: transliteration of מדי; the Medes, a major Iranian people east of the Zagros mountains, prominent in Assyrian and later Babylonian-era sources; Mede-Persia becomes a world power in the 6th c. BCE.

καὶ
and

connective (list conjunction)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ιαυαν
Javan

indeclinable proper noun, member of list

→ participant identification

Ιαυαν: transliteration of יָוָן; the LXX's rendering of the Greeks (Ionians, Ἴωνες); the Greeks knew themselves as Ἰάφρονες / Ἰῶνες; in later prophetic texts (Isa 66:19; Ezek 27:13; Dan 8:21) יָוָן = Greece. A striking self-naming moment: the LXX translators were themselves Hellenistic Jews, rendering 'their own civilization's ancestor.'

καὶ
and

connective (list conjunction)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ελισα
Elisha

indeclinable proper noun, member of list

→ participant identification

Ελισα: transliteration of אֵלִישָׁא; traditionally identified with Alashiya (Cyprus or the Aegean coast); from Elisha come purple and scarlet dyes (Ezek 27:7).

καὶ
and

connective (list conjunction)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Θοβελ
Tubal

indeclinable proper noun, member of list

→ participant identification

Θοβελ: transliteration of תּוּבַל; associated with the Tibareni of Anatolia (near the Black Sea); paired with Μεσεχ / Μοσοχ in Ezekiel (27:13; 38:2–3; 39:1) as a northern coalition; possibly the Tabali of Assyrian records.

καὶ
and

connective (list conjunction)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Μοσοχ
Meshech

indeclinable proper noun, member of list

→ participant identification

Μοσοχ: transliteration of מִשְׁכִּי; the Mushki/Phrygians of central Anatolia; paired with Tubal as traders in bronze vessels and slaves (Ezek 27:13); reappears as a northern threat in Ezek 38–39.

καὶ

and

connective (list conjunction)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Θειρας

Tiras

indeclinable proper noun, member of list

→ participant identification

Θειρας; transliteration of 𐤕𐤓𐤕; traditionally associated with the Thracians or the Sea Peoples (Tursha/Tyrseni = Etruscans?); the identification remains disputed.

3 υἱοὶ δὲ Γαμερ Ἀσχαναζ καὶ Ριφαθ καὶ Θοργαμα.

And the sons of Gomer: Ashkenaz and Riphath and Togarmah.

Genealogical expansion (second generation, Gomer's line) δὲ

The formula υἱοὶ δέ + genitive repeats throughout the chapter for second-generation listings. Gomer's three sons correspond to peoples in the northern Aegean-Anatolian zone.

υἱοὶ

sons

Nominative

subject (predicate nominative, list-heading formula)

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as subject (predicate nominative, list-heading formula).

δὲ

and

post-positive particle (advancing the list)

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Γαμερ

Gomer

indeclinable proper noun, genitive of relationship

→ participant identification

Γαμερ: see v.2.

Ἀσχαναζ

Ashkenaz

indeclinable proper noun, member of list

→ participant identification

Ἀσχαναζ; transliteration of 𐤀𐤔𐤕𐤍𐤀𐤗; Akkadian Aškuza = the Scythians; in rabbinic tradition later applied to Germany (hence 'Ashkenazi' Jews); in the original context a northern steppe people.

καὶ
and

connective (list conjunction)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ΡΙφαθ
Riphath

indeclinable proper noun, member of list

→ participant identification

ΡΙφαθ: transliteration of רִיפַת (or רִיפַת in 1 Chr 1:6); possibly the Paphlagonians of northern Anatolia; identification uncertain.

καὶ
and

connective (list conjunction)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Θοργαμα
Togarmah

indeclinable proper noun, member of list

→ participant identification

Θοργαμα: transliteration of תַּרְגִּימָא; associated with horse-trading peoples of Anatolia (Ezek 27:14 — 'horses, war horses, and mules'); possibly the Tegarama of Hittite texts, located in eastern Anatolia (modern Güzur).

4 υἱοὶ δὲ Ιαυαν· Ελισα καὶ Θαρσις, Κιττιειμ καὶ Ροδιειμ.

And the sons of Javan: Elisha and Tarshish, the Kittim and the Dodanim.

Genealogical expansion (second generation, Javan's line = the Greek world) δὲ

Javan's sons represent the Greek/Aegean world: Elisha (Cyprus/Aegean), Tarshish (western Mediterranean), Kittim (Cyprus), Rodanim (Rhodes or Aegean Dodecanese). The LXX plurals Κιττιειμ and Ροδιειμ (–ειμ = Hebrew gentilic plural) signal that these names denote peoples rather than individual eponyms.

υἱοὶ
sons

Nominative

subject (predicate nominative, list-heading formula)

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as subject (predicate nominative, list-heading formula).

δὲ
and

post-positive particle

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ιαυαν
Javan

indeclinable proper noun, genitive of relationship

→ participant identification

Ιαυαν: see v.2; the Greek peoples' ancestor.

Ελισα
Elisha

indeclinable proper noun, member of list

→ participant identification

Ελισα: appears both as a son of Japheth (v.2, LXX variant) and here as a son of Javan; the text-critical tradition varies; in context an Aegean/Cypriot people.

καὶ
and

connective (list conjunction)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Θαρσις
Tarshish

indeclinable proper noun, member of list

→ participant identification

Θαρσις: transliteration of תַּרְשִׁישׁ; the distant sea-trading port of the western Mediterranean — possibly Tartessos in Spain or Tarsus in Cilicia; 'ships of Tarshish' = ocean-going vessels (1 Kgs 10:22; Isa 2:16); Jonah's flight destination (Jon 1:3).

Κιττιεῖμ
Kittim

indeclinable proper noun (gentilic plural form), member of list

→ participant identification

Κιττιεῖμ: transliteration of כִּתְיִים; the Hebrew -ים gentilic plural is preserved in the LXX spelling; Kittim = Kition (Cyprus) in its primary reference, though later texts use it for Rome (Dan 11:30; 1 Macc 1:1) or western sea-powers generally.

καὶ
and

connective (list conjunction)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ροδιεῖμ

Dodanim / Rodanim

indeclinable proper noun (gentilic plural form), member of list

→ participant identification

Ροδιεῖμ: transliteration of רֹדְנִים (= 'Dodanim' in MT, but 1 Chr 1:7 reads רֹדְדִים; the LXX form Ροδιεῖμ = 'Rhodians' suggests the translators read or interpreted this as Rhodes); if original, this would be the people of the island of Rhodes in the Aegean.

5 ἀπὸ τούτων ἀφωρίσθησαν νῆσοι τῶν ἐθνῶν ἐν τῇ γῇ αὐτῶν, ἕκαστος κατὰ γλῶσσαν ἐν ταῖς φυλαῖς αὐτῶν καὶ ἐν τοῖς ἔθνεσιν αὐτῶν.

From these the islands of the nations were separated in their land, each according to his language, in their tribes and in their nations.

Summary / scattering-refrain (close of the Japheth movement) ἀπὸ τούτων

This summary formula closes the Japheth section; the verb ἀφωρίσθησαν ('were separated/apportioned') renders וַתִּפְּרֹץ and describes the providential distribution of peoples across the earth. The fourfold organization — land, language, tribe, nation — is the chapter's taxonomic framework. The refrain recurs at v.20 and v.31 to close Ham's and Shem's sections.

ἀπὸ

from

preposition + genitive (source: 'from these')

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source: 'from these').

τούτων

these

Genitive

genitive of source (object of ἀπό)

→ relational specification

τούτων: meaning 'these'; it serves as genitive of source (object of ἀπό).

ἀφωρίσθησαν

were separated / were apportioned

Aor Pass Indic 3 Pl · ἀφορίζω

main verb (divine-passive: God separates/distributes the peoples)

→ constative aorist (the completed distribution of peoples at Babel/post-flood)

ἀφορίζω: 'set apart / separate / apportion'; renders וַתִּפְּרֹץ (Niphal of פָּרַץ); the divine passive implies that the dispersion of nations is ordered by Providence; the same root will recur in the Babel narrative (11:8–9) with a more negative valence.

νῆσοι

islands / coastlands

Nominative

subject (of ἀφωρίσθησαν)

→ participant prominence

νῆσος: 'island / coastal region'; renders נְיִיץ which in Hebrew can mean 'islands' or more broadly 'coastlands / distant shores'; in LXX usage νῆσοι τῶν ἐθνῶν = the far-flung territories of the Japhethite nations in the Aegean and Mediterranean.

τῶν

of the

Genitive

article

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐθνῶν

nations

Genitive

genitive of apposition (islands = the nations)

→ relational specification

ἔθνος: 'nation / people / gentile nation'; renders עַמִּי ; throughout the LXX ἔθνη becomes the term for 'Gentiles' in contrast to Israel as λαός; here it is simply the universal term for the world's peoples.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

τῇ

their

Dative

article

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

γῇ

land

Dative

dative of place (locative: 'in their land')

→ sphere or reference

γῇ: 'land / earth'; each nation-group occupies its own territory — the chapter's geography is as important as its genealogy.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ἕκαστος

each / each one

Nominative

subject (distributive: 'each according to his language')

→ participant prominence

ἕκαστος: 'each / every one'; distributive pronoun; the individuating note — each group has its own language — anticipates the Babel narrative where the multiplicity of languages is the key event.

κατὰ

according to

preposition + accusative (standard of distribution)

→ spatial or relational framing

κατὰ: meaning 'according to'; here it marks the relation signaled by preposition + accusative (standard of distribution).

γλῶσσαν

language / tongue

Accusative

object of κατά (standard: 'according to language')

→ object specification

γλῶσσα: 'tongue / language'; renders נִשְׁזָ; the four-part formula (land, language, tribe, nation) organizes the Table's taxonomy; the mention of language here is notable since before Babel (ch.11) humanity is said to have had one language (11:1) — a tension the ancient reader was presumably aware of.

ἐν

in

preposition + dative (sphere)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (sphere).

ταῖς

their

Dative

article

→ noun-phrase marking

ταῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

φυλαῖς

tribes

Dative

dative of sphere ('in their tribes')

→ sphere or reference

φυλή: 'tribe / clan'; renders תְּבִינָם ('clan / family-group'); the term recurs at v.32 (αἱ φυλαί) in the closing formula, forming an inclusio.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐν

in

preposition + dative (sphere)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (sphere).

τοῖς

their

Dative

article

→ noun-phrase marking

τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἔθνεσιν

nations

Dative

dative of sphere ('in their nations')

→ sphere or reference

ἔθνος; see above; the fourfold closing formula (land / language / tribe / nation) of v.5 becomes the chapter's structural refrain.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

6 υἱοὶ δὲ Χαμ· Χουζ καὶ Μεσραιμ καὶ Φουδ καὶ Χανααν.

And the sons of Ham: Cush and Mizraim and Put and Canaan.

Genealogical list / new movement (Ham line begins) **δὲ**

The Ham section opens with the same υἱοὶ δὲ formula. The four sons correspond to major regions: Χουζ = Cush/Ethiopia/Nubia, Μεσραιμ = Egypt, Φουδ = Put/Libya, Χανααν = Canaan. The order — Africa/Arabia, Egypt, Libya, Canaan — reflects a roughly geographical arc from northeast Africa through the Levant.

υἱοὶ

sons

Nominative

subject (predicate nominative, list-heading formula)

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as subject (predicate nominative, list-heading formula).

δὲ

and

post-positive particle

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Χαμ

Ham

indeclinable proper noun, genitive of relationship

→ participant identification

Χαμ: see v.1; ancestor of the Hamitic peoples (African and Canaanite in the Table's geography); his line is the longest and includes the theologically charged Nimrod pericope.

Χουζ

Cush

indeclinable proper noun, member of list

→ participant identification

Χουζ: transliteration of כּוּשׁ; primarily = Nubia / Ethiopia (the land south of Egypt); also used more broadly for Arabia/Mesopotamia in some texts (cf. the Cushite wife of Moses, Num 12:1). Nimrod is a son of Χουζ (v.8), which places the Mesopotamian empire-builder within the Cushite/Ethiopian line — a geographical and genealogical puzzle often noted in commentaries.

καὶ
and

connective (list conjunction)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Μεσραῖμ

Mizraim / Egypt

indeclinable proper noun, member of list

→ participant identification

Μεσραῖμ: the LXX's hellenization of מִצְרַיִם (the dual form of Egypt); the dual מִצְרַיִם reflects the 'Two Lands' (Upper and Lower Egypt); the LXX renders it as a personal name-eponym Μεσραῖμ rather than the toponym Αἴγυπτος in genealogical contexts, though Αἴγυπτος is the standard term for the country. This makes Μεσραῖμ a unique LXX translation choice marking the genealogical-eponym register.

καὶ
and

connective (list conjunction)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Φουδ

Put

indeclinable proper noun, member of list

→ participant identification

Φουδ: transliteration of פִּוּט; associated with Libya or Somalia in most ancient sources; appears as a warrior-people in Ezek 27:10; 30:5; Nah 3:9 alongside Egypt and Cush.

καὶ
and

connective (list conjunction)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Χανααν

Canaan

indeclinable proper noun, member of list

→ participant identification

Χανααν: transliteration of כְּנָעַן; the land and peoples of the Levantine coast and hinterland, subject of the curse in 9:25–27; the theological significance of Canaan appearing as a son of Ham rather than Shem ties the curse-narrative (ch.9) directly to the Table of Nations.

7 υἱοὶ δὲ Χους· Σαβα καὶ Ευίλα καὶ Σαβαθα καὶ Ρεγμα καὶ Σαβακαθα. υἱοὶ δὲ Ρεγμα· Σαβα καὶ Δαιδαν.

And the sons of Cush: Seba and Havilah and Sabtah and Raamah and Sabteca. And the sons of Raamah: Sheba and Dedan.

Genealogical expansion (Cush's line: Arabian and East African peoples) δὲ

The verse contains two sub-lists: Cush's five sons, then Raamah's two sons. The names Σαβα and Δαιδαν (Sheba and Dedan) appear again in the Shem-line (v.28), a duplication that may reflect overlapping traditions about the Arabian peoples. Sheba and Dedan are well-attested north Arabian trading peoples in the prophetic literature.

υἱοὶ

sons

Nominative

subject (list-heading formula)

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as subject (list-heading formula).

δὲ

and

post-positive particle

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Χους

Cush

indeclinable proper noun, genitive of relationship

→ participant identification

Χους: see v.6.

Σαβα

Seba

indeclinable proper noun, member of list

→ participant identification

Σαβα: transliteration of שָׁבָא; associated with Meroe/Nubia or south Arabia; to be distinguished from Σαβα (Sheba/Seba) of the Shem line (v.28), though the names overlap in tradition.

καὶ

and

connective (list conjunction)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ευίλα

Havilah

indeclinable proper noun, member of list

→ participant identification

Ευίλα: transliteration of הַוִּילָה; a region known for gold (Gen 2:11); the name appears in both the Ham and Shem genealogies (cf. v.29), suggesting the term covers a wide stretch of Arabia.

καὶ

and

connective (list conjunction)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Σαβαθα

Sabtah

indeclinable proper noun, member of list

→ participant identification

Σαβαθα: transliteration of שַׁבְּתָה; possibly Shabwat, capital of ancient Hadramawt (south Arabia); location uncertain.

καὶ
and

connective (list conjunction)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ρεγμα
Raamah

indeclinable proper noun, member of list

→ participant identification

Ρεγμα: transliteration of רֶמָח; a trading city in southwestern Arabia (Ezek 27:22 — Raamah traded spices, precious stones, and gold with Tyre).

καὶ
and

connective (list conjunction)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Σαβακαθα
Sabteca

indeclinable proper noun, member of list

→ participant identification

Σαβακαθα: transliteration of סַבְטָכָה; possibly a south Arabian location; identification disputed.

υἱοὶ
sons

Nominative

subject (second sub-list within the verse)

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as subject (second sub-list within the verse).

δὲ
and

post-positive particle

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ρεγμα
Raamah

indeclinable proper noun, genitive of relationship

→ participant identification

Ρεγμα: see above.

Σαβα
Sheba

indeclinable proper noun, member of sub-list

→ participant identification

Σαβα: in this sub-list = Sheba (שֶׁבָא), the famous trading kingdom of south Arabia (1 Kgs 10 — the Queen of Sheba visits Solomon).

καὶ
and

connective (list conjunction)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Δαιδαν
Dedan

indeclinable proper noun, member of sub-list

→ participant identification

Δαιδαν: transliteration of דִּדָּן; a north Arabian trading people (Ezek 27:15, 20; Isa 21:13; Jer 49:8); the name appears in both the Ham and Shem lines (see v.28), evidence of the complexity of ancient Arabian ethnic memory.

8 Χους δὲ ἐγέννησεν τὸν Νεβρωδ· οὗτος ἤρξατο εἶναι γίγας ἐπὶ τῆς γῆς.

And Cush fathered Nimrod; he began to be a giant upon the earth.

Narrative digression / special entry (Nimrod the giant) δὲ

The verse shifts from list-formula to narrative prose — the only proper narrative pericope in the chapter. The LXX's rendering ἤρξατο εἶναι γίγας ('began to be a giant') is exegetically significant: it explicitly makes Nimrod a γίγας, linking him to the γίγαντες of 6:4, whereas the Hebrew גִּבּוֹר means only 'mighty man / warrior.' The LXX choice creates a theological thread connecting the post-flood Nimrod to the antediluvian giants.

Χους

Cush

subject (indeclinable proper noun)

→ participant identification

Χους: see v.6; Nimrod is son of Cush — this places a Mesopotamian power-figure within the Cushite/African genealogical line, a geographical tension that ancient interpreters tried to resolve by positing an Arabian Cush.

δὲ

and

post-positive particle (introducing special narrative entry)

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐγέννησεν

fathered / begat

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical begetting formula)

→ constative aorist (single completed act of fathering)

γεννάω: 'beget / father'; the standard genealogical verb in LXX Genesis; renders טָלוּ (Hiphil of טָלַן).

τὸν

the

Accusative

article (marking a specific, notable individual)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Νεβρωδ

Nimrod

indeclinable proper noun, object of ἐγέννησεν

→ participant identification

Νεβρωδ: LXX transliteration of נִמְרוֹד; the name's etymology is disputed — the LXX form suggests a Hebrew root נָמַד ('rebel'), giving the popular etymology 'let us rebel.' Nimrod is the first empire-builder in Genesis, founding Babylon and the great Mesopotamian cities. Jewish tradition (e.g., Pseudo-Philo, Josephus, later midrash) expands his role as a rebel against God, making him the instigator of the Tower of Babel project. The LXX's γίγας identification amplifies his threatening stature.

γίγας

giant

Nominative

predicate nominative (with εἶναι: 'to be a giant')

→ participant prominence

γίγας: 'giant'; renders Hebrew גִּבּוֹר ('mighty warrior'), but the LXX chose γίγας — the same word used at 6:4 for the Nephilim/heroes born of the sons of God and daughters of men. This is a major interpretive move: the LXX makes Nimrod a representative of the giant-tradition, suggesting the γίγαντες-problem did not end with the flood. Later tradents (including Jubilees, the Dead Sea Scrolls, and early Christian writers) developed this connection.

οὗτος

this one / he

Nominative

subject (demonstrative, resumptive: 'this one — Nimrod — began...')

→ participant reference

οὗτος: the resumptive demonstrative signals that what follows is a special note about Nimrod specifically, not merely a continuation of the list.

ἤρξατο

began

Aor Mid Indic 3 Sg · ἄρχω

main verb (inceptive auxiliary: 'began to be')

→ ingressive aorist (onset of his giant-status / dominion)

ἄρχω (mid.): 'begin'; the ingressive aorist ἤρξατο + infinitive is a classic inceptive construction; renders לָחַק (Hiphil of לָחַק, 'begin'); the incipit implies Nimrod was the first of a new type — the post-flood γίγας.

εἶναι

to be

Pres Act Inf · εἶμι

complementary infinitive (with ἤρξατο)

→ progressive/durative infinitive (ongoing state)

εἶμι: 'be'; the infinitive εἶναι + predicate noun γίγας is a predicate-nominative construction with the infinitive as the linking verb — 'began to be [as] a giant.'

ἐπὶ

upon

preposition + genitive (spatial: 'upon the earth')

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (spatial: 'upon the earth').

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆς

earth

Genitive

genitive with ἐπὶ (spatial: 'upon the earth')

→ relational specification

γῆ: 'earth / land'; 'upon the earth' makes Nimrod's giant-stature a universal, not merely local, phenomenon.

9 οὗτος ἦν γίγας κυνηγὸς ἐναντίον κυρίου τοῦ θεοῦ διὰ τοῦτο ἐροῦσιν· Ὡς Νεβρωδ γίγας κυνηγὸς ἐναντίον κυρίου.

This one was a giant hunter before the Lord God; therefore they will say: 'Like Nimrod, a giant hunter before the Lord.'

Elaboration of v.8 / proverbial climax (the Nimrod legend)

οὗτος

The verse expands Nimrod's characterization with the double appellation γίγας κυνηγός ('giant hunter') and the phrase ἐναντίον κυρίου ('before the Lord'). The LXX adds τοῦ θεοῦ after κυρίου, making the divine reference doubly explicit. The proverbial formula (διὰ τοῦτο ἐροῦσιν) grounds the giant-hunter epithet in living popular speech — Nimrod became a byword.

οὗτος

this one

Nominative

subject (demonstrative, resumptive)

→ participant reference

οὗτος; meaning 'this one'; pronoun marking person, possession, or reference within the clause; here it functions as subject (demonstrative, resumptive).

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (copulative-descriptive)

→ imperfect of continuous state (Nimrod's enduring characterization)

εἰμί: the imperfect ἦν vs. the aorist ἦρξατο of v.8 signals ongoing identity rather than a moment of beginning — 'was (by nature/reputation) a giant hunter.'

γίγας

giant

Nominative

predicate nominative (first element of compound predicate)

→ participant prominence

γίγας; see v.8; the repetition of γίγας from v.8 hammers home the connection to the antediluvian giant-tradition.

κυνηγὸς

hunter

Nominative

predicate nominative (second element: 'giant hunter')

→ participant prominence

κυνηγός: 'hunter' (lit. 'dog-leader,' from κύων + ἄγω); renders Hebrew טָרַף ('hunter / game'); in antiquity a skilled hunter was a figure of power and provision — but the phrase 'before the Lord' has an ambivalent force: does it mean 'renowned before God' (as a superlative) or 'in defiance of God'? The LXX leaves the tension open.

ἐναντίον

before / in the face of

preposition + genitive (relational: 'before the LORD')

→ spatial or relational framing

ἐναντίον: 'before / in the presence of / in opposition to'; renders לִפְנֵי (panim, 'before the face of'); the phrase is ambiguous: it can mean 'in God's sight' (i.e., a superlative: 'a mighty hunter by God's reckoning') or 'against/in defiance of God.' Rabbinic and patristic tradition generally adopted the adversarial reading, connecting Nimrod's hunting prowess to political hubris and the Babel project.

κυρίου

the Lord

Genitive

genitive with ἐναντίον (object of the prepositional phrase)

→ spatial or relational framing

κύριος; LXX rendering of יהוה (Tetragrammaton); see Ruth 1:6 etc. for the convention. Here LXX adds τοῦ θεοῦ after κυρίου — a fuller divine name than the MT's יהוה לִפְנֵי alone.

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

θεοῦ

God

Genitive

genitive in apposition to κυρίου (LXX addition: 'the LORD God')

→ relational specification

θεός; the LXX appends τοῦ θεοῦ here, making the formula 'before the Lord God' — a LXX-specific amplification not in the MT. It emphasizes the theological register of Nimrod's characterization.

διὰ

therefore / because of this

preposition + accusative (causal/inferential: 'therefore')

→ spatial or relational framing

διὰ: meaning 'therefore'; here it marks the relation signaled by preposition + accusative (causal/inferential: 'therefore').

τοῦτο

this

Accusative

object of διὰ (inferential formula: διὰ τοῦτο = 'therefore')

→ participant reference

τοῦτο: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as object of διὰ (inferential formula: διὰ τοῦτο = 'therefore').

ἐροῦσιν

they will say

Fut Act Indic 3 Pl · λέγω

main verb (gnomic / proverbial future: 'people say / will say')

→ gnomic future (ongoing proverbial use)

λέγω: 'say'; the future ἐροῦσιν is gnomic-customary ('they say' as a proverb), not strictly future tense; the formula introduces a popular proverb crystallizing Nimrod's legendary status.

ὥς

like / as

comparative particle (introducing the proverbial comparison)

→ discourse linkage or contrast

ὥς: 'as / like'; introduces the proverb — 'Like Nimrod, a giant hunter before the Lord' became a proverbial expression for a supremely bold or imposing hunter.

Νεβρωδ

Nimrod

indeclinable proper noun, subject of the proverb

→ participant identification

Νεβρωδ: see v.8; the name within the proverb — to be 'like Nimrod' was the supreme accolade (or, in the adversarial reading, a warning) for a powerful man.

γίγας

giant

Nominative

predicate (within the proverb)

→ participant prominence

γίγας: third occurrence in vv.8–9; the insistence marks this as a deliberate LXX theological linkage to 6:4.

κυνηγός

hunter

Nominative

predicate (within the proverb: 'giant hunter')

→ participant prominence

κυνηγός: see above; the proverbial form exactly repeats the characterization of the verse's opening clause, creating a stylistic echo (anaphora-like).

ἐναντίον

before

preposition + genitive (relational: within the proverb)

→ spatial or relational framing

ἐναντίον: meaning 'before'; here it marks the relation signaled by preposition + genitive (relational: within the proverb).

κυρίου

the Lord

Genitive

genitive with ἐναντίον

→ relational specification

κύριος: within the proverb the LXX does not repeat τοῦ θεοῦ — the proverb quotes the concise form from the MT, while the preceding narrative sentence added the LXX expansion.

10 καὶ ἐγένετο ἀρχὴ τῆς βασιλείας αὐτοῦ Βαβυλὼν καὶ Ορεχ καὶ Αρχαδ καὶ Χαλαννη ἐν τῇ γῇ Σεναρ.

And the beginning of his kingdom was Babylon and Erech and Accad and Calneh in the land of Shinar.

Continuation / geographical expansion of Nimrod's kingdom καὶ ἐγένετο

The καὶ ἐγένετο formula is the LXX's standard narrative opener (calquing Hebrew יָהִי). The verse maps Nimrod's empire in Mesopotamia: Babylon, Erech, Accad, and Calneh in Shinar. Βαβυλὼν (= בָּבֶל) is the LXX's standard rendering of Babel, anticipating the tower-narrative of ch.11 and making the connection between Nimrod's empire and the Babel event explicit.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐγένετο

was / came to be

Aor Mid Indic 3 Sg · γίνομαι

main verb (existential / narrative formula)

→ constative aorist (the established fact of Nimrod's kingdom)

γίνομαι: 'become / come to be'; καὶ ἐγένετο calques יְהִי; here used existentially — 'the beginning of his kingdom came to be / was ...!'

ἀρχή

beginning / start

Nominative

subject (of ἐγένετο)

→ participant prominence

ἀρχή: 'beginning / origin / rule'; renders תְּחִלָּה; the term implies both the start and the chief city of the kingdom.

τῆς

of the

Genitive

article

→ noun-phrase marking

τῆς; Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλείας

kingdom

Genitive

genitive of relationship (the beginning of his kingdom)

→ relational specification

βασιλεία: 'kingdom / reign'; renders מַמְלָכָה; this is the first occurrence of 'kingdom' in Genesis — Nimrod is the first king mentioned in the Bible, the prototype of imperial power.

αὐτοῦ

his

Genitive

genitive of possession (Nimrod's kingdom)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (Nimrod's kingdom).

Βαβυλῶν

Babylon

indeclinable proper noun, predicate nominative (= the beginning of his kingdom)

→ participant identification

Βαβυλῶν: the LXX's rendering of בָּבֶל (Babel); the Greek form Βαβυλῶν matches the Akkadian Bab-ilim ('gate of god/s') and is the standard LXX name for the city. The appearance here creates a direct link to 11:9 where בָּבֶל / Βαβυλῶν is named in the Babel narrative, suggesting the narrator presents Nimrod as the founder of that city and implicitly its tower project. Babylon becomes the symbolic capital of anti-God empire throughout the prophetic and apocalyptic tradition.

καὶ

and

connective (list of cities)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ορεχ

Erech

indeclinable proper noun, member of city list

→ participant identification

Ορεχ: transliteration of 𒌦𒂍; = Uruk (Sumerian Unug), one of the great city-states of ancient Sumer; modern Warka in southern Iraq; legendary home of the hero Gilgamesh.

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Αρχαδ

Accad

indeclinable proper noun, member of city list

→ participant identification

Αρχαδ: transliteration of 𒀠𒂍; = Akkad, capital of Sargon of Akkad's empire (c. 2334–2279 BCE), the world's first known empire; the Akkadian language and civilization dominated the ancient Near East for two millennia.

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Χαλαννη

Calneh

indeclinable proper noun, member of city list

→ participant identification

Χαλαννη: transliteration of 𒌦𒂍; a Mesopotamian city; identification disputed (possibly Nippur, or a north Syrian site); appears as an arrogant power in Amos 6:2 and Isa 10:9.

ἐν

in

preposition + dative (locative: 'in the land of Shinar')

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative: 'in the land of Shinar').

τῇ

the

Dative

article

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

γῇ

land

Dative

dative of place (locative)

→ sphere or reference

γῇ: 'land'; renders 𒌦𒂍.

Σεναρ

Shinar

indeclinable proper noun, genitive of location ('land of Shinar')

→ participant identification

Σεναρ: transliteration of 𒌦𒂍; = Sumer/Babylonia, the alluvial plain of southern Mesopotamia between the Tigris and Euphrates; the same geographical designation recurs at 11:2 in the Babel narrative: 'they traveled east and found a plain in Shinar' — the verbal link nails Nimrod's cities to the Babel site.

11 ἐκ τῆς γῆς ἐκείνης ἐξῆλθεν Ασσουρ καὶ ὠκοδόμησεν τὴν Νινευη καὶ τὴν Ρωβωθ πόλιν καὶ τὴν Χαλαχ

From that land Asshur went out and built Nineveh and the city Rehoboth-Ir and Calah,

Continuation / geographical expansion (Nimrod's domain or Asshur's migration)

ἐκ τῆς γῆς ἐκείνης

The verse is a textual crux: the Hebrew can be read either as 'from that land he (Nimrod) went out into Asshur' or as 'from that land Asshur went out.' The LXX takes the latter reading (Ασσουρ as subject), making Asshur a distinct agent. The cities built — Nineveh, Rehoboth-Ir, Calah — are the great cities of the later Assyrian empire, especially Nineveh (the capital of the Assyrian empire at its height under Sennacherib and Ashurbanipal).

ἐκ

from / out of

preposition + genitive (ablative: point of origin)

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (ablative: point of origin).

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆς

land

Genitive

genitive with ἐκ (ablative: 'from that land')

→ relational specification

γῆ: 'land'; refers back to the land of Shinar mentioned in v.10.

ἐκείνης

that

Genitive

genitive demonstrative adjective (anaphoric: 'that [previously mentioned] land')

→ relational specification

ἐκεῖνος: 'that [over there / previously mentioned]'; anaphoric back-reference to Σεναρ of v.10.

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχουαι

main verb (narrative action: migration/expansion)

→ constative aorist (completed migration)

ἐξέρχουαι: 'go out / depart'; renders נָצַח; in the LXX reading Asshur is the subject — he departs from Shinar to found the Assyrian heartland cities.

Ασσουρ

Asshur

indeclinable proper noun, subject of ἐξῆλθεν

→ participant identification

Ασσουρ: transliteration of אַשּׁוּר; both the eponymous ancestor and the land of Assyria; a son of Shem (v.22), not Ham — yet he appears here in the Ham-Nimrod pericope because Asshur built Assyrian cities that Nimrod's kingdom (Shinar) expanded into. The text-critical ambiguity (subject vs. locative) is ancient.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὠκοδόμησεν

built

Aor Act Indic 3 Sg · οἰκοδομέω

main verb (city-building action)

→ constative aorist (completed building activity)

οἰκοδομέω: 'build / construct'; renders בָּנָה; city-building is the mark of civilization and empire in Genesis (cf. Cain's city, 4:17; the Babel tower, 11:4–5).

τὴν

the

Accusative

article (marking specific, famous city)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

Νινευη

Nineveh

indeclinable proper noun, object of ὠκοδόμησεν

→ participant identification

Νινευη: transliteration of ܢܝܢܝܐ; the great capital of the Assyrian empire, famous for its size ('three days' walk,' Jonah 3:3), its libraries (Ashurbanipal's library), and its eventual destruction in 612 BCE; subject of the book of Jonah and of Nahum's oracle of doom.

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ρωβωθ

Rehoboth-Ir

indeclinable proper noun, object of ὠκοδόμησεν

→ participant identification

Ρωβωθ: transliteration of רְחוֹבֹת; 'Rehoboth-Ir' = 'broad places / city-streets'; possibly a quarter of Nineveh rather than a separate city; location disputed.

πόλιν

city

Accusative

object in apposition to Ρωβωθ (explaining it as a city)

→ object specification

πόλις: 'city'; the LXX renders רִיג with πόλιν here as a clarifying gloss on the proper name Ρωβωθ.

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

Χαλαχ

Calah

indeclinable proper noun, object of ὠκοδόμησεν

→ participant identification

Χαλαχ: transliteration of ܟܠܚ; = Kalhu (Nimrud), a major Assyrian city rebuilt by Ashurnasirpal II (c. 879 BCE) as his new capital; modern Tell Nimrud in northern Iraq — the modern Arabic name preserving the memory of Nimrod.

12 καὶ τὴν Δασεμ ἀνὰ μέσον Νινευη καὶ ἀνὰ μέσον Χαλαχ· αὕτη ἡ πόλις ἡ μεγάλη.

and Resen between Nineveh and Calah; that is the great city.

Continuation (completing the city list; editorial climax) καὶ

The verse completes the Nimrod/Asshur city-building sequence with Resen (Δασεμ) and the editorial note 'that is the great city' (αὕτη ἡ πόλις ἡ μεγάλη). The antecedent of αὕτη is disputed: does it refer to Resen, or to the whole complex of cities (Nineveh–Calah–Resen seen as one urban agglomeration)? The greatness epithet anticipates Nineveh's repeated characterization in the prophets and in Jonah.

καὶ
and

connective (continuing v.11)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὴν
the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

Δασεμ
Resen

indeclinable proper noun, object of ὠκοδόμησεν (carried from v.11)

→ participant identification

Δασεμ: LXX transliteration of יִרְסָן; a city between Nineveh and Calah; location not certainly identified; the LXX form Δασεμ differs from expected *Ρεσεν, possibly reflecting a different Hebrew vocalization or transmission variant.

ἀνὰ
between

preposition + accusative (locative: ἀνὰ μέσον = 'between')

→ spatial or relational framing

ἀνά: 'between' in the idiom ἀνὰ μέσον + genitive; a standard LXX locative idiom rendering יִבְיָ ... יִבְיָ.

μέσον
middle / between

Accusative

object of ἀνά (idiomatic: 'between')

→ object specification

μέσον: meaning 'middle'; it serves as object of ἀνά (idiomatic: 'between').

Νινευη
Nineveh

indeclinable proper noun, first term of spatial relation

→ participant identification

Νινευη: see v.11.

καὶ
and

connective (within the locative phrase 'between X and Y')

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀνὰ
between

preposition (second leg of the ἀνὰ μέσον ... ἀνὰ μέσον construction)

→ spatial or relational framing

ἀνά: meaning 'between'; here it marks the relation signaled by preposition (second leg of the ἀνὰ μέσον ... ἀνὰ μέσον construction).

μέσον middle Accusative <i>object of ἀνά</i> → object specification μέσον: meaning 'middle'; it serves as object of ἀνά.	Χαλαχ Calah <i>indeclinable proper noun, second term of spatial relation</i> → participant identification Χαλαχ: see v.11.	αὕτη that / this Nominative <i>subject (demonstrative: identifying the great city)</i> → participant reference οὗτος (fem. αὕτη): demonstrative identifying the referent of 'the great city'; the antecedent is ambiguous — Resen, or the whole Nineveh–Resen–Calah complex.	ἡ the Nominative <i>article</i> → noun-phrase marking ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.
πόλις city Nominative <i>predicate nominative (with αὕτη)</i> → participant prominence πόλις: 'city'; the great city of the Assyrian empire; Nineveh is later described as 'exceedingly great' in Jonah 3:3 (πόλις μεγάλη τῷ θεῷ).	ἡ the Nominative <i>article (attributive)</i> → noun-phrase marking ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.	μεγάλη great Nominative <i>attributive adjective (modifying πόλις: 'the great city')</i> → participant prominence μέγας: 'great / large'; renders מְגָדָּ; the 'great city' epithet elevates Nineveh/the Assyrian complex to a place of world-historical significance, making this brief genealogical note a preview of Assyria's imperial role in later biblical history.	

13 καὶ Μεσραιμ ἐγέννησεν τοὺς Λουδιειμ καὶ τοὺς Νεφθαλιειμ καὶ τοὺς Ενεμετιειμ καὶ τοὺς Λαβιειμ

And Mizraim fathered the Ludim and the Naphtuhim and the Ananim and the Lehabim,

Genealogical list (Mizraim/Egypt's line: North African peoples) καὶ

Μεσραιμ (= Egypt) generates a list of north-African or related peoples, most with the LXX -ειμ gentilic plural ending (transliterating Hebrew -ִי). The peoples correspond to groups living in or around Egypt: the Ludim (possibly Lydian/Libyan), Naphtuhim (lower Egypt or delta region), Ananim and Lehabim (Libya or Cyrene area).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Μεσραϊμ

Mizraim / Egypt

subject (indeclinable proper noun)

→ participant identification

Μεσραϊμ: see v.6; Egypt as eponymous ancestor generating a genealogy of dependent peoples.

ἐγέννησεν

fathered

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical begetting formula)

→ constative aorist

γεννάω: see v.8.

τοὺς

the

Accusative

article (with gentile plural nouns)

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

Λουδιειμ

Ludim

indeclinable proper noun (gentile plural), object of ἐγέννησεν

→ participant identification

Λουδιειμ: transliteration of לודים; the Ludim are a north African or Aegean people; to be distinguished from Lud son of Shem (v.22); associated with archers in Jer 46:9; Ezek 27:10.

καὶ

and

connective (list conjunction)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τοὺς

the

Accusative

article

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

Νεφθαλιειμ

Naphtuhim

indeclinable proper noun (gentile plural), object of ἐγέννησεν

→ participant identification

Νεφθαλιειμ: transliteration of נפתלי; associated with lower (northern) Egypt; possibly related to Egyptian n3 pth ('of Ptah'), the region around Memphis.

καὶ
and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τοὺς

the

Accusative

article

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἐνεμετιειμ

Anamim

indeclinable proper noun (gentile plural), object of ἐγέννησεν

→ participant identification

Ἐνεμετιειμ: transliteration of עֲנַמִּי; location and identification uncertain; possibly a Libyan or oasis people.

καὶ
and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τοὺς

the

Accusative

article

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

Λαβειμ

Lehabim

indeclinable proper noun (gentilic plural), object of ἐγέννησεν

→ participant identification

Λαβειμ: transliteration of לְבַיִם; possibly the Libyans (cf. לִיבָּ = Libya), or more specifically a Berber people west of Egypt.

14 καὶ τοὺς Νεφθαλειμ καὶ τοὺς Χασλωνιμ, ὅθεν ἐξῆλθον ἐκεῖθεν Φυλιστιμ, καὶ τοὺς Καφθοριμ.

and the Naphtuhim and the Casluhim, from whom the Philistines went out, and the Caphthorim.

Continuation of Mizraim's list with etiological gloss (Philistine origin) καὶ

The verse continues Mizraim's line with the Casluhim and Caphthorim, and inserts a parenthetical clause identifying the Philistines as coming from the Casluhim. The LXX renders the origin-clause with ὅθεν ἐξῆλθον ἐκεῖθεν, a characteristically Hebraizing redundancy ('from where they went out from there'). The Philistines (Φυλιστιμ) are Israel's most persistent enemies in the period of the judges and early monarchy.

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τοὺς

the

Accusative

article

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

Νεφθαλειμ

Naphtuhim

indeclinable proper noun (gentilic plural), object of ἐγέννησεν (carried from v.13)

→ participant identification

Νεφθαλειμ: appears to be repeated from v.13 in the LXX (a textual variant or dittography not in the MT), or the LXX includes an additional entry; see v.13.

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τοὺς

the

Accusative

article

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

Χασλωνιειμ

Casluhim

indeclinable proper noun (gentilic plural), object of ἐγέννησεν

→ participant identification

Χασλωνιειμ: transliteration of חַשְׁלֹנִיַּם; the people from whom the Philistines derived according to this text; location disputed (possibly a coastal or island people of the eastern Mediterranean).

ὅθεν

from where / from whom

relative adverb (causal-source: 'from which people')

→ clausal contribution

ὅθεν: 'whence / from where'; introduces the parenthetical ethnographic note; the Hebraizing redundancy ὅθεν ... ἐκεῖθεν ('from where ... from there') calques the Hebrew מִשָּׁמָּה ... מִשָּׁמָּה.

ἐξῆλθον

went out / originated

Aor Act Indic 3 Pl · ἐξέρχομαι

main verb of parenthetical clause (ethnographic origin-note)

→ constative aorist (completed historical emergence of the Philistines)

ἐξέρχομαι: 'go out / emerge'; the verb frames the Philistines' origin as an emigration from the Casluhim, giving an etiological explanation of their presence in Canaan.

ἐκεῖθεν

from there

adverb of place (redundant Hebraism: ὅθεν ... ἐκεῖθεν)

→ clausal contribution

ἐκεῖθεν: 'from there'; the pleonastic ὅθεν ... ἐκεῖθεν calques the Hebrew idiom מִשָּׁמָּה מִשָּׁמָּה — a Hebraizing double marker of source.

Φυλιστιμ

Philistines

subject of ἐξῆλθον (indeclinable gentilic name)

→ participant identification

Φυλιστιμ: transliteration of פְּלִשְׁתִּים; the Philistines, the sea-peoples who settled the coastal plain of Canaan (Gaza, Ashdod, Ashkelon, Gath, Ekron) c. 1200 BCE; Israel's archetypal adversary in Judges and Samuel.

καὶ

and

connective (resuming the list after the parenthesis)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τοὺς

the

Accusative

article

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

Καφθοριειμ

Caphtorim

indeclinable proper noun (gentilic plural), object of ἐγέννησεν

→ participant identification

Καφθοριειμ: transliteration of כַּפְתֹּרִים; Caphtor = Crete (or the Aegean islands), the homeland from which the Philistines also came according to Amos 9:7 and Deut 2:23; the interplay of Casluhim and Caphtorim as Philistine origins reflects complex traditions about the Sea Peoples' migration.

15 Χανααν δὲ ἐγέννησεν τὸν Σιδῶνα πρωτότοκον αὐτοῦ καὶ τὸν Χετταῖον

And Canaan fathered Sidon his firstborn and the Hittite,

New sub-list (Canaan's line begins)

δὲ

The Canaan genealogy is of particular theological weight for Israel: these are the peoples of the promised land whom Israel was to dispossess. Σιδῶν is listed as Canaan's firstborn — the great Phoenician port city. The list that follows catalogues the seven (or ten, depending on tradition) nations of Canaan.

Χανααν

Canaan

subject (indeclinable proper noun)

→ participant identification

Χανααν: see v.6; his descendants are the peoples of the promised land; the chapter maps their territory precisely in vv.19–20.

δὲ

and

post-positive particle (introducing new sub-section)

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐγέννησεν

fathered

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical begetting)

→ constative aorist

γεννάω: see v.8.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Σιδῶνα

Sidon

Accusative

object of ἐγέννησεν (partially declined Greek form of a Semitic name)

→ object specification

Σιδῶν: the great Phoenician port city (modern Saida, Lebanon), here personified as Canaan's firstborn son; throughout the OT Sidon is paired with Tyre as the Phoenician cities par excellence (Isa 23; Ezek 28; Joel 3:4); Σιδῶν is declined in the accusative here (–ωνα), reflecting partial Hellenization of the name.

πρωτότοκον

firstborn

Accusative

accusative in apposition to Σιδῶνα (designating birth-order / status)

→ object specification

πρωτότοκος: 'firstborn'; renders יָבִיט ('his firstborn'); Sidon's priority within Canaan's line reflects its ancient prominence as the leading Phoenician city before Tyre's rise.

αὐτοῦ

his

Genitive

genitive of relationship (Sidon as his — Canaan's — firstborn)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship (Sidon as his — Canaan's — firstborn).

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Χετταῖον

the Hittite

Accusative

object of ἐγέννησεν (declined ethnic/gentilic name: 'Heth' personified)

→ object specification

Χετταῖος: the Hittite; LXX renders Πη (Heth) as Χετταῖος, a Hellenized gentilic adjective; the Hittites (or 'sons of Heth') appear in the patriarchal narratives as inhabitants of Hebron (Abraham buys the cave of Machpelah from them, Gen 23); not identical with the Anatolian Hittite empire, but a Canaanite group using the same name.

16 καὶ τὸν Ιεβουσαῖον καὶ τὸν Αμορραῖον καὶ τὸν Γεργεσαῖον

and the Jebusite and the Amorite and the Girgashite,

Continuation of Canaan's list (Canaanite nations) καὶ

Three more descendants of Canaan — the Jebusite (inhabitants of Jerusalem before David), the Amorite (widespread highland Canaanites), and the Girgashite (less well-attested). The LXX renders these as declined Greek gentilic adjectives (–αῖος ending), not bare transliterations.

καὶ
and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν
the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ιεβουσαῖον
the Jebusite

Accusative

object of ἐγέννησεν (*gentilic adjective declined in Greek*)

→ object specification

Ιεβουσαῖος; renders יְבוּסִי; the Jebusites inhabited the Jebusite stronghold later called Jerusalem (Jebus, Judg 19:10–11); David captured it and made it his capital (2 Sam 5:6–9).

καὶ
and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν
the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Αμορραῖον
the Amorite

Accusative

object of ἐγέννησεν (*gentilic adjective*)

→ object specification

Αμορραῖος; renders אֲמֹרִי; the Amorites were a widespread Canaanite-speaking people of the highlands; kings Sihon and Og whom Israel defeated east of the Jordan are called Amorite kings (Num 21:21–35); in broader usage 'Amorite' can stand for all Canaanite peoples.

καὶ
and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν
the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Γεργεσαῖον

the Gergashite

Accusative

object of ἐγέννησεν (gentilic adjective)

→ object specification

Γεργεσαῖος; renders יַגִּרְשִׁי; among the seven nations of Canaan listed in Deut 7:1; Ugaritic texts mention a grgsh clan, suggesting a historically real Canaanite group.

17 καὶ τὸν Ευαῖον καὶ τὸν Αρουκαῖον καὶ τὸν Ασεννναῖον

and the Hivite and the Arkite and the Sinite,

Continuation of Canaan's list

καὶ

Three further Canaanite peoples: Hivite (associated with Shechem and the Gibeonites), Arkite (Tell Arqa in northern Lebanon), and Sinite (a northern Phoenician/Lebanese group). The list continues the systematic mapping of the pre-Israelite population of the land.

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ευαῖον

the Hivite

Accusative

object of ἐγέννησεν (gentilic adjective)

→ object specification

Ευαῖος; renders יִיִן; the Hivites appear in the Shechem narrative (Gen 34:2, Hamor is a Hivite), in the Gibeonite deception (Josh 9:7), and in the list of nations to be expelled (Deut 7:1); often associated with the Mount Hermon/Lebanon region (Judg 3:3).

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Αρουκαῖον

the Arkite

Accusative

object of ἐγέννησεν (gentilic adjective)

→ object specification

Αρουκαῖος; renders אֲרֻכַּי; the people of Arqa (Tell Arqa), a site in northern Lebanon north of Tripoli; a Phoenician/Aramaic border people.

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

ΑΣΕΝΝΑῖον

the Sinite

Accusative

object of ἐγέννησεν (gentilic adjective)

→ object specification

ΑΣΕΝΝΑῖος; renders אֲסִינָא; identified with Sin (Sinna), a site in northern Lebanon (Strabo mentions Sinnes near Arqa); or possibly associated with the Sinaitic peninsula in an alternative tradition.

18 καὶ τὸν Αρουαδαῖον καὶ τὸν Σαμαραῖον καὶ τὸν Αμαθαῖον· καὶ μετὰ ταῦτα διεσπάρησαν αἱ φυλαὶ τῶν Χαναναίων.

and the Arvadite and the Zemarite and the Hamathite; and after these things the tribes of the Canaanites were scattered.

Completion of Canaan's list with scattering note

καὶ

The final three descendants of Canaan (Arvad, Zemar, Hamath — all Phoenician/Syrian coastal cities) are followed by the first use of the scattering verb διεσπάρησαν in the chapter (distinct from the ἀφωρίσθησαν of v.5). The placement here — before the full closing formula of v.20 — provides a preview of the chapter's Leitwort and a link to the Babel narrative's κατεσκόρπισεν (11:8–9).

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Αρουαδαῖον

the Arvadite

Accusative

object of ἐγέννησεν (gentilic adjective)

→ object specification

Αρουαδαῖος: renders יְרֵדָּה; the people of Arvad (modern Ruad Island off the Syrian coast), an important Phoenician maritime city-state (Ezek 27:8, 11).

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Σαμαραῖον

the Zemarite

Accusative

object of ἐγέννησεν (gentilic adjective)

→ object specification

Σαμαραῖος: renders יֶמָר; the people of Sumur/Zemar, a Phoenician coast city north of Byblos; not to be confused with Samaria (Σαμάρεια).

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Αμαθαῖον

the Hamathite

Accusative

object of ἐγέννησεν (gentilic adjective)

→ object specification

Αμαθαῖος: renders יֶמָת; the people of Hamath (modern Hama, Syria), a major north Syrian city on the Orontes; the 'entrance of Hamath' marks the northern boundary of the promised land (Num 34:8; 1 Kgs 8:65).

καὶ

and

narrative conjunction (transitional: 'and after these things...')

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

μετὰ

after

preposition + accusative (temporal: 'after these things')

→ spatial or relational framing

μετὰ: meaning 'after'; here it marks the relation signaled by preposition + accusative (temporal: 'after these things').

ταῦτα

these things

Accusative

object of μετὰ (temporal formula μετὰ ταῦτα = 'after this')

→ object specification

ταῦτα: meaning 'these things'; it serves as object of μετὰ (temporal formula μετὰ ταῦτα = 'after this').

διεσπάρησαν

were scattered / dispersed

Aor Pass Indic 3 Pl · διασπείρω

main verb (divine-passive: the scattering of the Canaanite tribes)

→ constative aorist (completed dispersion)

διασπείρω: 'scatter / disperse'; renders נִפְּחַל (Niphal, 'be scattered'); this is the first occurrence of the root in the chapter; the same root closes the chapter in v.32 (διεσπάρησαν ἔθνη) and anticipates 11:8–9 (the Babel scattering). The diaspora-theme is the chapter's theological climax.

αἱ

the

Nominative

article

→ noun-phrase marking

αἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

φυλαὶ

tribes

Nominative

subject (of διεσπάρησαν)

→ participant prominence

φυλή: 'tribe / clan'; the same term that appears in the closing formula of v.5 and v.32; forms the inclusio of the chapter's scattering-theme.

τῶν

of the

Genitive

article

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

Χαναanaίων

Canaanites

Genitive

genitive of possession / relationship (the Canaanite tribes)

→ relational specification

Χαναanaίος: 'Canaanite'; the gentilic of Χαναana; the reference to the Canaanite tribes being scattered is the Table's way of accounting for the diverse Canaanite peoples of the promised land whom Israel later encountered.

19 καὶ ἐγένοντο τὰ ὅρια τῶν Χαναναίων ἀπὸ Σιδῶνος ἕως ἐλθεῖν εἰς Γεραρα καὶ Γάζαν, ἕως ἐλθεῖν εἰς Σοδομα καὶ Γομορρα καὶ Αδαμα καὶ Σεβωιμ ἕως Δασα.

And the borders of the Canaanites were from Sidon until you come to Gerara and Gaza, until you come to Sodom and Gomorrah and Admah and Zeboiim, as far as Dasha.

Geographical boundary description (defining Canaan's territory) καὶ ἐγένοντο

The verse is the chapter's fullest geographical note, mapping Canaan's territory by its boundaries. The formula 'from X until you come to Y' (ἀπὸ ... ἕως ἐλθεῖν εἰς) is a standard LXX territorial-boundary idiom. The appearance of Σοδομα and Γομορρα is theologically charged: these cities, later destroyed in ch.19, are here placed within the settled geography of Canaan — they are part of the created order before their judgment.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐγένοντο

were / came to be

Aor Mid Indic 3 Pl · γίνομαι

main verb (existential: 'the borders were')

→ constative aorist (the established territorial fact)

γίνομαι: 'be / exist'; in the formula καὶ ἐγένοντο τὰ ὅρια the aorist describes the settled geographic reality of Canaan's land.

τὰ

the

Nominative

article

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

ὅρια

borders / boundaries

Nominative

subject (of ἐγένοντο)

→ participant prominence

ὄριον: 'boundary / border territory'; renders גְּבוּל; the boundary description defines the extent of the land promised to Israel (a land to be taken from the Canaanites).

τῶν

of the

Genitive

article

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

Χαναanaίων

Canaanites

Genitive

genitive of possession (the Canaanites' borders)

→ relational specification

Χαναanaίος: see v.18.

ἀπὸ

from

preposition + genitive (ablative: start of boundary)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (ablative: start of boundary).

Σιδῶνος

Sidon

Genitive

genitive with ἀπό (northern boundary point)

→ relational specification

Σιδῶν: the Phoenician port city (see v.15); mentioned first because it is Canaan's firstborn (v.15), and here it anchors the northern boundary of Canaanite territory.

ἕως

until

preposition + infinitive (limit of boundary: 'until you come to')

→ spatial or relational framing

ἕως: 'until / as far as'; with ἐλθεῖν (aorist infinitive) forms the boundary-formula ἕως ἐλθεῖν εἰς = 'as far as coming to / until you come to.'

ἐλθεῖν

coming / to come

Aor Act Inf · ἔρχομαι

infinitive (with ἕως: boundary formula 'until arriving at')

→ constative aorist infinitive (goal of the trajectory)

ἔρχομαι: 'come / go'; the aorist infinitive in the boundary formula is idiomatic — it renders the Hebrew $\text{דָּבַרְתָּ} \text{עַד}$ ('until your coming to').

εἰς

to / into

preposition + accusative (terminus of movement)

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (terminus of movement).

Γεραρα

Gerar

indeclinable proper noun, object of εἰς

→ participant identification

Γεραρα: transliteration of גרָר ; a Philistine city south of Gaza where Abraham (Gen 20) and Isaac (Gen 26) sojourned; associated with the Negeb region.

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Γάζαν

Gaza

Accusative

object of εἰς (declined form: Gaza)

→ object specification

Γάζα: the great southern Philistine city, declined in Greek (Γάζαν); at the southwestern extremity of Canaan; becomes a key city in the Samson narratives (Judg 16) and later Hellenistic history.

ἕως

until

preposition (second boundary formula: eastern boundary toward the cities of the plain)

→ spatial or relational framing

ἕως: meaning 'until'; here it marks the relation signaled by preposition (second boundary formula: eastern boundary toward the cities of the plain).

ἐλθεῖν

coming

Aor Act Inf · ἔρχομαι

infinitive (boundary formula)

→ constative aorist infinitive

ἔρχομαι: 'come'; the articular infinitive ἕως τοῦ ἐλθεῖν με ('until my coming') marks the endpoint of Saul's wait.

εἰς

to

preposition + accusative

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative.

Σοδομα

Sodom

indeclinable proper noun, object of εἰς

→ participant identification

Σοδομα: transliteration of סֹדֹם ; the infamous city of the plain, destroyed by divine fire in Gen 19; its very mention here — in a neutral boundary description — is an anticipatory irony: the reader knows what fate awaits this city and the 'valley of Siddim' where it stood.

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Γομορρα

Gomorrah

indeclinable proper noun, object of εἰς

→ participant identification

Γομορρα: transliteration of עֲמֹרָה ; paired with Sodom as the paradigmatic sinful cities throughout the prophets and NT (Isa 1:9; Matt 10:15; 2 Pet 2:6; Jude 7); the pairing Σοδομα καὶ Γομορρα becomes the fixed rhetorical couplet for divine judgment.

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Αδὰμα

Admah

indeclinable proper noun, object of εἰς

→ participant identification

Αδὰμα: transliteration of אַדְמָא; one of the five cities of the plain (Gen 14:2, 8); destroyed with Sodom (Deut 29:23); Hosea 11:8 uses Admah as a parallel to Sodom.

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Σεβωὶμ

Zeboiim

indeclinable proper noun

→ participant identification

Σεβωὶμ: transliteration of צְבוִיִּים; the fourth city of the plain, destroyed with Sodom (Deut 29:23); Neh 11:34 seems to preserve a different Zeboiim in Benjamin.

ἕως

as far as

preposition (final boundary marker)

→ spatial or relational framing

ἕως: meaning 'as far as'; here it marks the relation signaled by preposition (final boundary marker).

Δάσα

Dasha / Lasha

indeclinable proper noun, limit of boundary

→ participant identification

Δάσα: LXX transliteration of דַּשָּׁן (Lasha); a place at the southeastern boundary of Canaan, possibly Callirrhoe on the eastern shore of the Dead Sea; identified by Targum Pseudo-Jonathan with Banias (Caesarea Philippi) or with a hot spring near the Dead Sea.

20 οὗτοι υἱοὶ Χαμ ἐν ταῖς φυλαῖς αὐτῶν κατὰ γλώσσας αὐτῶν ἐν ταῖς χώραις αὐτῶν καὶ ἐν τοῖς ἔθνεσιν αὐτῶν.

These are the sons of Ham, in their tribes, according to their languages, in their territories and in their nations.

Summary / closing refrain (end of Ham section) οὗτοι

The closing formula mirrors v.5 (end of Japheth section) but substitutes χώρα ('territory/country') for γῆ ('land'). The fourfold organization (tribes, languages, territories, nations) anchors each people-group in social, linguistic, and geographic categories. This refrain will be echoed at v.31 to close the Shem section.

οὗτοι

these

Nominative

subject (demonstrative pronoun, summary reference)

→ participant reference

οὗτοι: meaning 'these'; pronoun marking person, possession, or reference within the clause; here it functions as subject (demonstrative pronoun, summary reference).

υἱοὶ

sons

Nominative

predicate nominative

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as predicate nominative.

Χαμ

Ham

indeclinable proper noun, genitive of relationship

→ participant identification

Χαμ: see vv.1, 6.

ἐν

in

preposition + dative (sphere: 'in their tribes')

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (sphere: 'in their tribes').

ταῖς

their

Dative

article

→ noun-phrase marking

ταῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

φυλαῖς

tribes

Dative

dative of sphere (tribal organization)

→ sphere or reference

φυλή: see v.5; the refrain element.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

κατὰ

according to

preposition + accusative (standard of organization)

→ spatial or relational framing

κατὰ: meaning 'according to'; here it marks the relation signaled by preposition + accusative (standard of organization).

γλώσσας

languages

Accusative

object of κατά (linguistic criterion)

→ object specification

γλώσσα: see v.5.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

ταῖς

their

Dative

article

→ noun-phrase marking

ταῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

χώραις

territories / regions

Dative

dative of place (territorial organization; cf. γῆ at v.5)

→ sphere or reference

χώραις: 'land / region / country'; slightly broader than γῆ ('earth/land') — used here and at v.31 in the Shem refrain; the variation from v.5's γῆ may be stylistic or reflect different source materials.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐν

in

preposition + dative

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative.

τοῖς

their

Dative

article

→ noun-phrase marking

τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἔθνεσιν

nations

Dative

dative of sphere (national organization)

→ sphere or reference

ἔθνος: see v.5.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

21 καὶ τῷ Σημ ἐγενήθη καὶ αὐτῷ, πατρὶ πάντων τῶν υἱῶν Εβερ, ἀδελφῷ Ιαφεθ τοῦ μείζονος.

And to Shem also, the father of all the sons of Eber, the elder brother of Japheth — sons were born.

Transition to the Shem section (with honorific designation)

καὶ

The Shem section begins with a distinctive honorific not given to Ham or Japheth: Shem is πατὴρ πάντων τῶν υἱῶν Εβερ ('father of all the sons of Eber'). This flags the Eber line as theologically primary — from Eber descend the Hebrews (Ἑβραῖοι). The phrase 'elder brother of Japheth' (ἀδελφῷ Ιαφεθ τοῦ μείζονος) clarifies birth order: Shem is the eldest son of Noah, though his genealogy is listed last.

καὶ
and

narrative conjunction (introducing the Shem section)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τῷ
to

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

Σημ
Shem

dative indirect object of ἐγενήθη (sons were born to Shem)

→ participant identification

Σημ: see v.1; the eldest son of Noah and ancestor of the Semitic peoples; his line includes the patriarchal family from which Abraham will descend (see the Shem genealogy of 11:10–26).

ἐγενήθη
were born

Aor Pass Indic 3 Sg · γίνομαι

main verb (existential-passive: sons were born)

→ constative aorist

γίνομαι: the singular ἐγενήθη (agreeing with an implied singular subject) introduces the Shem genealogy; the phrasing καὶ αὐτῷ echoes v.1's 'sons were born to them.'

καί
also

adverbial particle ('also': Shem also received sons, just as Ham and Japheth did)

→ discourse linkage or contrast

καί: meaning 'also'; conjunction or particle linking this unit with the surrounding discourse.

αὐτῷ
to him

Dative

dative of advantage (redundant resumptive: 'to him also')

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (redundant resumptive: 'to him also').

πατρί
father

Dative

dative in apposition to Σημ / τῷ Σημ (honorific title in apposition)

→ sphere or reference

πατήρ: 'father'; the honorific πατήρ πάντων τῶν υἱῶν Εβερ elevates Shem to patriarchal status within the genealogy, foregrounding the theological importance of the Eber line.

πάντων
all

Genitive

genitive of scope (father of all the sons of Eber)

→ relational specification

πάντων: meaning 'all'; it serves as genitive of scope (father of all the sons of Eber).

τῶν

the

Genitive

article

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱῶν

sons

Genitive

genitive of relationship

→ relational specification

υἱῶν: meaning 'sons'; it serves as genitive of relationship.

Εβερ

Eber

indeclinable proper noun, genitive of relationship (sons of Eber)

→ participant identification

Εβερ: transliteration of עֶבֶר; from עָבַר ('cross over / pass through'); the eponymous ancestor of the Ἑβραῖοι (Hebrews); Eber appears in the genealogy at v.24 as son of Shelah and grandson of Arphaxad; the honorific 'father of all the sons of Eber' makes Shem the primogenitor of the Hebrew people in a special theological sense.

ἀδελφῷ

brother

Dative

dative in apposition to Σημ (second honorific title)

→ sphere or reference

ἀδελφός: 'brother'; the phrase ἀδελφῷ Ἰαφεθ τοῦ μείζονος clarifies the birth-order question: Shem is the elder brother of Japheth.

Ἰαφεθ

Japheth

indeclinable proper noun, genitive of relationship (Shem's brother)

→ participant identification

Ἰαφεθ: see v.1.

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

μείζονος

elder / greater

Genitive

genitive adjective in apposition to Ἰαφεθ (or to Σημ — the syntax is ambiguous)

→ relational specification

μείζων: comparative of μέγας, 'greater / elder'; the referent is ambiguous: is Shem the elder brother of Japheth, or is Japheth the elder? Most interpreters read τοῦ μείζονος as referring to Shem (i.e., 'Japheth the younger / Shem who is the elder'), though the Greek syntax allows the opposite reading. The LXX preserves the ambiguity of the Hebrew.

22 υἱοὶ Σημ· Αἰλαμ καὶ Ασσοῦρ καὶ Ἀρφαξὰδ καὶ Λουδ καὶ Ἀραμ καὶ Καϊναν.

The sons of Shem: Elam and Asshur and Arphaxad and Lud and Aram and Kenan.

Genealogical list (Shem's sons: the Semitic peoples)

ASYNDETON

Shem's six sons correspond to major Semitic-speaking peoples: Elam (southwest Iran), Asshur (Assyria), Arphaxad (the line to Abraham), Lud (Lydians?), Aram (Arameans/Syria), and Καϊνάν (LXX adds Καϊναν, not in the MT at this point — it appears in the LXX genealogy as a second Cainan between Arphaxad and Shelah, cf. Luke 3:36). The LXX here lists six sons against the MT's five, the additional Καϊναν being the famous LXX variant.

υἱοὶ

sons

Nominative

subject (predicate nominative, list-heading formula)

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as subject (predicate nominative, list-heading formula).

Σημ

Shem

indeclinable proper noun, genitive of relationship

→ participant identification

Σημ: see v.1.

Αἰλαμ

Elam

indeclinable proper noun, member of list

→ participant identification

Αἰλαμ: transliteration of אֱלָם; the region of Elam (southwest Iran, capital Susa); an ancient civilization rivaling Mesopotamia; Elamites are present at Pentecost (Acts 2:9).

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ασσοῦρ

Asshur

indeclinable proper noun, member of list

→ participant identification

Ασσοῦρ: Assyria, listed here as a son of Shem (cf. vv.11–12 where Asshur builds the Assyrian cities — hence the text-critical ambiguity discussed at v.11).

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ἀρφαξὰδ

Arphaxad

indeclinable proper noun, member of list

→ participant identification

Ἀρφαξὰδ: transliteration of אֲרַפְחָאֲד; the ancestor of the patriarchal line through Shelah, Eber, Peleg, and eventually Abraham (Gen 11:10–26); the etymology is uncertain (Chaldeans? Uartians? Arrapachitis?). The LXX genealogy in Gen 11 inserts a second Cainan (Καϊναν) as son of Arphaxad, which accounts for the additional generation in Luke 3:36.

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Λουδ

Lud

indeclinable proper noun, member of list

→ participant identification

Λουδ: transliteration of לוד; distinct from the Hamite Λουδιειμ (v.13); associated with Lydia (Luddu in Assyrian texts), a western Anatolian kingdom famous for its gold and coinage, and for Croesus.

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Αραμ

Aram

indeclinable proper noun, member of list

→ participant identification

Αραμ: transliteration of ארם; the Arameans of Syria; Aramaic became the lingua franca of the Near East from the 8th c. BCE onward; the patriarchs are called 'wandering Arameans' (Deut 26:5); the ancestor of the Aramean kingdoms of Damascus, Zobah, and Paddan-aram (where Laban lives).

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Καιναν

Kenan / Cainan

indeclinable proper noun, member of list (LXX addition)

→ participant identification

Καιναν: a significant LXX variant — the MT does not include a Cainan in Shem's son-list at this point, but the LXX adds him both here (v.22) and in the Gen 11 genealogy as a generation between Arphaxad and Shelah. Luke 3:36 follows the LXX: 'the son of Arphaxad, the son of Cainan' — this LXX Kenan is the basis for the extra generation in Luke's genealogy of Jesus, absent from Matthew's (Matt 1:3–6 does not include him). The origin of the LXX's Cainan remains uncertain: it may reflect an independent Hebrew tradition, a scribal confusion with the antediluvian Cainan (Gen 5:9–14), or a theologically motivated harmonization.

23 υἱοὶ δὲ Αραμ· Ους καὶ Ουλ καὶ Γαθερ καὶ Μοσοχ.

And the sons of Aram: Uz and Hul and Gether and Meshech.

Genealogical expansion (Aram's line: Aramean sub-peoples) δὲ

Aram's four sons represent Aramean sub-groups. Ους (Uz) is notable as the homeland of Job (Job 1:1 — 'in the land of Uz'); the other three are less prominent.

υἱοὶ

sons

Nominative

subject (list-heading formula)

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as subject (list-heading formula).

δὲ

and

post-positive particle

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Αραμ

Aram

indeclinable proper noun, genitive of relationship

→ participant identification

Αραμ: see v.22.

Ους

Uz

indeclinable proper noun, member of list

→ participant reference

Ους; transliteration of ʾוּז; the land of Uz is the setting of the book of Job (Job 1:1); associated with the Aramean/Arabian borderlands east of Israel.

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ουλ

Hul

indeclinable proper noun, member of list

→ participant identification

Ουλ: transliteration of ܗܘܠ; possibly a region in southern Armenia or northern Syria; uncertain identification.

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Γαθερ

Gether

indeclinable proper noun, member of list

→ participant identification

Γαθερ: transliteration of ܓܬܪ; uncertain identification; some associate it with a region in northern Mesopotamia.

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Μοσοχ

Meshech / Mash

indeclinable proper noun, member of list

→ participant identification

Μοσοχ: LXX renders מֶשֶׁךְ (MT) as Μοσοχ (also the form for Meshech son of Japheth, v.2); the MT of 1 Chr 1:17 reads מֶשֶׁךְ; the LXX's Μοσοχ here creates an apparent duplication with v.2's Japhethite Μοσοχ — a name shared by different traditions or a scribal assimilation.

24 καὶ Ἀρφαξὰδ ἐγέννησεν τὸν Καϊναν, καὶ Καϊναν ἐγέννησεν τὸν Σαλα, καὶ Σαλα ἐγέννησεν τὸν Ἐβερ.

And Arphaxad fathered Kenan, and Kenan fathered Shelah, and Shelah fathered Eber.

Linear genealogical chain (Arphaxad → Kenan → Shelah → Eber) καὶ

The verse traces the three-generation descent from Arphaxad to Eber. Note the LXX's extra Καϊναν generation (absent in the MT here, but present in LXX Gen 11:12–13 and Luke 3:36). Ἐβερ is the goal of the chain — the eponymous ancestor of the Hebrews — making this the most theologically weighted genealogical sequence in the chapter.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ἀρφαξὰδ

Arphaxad

subject (indeclinable proper noun)

→ participant identification

Ἀρφαξὰδ: see v.22.

ἐγέννησεν

fathered

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical begetting, first link in chain)

→ constative aorist

γεννάω: see v.8.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Καϊναν

Kenan / Cainan

object of ἐγέννησεν (first)

→ participant identification

Καϊναν: the LXX-specific Cainan (see v.22 note); not present in the MT of Gen 10:24, but present in the LXX and echoed in Luke 3:36. The additional generation places the Arphaxad-to-Eber chain one step further from Noah than the MT reckons.

καὶ

and

narrative conjunction (chaining the genealogy)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Καϊναν

Kenan

subject (second link: Kenan → Shelah)

→ participant identification

Καϊναν: see above.

ἐγέννησεν

fathered

Aor Act Indic 3 Sg · γεννάω

main verb (second genealogical link)

→ constative aorist

γεννάω: see v.8.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Σαλα

Shelah

object of ἐγέννησεν (second)

→ participant identification

Σαλα: transliteration of Πζψ; appears in the genealogy of Gen 11:13–15 as ancestor of Eber; etymology disputed ('dart / branch?').

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Σαλα

Shelah

subject (third link: Shelah → Eber)

→ participant identification

Σαλα: see above.

ἐγέννησεν

fathered

Aor Act Indic 3 Sg · γεννάω

main verb (third genealogical link)

→ constative aorist

γεννάω: see v.8.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Εβερ

Eber

object of ἐγέννησεν (goal of the genealogical chain)

→ participant identification

Εβερ: see v.21; the climax of this sub-chain — the eponymous ancestor of the Hebrews; the chain Arphaxad → (Kenan →) Shelah → Eber → Peleg → ... → Abraham is the backbone of the Semitic/Abrahamic genealogy.

25 καὶ τῷ Εβερ ἐγενήθησαν δύο υἱοί· ὄνομα τῷ ἐνὶ Φαλεκ, ὅτι ἐν ταῖς ἡμέραις αὐτοῦ διεμερίσθη ἡ γῆ, καὶ ὄνομα τοῦ ἀδελφοῦ αὐτοῦ Ιεκταν.

And to Eber were born two sons; the name of the one was Peleg, because in his days the earth was divided, and the name of his brother was Joktan.

Special narrative note (Peleg etymology: the division of the earth) καὶ

The chapter's second narrative digression (after the Nimrod pericope) and its only explicit etymology: Φαλεκ (Peleg) is named because ἐν ταῖς ἡμέραις αὐτοῦ διεμερίσθη ἡ γῆ ('in his days the earth was divided'). The LXX renders the name-wordplay on λῆξ / λῆξ ('divide / split') accurately with διαμερίζω. This division is most naturally linked to the Babel scattering event of ch.11, placing Peleg as a chronological marker for that defining moment in human history.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τῷ

to

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

Εβερ

Eber

dative indirect object of ἐγενήθησαν (sons born to Eber)

→ participant identification

Εβερ: see vv.21, 24.

ἐγενήθησαν

were born

Aor Pass Indic 3 Pl · γίνομαι

main verb (existential-passive: births)

→ constative aorist

γίνομαι: see v.1.

δύο

two

numeral adjective (modifying υἱοί)

→ measure or count

δύο: meaning 'two'; numeral expression contributing count or measure in context.

υἱοί

sons

Nominative

subject (of ἐγενήθησαν)

→ participant prominence

υἱοί: meaning 'sons'; it serves as subject (of ἐγενήθησαν).

ὄνομα

name

Nominative

subject of implied ἦν (name-giving formula: 'the name to the one was...')

→ participant prominence

ὄνομα: 'name'; the name-giving formula ὄνομα τῷ ἐνί = 'the name to/of the one was...' is a Hebraism (תַּקְנָה דַּשׁ); names in Genesis often carry etiological weight.

τῷ

to / of

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐνὶ

the one

Dative

dative of reference (the one son)

→ sphere or reference

εἷς: 'one'; in the formula ὄνομα τῷ ἐνὶ ... ὄνομα τοῦ ἀδελφοῦ αὐτοῦ — the two-son contrast structure is typical of Genesis name-giving sequences (cf. Jacob / Esau, Perez / Zerah).

Φαλεκ

Peleg

predicate (the name = Peleg)

→ participant identification

Φαλεκ: transliteration of לָחָץ; from לָחַץ ('split / divide'); the LXX renders the etymology with διαμερίζω ('divide') — an accurate word-play on the Hebrew root; Peleg represents the moment of geographical-linguistic fragmentation (the Babel event of ch.11).

ὅτι

because

causal conjunction (introducing the name-etymology)

→ discourse linkage or contrast

ὅτι: 'because / that'; in the name-etymology formula ὅτι always introduces the reason for the name (cf. Gen 4:25; 5:29; 11:9).

ἐν

in

preposition + dative (temporal: 'in his days')

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (temporal: 'in his days').

ταῖς

the

Dative

article

→ noun-phrase marking

ταῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἡμέραις

days

Dative

dative of time (temporal: 'in the days of him')

→ sphere or reference

ἡμέρα: 'day'; the temporal phrase 'in his days' anchors the Babel event to a specific generation within the Shem genealogy.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

διεμερίσθη

was divided

Aor Pass Indic 3 Sg · διαμερίζω

main verb of causal clause (divine-passive: God divides the earth)

→ constative aorist (the completed division of humanity at Babel)

διαμερίζω: 'divide / distribute / apportion'; renders נִלְחָץ (Niphal of לָחַץ); the passive voice implies divine agency — the division is not merely human but providentially ordered; the same verb is used in Acts 2:3 for the divided tongues of fire at Pentecost, which reverses the Babel division.

ἡ the Nominative <i>article</i> → noun-phrase marking ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.	γῆ earth / land Nominative <i>subject of διεμερίσθη</i> → participant prominence γῆ: 'earth'; the division of γῆ here refers to the division of humanity across the earth (a national-geographic division), not a geological splitting; the Hebrew גִּלְגָל has the same ambiguity.	καὶ and <i>narrative conjunction (introducing the second son)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ὄνομα name Nominative <i>subject of name-giving formula (second son)</i> → participant prominence ὄνομα: meaning 'name'; it serves as subject of name-giving formula (second son).
τοῦ of Genitive <i>article</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἀδελφοῦ brother Genitive <i>genitive of relationship (Peleg's brother)</i> → relational specification ἀδελφός: 'brother'; Joktan is identified as Peleg's brother, and his descendants (vv.26–29) represent the southern Arabian peoples.	αὐτοῦ his Genitive <i>genitive of possession</i> → relational specification αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.	Ἰεκταν Joktan <i>predicate (the name = Joktan)</i> → participant identification Ἰεκταν: transliteration of יֶזְעָן; the ancestor of the south Arabian peoples (vv.26–29); the name may be related to Arabic yaqtan ('to be small / diminish'); his thirteen sons (vv.26–29) correspond to south Arabian tribes and regions.

26 Ἰεκταν δὲ ἐγέννησεν τὸν Ελμωδαδ καὶ τὸν Σαλεφ καὶ τὸν Ασαρμωθ καὶ τὸν Ιαρα

And Joktan fathered Almodad and Sheleph and Hazarmaveth and Jerah,

Genealogical expansion (Joktan's sons: south Arabian peoples, first half) **δε**

Joktan's thirteen sons (vv.26–29) form the longest son-list in the chapter and correspond to south Arabian peoples and tribes. The names are primarily attested in ancient south Arabian inscriptions and in place-names of the Arabian Peninsula. This list signals the extent of 'Semitic' territory southward into Arabia.

ΙΕΚΤΑΝ

Joktan

subject (indeclinable proper noun)

→ participant identification

Ιεκταν: see v.25.

δὲ

and

post-positive particle (introducing Joktan's sub-list)

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐγέννησεν

fathered

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical begetting)

→ constative aorist

γεννάω: see v.8.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ελμωδαδ

Almodad

object of ἐγέννησεν, member of list

→ participant identification

Ελμωδαδ: transliteration of **ἑἰἡἡἡἡ**; a south Arabian people; etymology uncertain ('God is a friend?').

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Σαλεφ

Sheleph

object of ἐγέννησεν, member of list

→ participant identification

Σαλεφ: transliteration of **ḥḥḥḥ**; associated with a south Arabian tribe (Salafites?).

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ασαρμωθ

Hazarmaveth

object of ἐγέννησεν, member of list

→ participant identification

Ασαρμωθ: transliteration of **ḥḥḥḥ** ('court of death'); = Hadhramawt, the famous south Arabian region (modern Yemen/Hadhramawt); attested in ancient south Arabian inscriptions as H. ḥrmwt.

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ιαρα

Jerah

object of ἐγέννησεν, member of list

→ participant identification

Ιαρα: transliteration of יָרָא ('moon'); a south Arabian tribe connected with moon-worship; cf. the Sabaean moon-god Almaqah.

27 καὶ τὸν Δωδανιμ καὶ τὸν Αἰζαλ καὶ τὸν Δεκλα

and Hadoram and Uzal and Diklah,

Continuation of Joktan's list καὶ

Three more Joktanite sons: Hadoram, Uzal, and Diklah. Αἰζαλ (Uzal) is associated with Sanaa, the capital of Yemen. The short verse continues the Arabian name-parade.

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Δωδανιμ

Hadoram

object of ἐγέννησεν, member of list

→ participant identification

Δωδανιμ: LXX transliteration of דָּוְדָן (Hadoram); a south Arabian tribe; the LXX form Δωδανιμ is unusual and may reflect a variant Hebrew text.

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Αιζάλ

Uzal

object of ἐγέννησεν, member of list

→ participant identification

Αιζάλ: transliteration of ʾṢṢṢ; traditionally identified with Sanaa (the capital of Yemen, ancient name Awzal/Azal); Ezek 27:19 mentions Uzal as a trading partner of Tyre.

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Δεκλα

Diklah

object of ἐγέννησεν, member of list

→ participant identification

Δεκλα: transliteration of 𐩧𐩣𐩪𐩠; possibly related to the Arabic word for date-palm (daqal); an unidentified south Arabian location.

28 καὶ τὸν Αβιμεηλ καὶ τὸν Σαβευ

and Abimael and Sheba,

Continuation of Joktan's list

καὶ

Αβιμεηλ and Σαβευ (Sheba) continue the south Arabian list. Sheba appearing here (as a Joktanite) alongside the Hamite Sheba (v.7, son of Raamah) illustrates the complex overlapping traditions about the Arabian peoples in the Table of Nations.

καὶ
and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν
the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Αβιμεηλ
Abimael

object of ἐγέννησεν, member of list

→ participant identification

Αβιμεηλ: transliteration of אֲבִימֶלֶךְ ('my father is God' or 'God is my father'); a south Arabian tribe name; attested in epigraphic Sabaean.

καὶ
and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν
the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Σαβευ
Sheba

object of ἐγέννησεν, member of list

→ participant identification

Σαβευ: transliteration of שֶׁבַע = Sheba, the south Arabian kingdom famous for spices, gold, and the Queen of Sheba (1 Kgs 10); appears here as a Joktanite Semite, and also as a Hamite son of Raamah (v.7) — the two traditions are often treated as representing different branches of the Sabaean people.

29 καὶ τὸν Ουφίρ καὶ τὸν Ευίλα καὶ τὸν Ιωβαβ· πάντες οὗτοι υἱοὶ Ιεκταν.

and Ophir and Havilah and Jobab; all these were the sons of Joktan.

Completion of Joktan's list with summary formula

καὶ

The final three Joktanite sons — Ophir, Havilah, Jobab — are named and the sub-list is closed with 'all these were the sons of Joktan.' Ουφίρ (Ophir) is famous as the distant source of Solomon's gold (1 Kgs 9:28; 10:11; Ps 45:9).

καὶ
and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν
the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ουφίρ
Ophir

object of ἐγέννησεν, member of list

→ participant identification

Ουφίρ: transliteration of אוֹפִיר; the legendary land of gold, reached by Solomon's merchant fleet from Ezion-geber (1 Kgs 9:28); location debated — candidates include southwest Arabia (Yemen), east Africa (Somalia/Zimbabwe), or India; 'gold of Ophir' became a byword for the finest gold (Job 28:16; Isa 13:12).

καὶ
and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν
the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ευίλα
Havilah

object of ἐγέννησεν, member of list

→ participant identification

Ευίλα: transliteration of הַלִּיף; appears also in the Cushite line (v.7); here a Joktanite Semitic people; Havilah is known for gold and precious stones (Gen 2:11–12).

καὶ
and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν
the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ιωβαβ
Jobab

object of ἐγέννησεν, member of list

→ participant identification

Ιωβαβ: transliteration of יֹבָב; a south Arabian tribe; some ancient traditions (LXX additions to Job) identified Jobab with Job himself — 'and Jobab who is called Job' appears in LXX Job 42:17 as a legendary identification.

πάντες
all

Nominative

subject (adjective used substantively: 'all these')

→ participant prominence

πάντες: meaning 'all'; it serves as subject (adjective used substantively: 'all these').

οὗτοι
these

Nominative

subject (demonstrative, closing summary formula)

→ participant prominence

οὗτοι: meaning 'these'; it serves as subject (demonstrative, closing summary formula).

υἱοὶ
sons

Nominative

predicate nominative (with πάντες οὗτοι as subject)

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as predicate nominative (with πάντες οὗτοι as subject).

ΙΕΚΤΑΝ

Joktan

*indeclinable proper noun, genitive of relationship
(sons of Joktan)*

→ participant identification

Ιεκταν: see v.25; the sub-list summary
closes the Joktanite branch.

30 καὶ ἐγένετο ἡ κατοίκησις αὐτῶν ἀπὸ Μασση ἕως ἐλθεῖν εἰς Σωφηρα, ὄρος ἀνατολῶν.

And their dwelling was from Mesha until you come to Sephar, a mountain of the east.

Geographical boundary note (Joktan's territory) καὶ ἐγένετο

The geographical frame for the Joktanite peoples: from Mesha (northwest Arabia) to Sephar (east Arabia, possibly Zafar in Hadramawt). The phrase ὄρος ἀνατολῶν ('mountain of the east') locates this as a far eastern territory in the ancient world-view. The brief geographical note mirrors the more elaborate boundary description of Canaan in v.19.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καί: meaning 'and'; conjunction or particle
linking this unit with the surrounding
discourse.

ἐγένετο

was / came to be

Aor Mid Indic 3 Sg · γίνομαι

main verb (existential: 'their dwelling was')

→ constative aorist

γίνομαι: see v.10.

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: Greek article marking definiteness and
the role of the accompanying noun phrase.

κατοίκησις

dwelling / settlement

Nominative

subject (of ἐγένετο)

→ participant prominence

κατοίκησις: 'dwelling / habitation'; renders
בְּשִׁמְרָא; the term describes the territorial
settlement pattern of the Joktanite
peoples.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ἀπὸ

from

preposition + genitive (ablative: start of range)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (ablative: start of range).

Μασση

Mesha

indeclinable proper noun, object of ἀπό (western boundary)

→ participant identification

Μασση: transliteration of מִשְׁעָה; a location in northwest Arabia; possibly Mash'al or a region in the Hejaz.

ἕως

until / as far as

preposition (boundary formula: ἕως ἐλθεῖν εἰς)

→ spatial or relational framing

ἕως: meaning 'until'; here it marks the relation signaled by preposition (boundary formula: ἕως ἐλθεῖν εἰς).

ἐλθεῖν

coming / to come

Aor Act Inf · ἔρχομαι

infinitive (boundary formula)

→ constative aorist infinitive

ἔρχομαι: 'come'; the articular infinitive ἕως τοῦ ἐλθεῖν με ('until my coming') marks the endpoint of Saul's wait.

εἰς

to

preposition + accusative (terminus)

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (terminus).

Σωφηρα

Sephar

indeclinable proper noun, eastern boundary

→ participant identification

Σωφηρα: transliteration of שִׁפְרָא; possibly Zafar in south Arabia (ancient capital of Himyar, modern Yemen); or related to Arabic Ṣafar; the 'mountain of the east' confirms an eastern Arabian or south Arabian location.

ὄρος

mountain

Nominative

subject in apposition (describing Σωφηρα: 'a mountain of the east')

→ participant prominence

ὄρος: 'mountain / hill'; the description ὄρος ἀνατολῶν ('mountain of the east') locates Sephar in the eastern reaches of the ancient world-map — the far edge of the Joktanites' territory.

ἀνατολῶν

of the east

Genitive

genitive of location (eastern direction)

→ relational specification

ἀνατολή: 'rising / east'; renders אֲדָמָה ('east / ancient times'); 'mountain of the east' — the phrase ὄρος ἀνατολῶν frames the Joktanite heartland as the distant east, the far edge of the known world.

31 οὗτοι υἱοὶ Σημ ἐν ταῖς φυλαῖς αὐτῶν κατὰ γλώσσας αὐτῶν ἐν ταῖς χώραις αὐτῶν καὶ ἐν τοῖς ἔθνεσιν αὐτῶν.

These are the sons of Shem, in their tribes, according to their languages, in their territories and in their nations.

Summary / closing refrain (end of Shem section)

οὗτοι

The closing formula for the Shem section is identical to that of the Ham section (v.20), using the same fourfold taxonomy: tribes, languages, territories, nations. Together with v.5 (Japheth refrain) and v.32 (whole-chapter summary), these three formulae give the chapter its rhythmic, liturgical structure.

οὗτοι

these

Nominative

subject (demonstrative pronoun)

→ participant reference

οὗτοι: meaning 'these'; pronoun marking person, possession, or reference within the clause; here it functions as subject (demonstrative pronoun).

υἱοὶ

sons

Nominative

predicate nominative

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as predicate nominative.

Σημ

Shem

indeclinable proper noun, genitive of relationship

→ participant identification

Σημ: see v.1.

ἐν

in

preposition + dative (sphere)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (sphere).

ταῖς

their

Dative

article

→ noun-phrase marking

ταῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

φυλαῖς

tribes

Dative

dative of sphere

→ sphere or reference

φυλῇ: see vv.5, 18, 32.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

κατὰ

according to

preposition + accusative (standard)

→ spatial or relational framing

κατὰ: meaning 'according to'; here it marks the relation signaled by preposition + accusative (standard).

γλώσσας

languages

Accusative

object of κατά

→ object specification

γλώσσα: see v.5.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ἐν

in

preposition + dative

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative.

ταῖς

their

Dative

article

→ noun-phrase marking

ταῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

χώραις

territories

Dative

dative of place

→ sphere or reference

χώρα: see v.20.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

connective

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐν

in

preposition + dative

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative.

τοῖς

their

Dative

article

→ noun-phrase marking

τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἔθνεσιν

nations

Dative

dative of sphere

→ sphere or reference

ἔθνος: see v.5.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

32 αὗται αἱ φυλαὶ υἱῶν Νωε κατὰ γενέσεις αὐτῶν κατὰ ἔθνη αὐτῶν· ἀπὸ τούτων διεσπάρησαν ἔθνη ἐπὶ τῆς γῆς μετὰ τὸν κατακλυσμόν.

These are the tribes of the sons of Noah according to their generations, according to their nations; from these the nations were scattered over the earth after the flood.

Closing frame / toledoth envelope-close (mirrors v.1) αὗται

The chapter's final verse is its theological climax and structural close. αὗται αἱ φυλαί directly echoes αὗται αἱ γενέσεις of v.1, forming a tight envelope-structure. The diaspora-formula ἀπὸ τούτων διεσπάρησαν ἔθνη ('from these the nations were scattered') in its fullest form — adding ἐπὶ τῆς γῆς ('upon the earth') and μετὰ τὸν κατακλυσμόν ('after the flood') — provides the narrative rationale for the Babel story that follows immediately in ch.11. The nations exist, they are many, they occupy all the earth — and their story of proud city-building and linguistic fragmentation is the subject of the very next chapter.

αὗται

these

Nominative

subject (demonstrative pronoun, toledoth-close echo of v.1)

→ participant reference

οὗτος (fem. pl. αὗται): see v.1; the demonstrative closes the chapter exactly as it opened it — 'these are ... the generations/tribes of Noah's sons.'

αἱ

the

Nominative

article

→ noun-phrase marking

αἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

φυλαί

tribes

Nominative

predicate nominative (with αὗται: 'these are the tribes')

→ participant prominence

φυλή: the chapter's Leitwort in its final occurrence — φυλαί ('tribes') in v.32 corresponds to γενέσεις ('generations') in v.1, and the same word has recurred at vv.5, 18, 20, 31. The closing verse crowns the term with its most universal scope.

υἱῶν

sons

Genitive

genitive of relationship (tribes of Noah's sons)

→ relational specification

υἱῶν: meaning 'sons'; it serves as genitive of relationship (tribes of Noah's sons).

Νωε

Noah

indeclinable proper noun, genitive of relationship

→ participant identification

Νωε: see v.1; the structural echo with the opening verse is exact — αὐται αἱ γενέσεις τῶν υἱῶν Νωε (v.1) / αὐται αἱ φυλαὶ υἱῶν Νωε (v.32).

κατὰ

according to

preposition + accusative (standard of organization)

→ spatial or relational framing

κατὰ: meaning 'according to'; here it marks the relation signaled by preposition + accusative (standard of organization).

γενέσεις

generations

Accusative

object of κατὰ (genealogical criterion)

→ object specification

γένεσις: see v.1; the reappearance of this word in the closing formula creates a further verbal inclusio with v.1.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

κατὰ

according to

preposition + accusative (second standard)

→ spatial or relational framing

κατὰ: meaning 'according to'; here it marks the relation signaled by preposition + accusative (second standard).

ἔθνη

nations

Accusative

object of κατὰ (national criterion)

→ object specification

ἔθνος: see vv.5, 20; the penultimate use in the chapter before the Leitmotiv diaspora-formula.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ἀπὸ

from

preposition + genitive (source: diaspora-formula)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source: diaspora-formula).

τούτων

these

Genitive

genitive of source (object of ἀπό: 'from these [peoples]')

→ relational specification

τούτων: meaning 'these'; it serves as genitive of source (object of ἀπό: 'from these [peoples]').

διεσπάρησαν

were scattered / dispersed

Aor Pass Indic 3 Pl · διασπείρω

main verb (divine-passive: the providential scattering of the nations)

→ constative aorist (the completed post-flood dispersion of humanity)

διασπείρω: see v.18; the chapter's Leitmotiv verb in its climactic occurrence; the same root will echo in 11:8–9 (κατεσκόρπισεν / διέσπειρεν) where the Babel scattering receives its narrative explanation. The verb's passive voice here is theologically pointed — the scattering is providentially ordered, not merely an accident of human migration. This is the 'diaspora' in its etymological sense: the nations are dispersed across the earth as God's design.

ἔθνη

nations

Nominative

subject (of διεσπάρησαν)

→ participant prominence

ἔθνος: the final use of ἔθνη in the chapter — 'the nations were scattered'; all the peoples enumerated in the preceding 31 verses are gathered under this one noun as the subject of the diaspora-event.

ἐπὶ

upon / over

preposition + genitive (spatial: 'over the earth')

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (spatial: 'over the earth').

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆς

earth

Genitive

genitive with ἐπὶ (spatial: 'over/upon the earth')

→ relational specification

γῆ: 'earth'; the universal scope — the nations are scattered not just in Canaan or Mesopotamia but ἐπὶ τῆς γῆς, 'over all the earth'; this anticipates 11:4, 8–9 where the same phrase recurs.

μετὰ

after

preposition + accusative (temporal: 'after the flood')

→ spatial or relational framing

μετὰ: meaning 'after'; here it marks the relation signaled by preposition + accusative (temporal: 'after the flood').

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

κατακλυσμόν

flood

Accusative

object of μετά (temporal: post-flood scattering)

→ object specification

κατακλυσμός: see v.1; the chapter began with the post-flood setting (μετά τὸν κατακλυσμόν, v.1) and ends with it, making the flood the temporal horizon that frames the entire Table of Nations. The repetition is exact: v.1's μετά τὸν κατακλυσμόν = v.32's μετά τὸν κατακλυσμόν — a perfect verbal inclusio across the whole chapter.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.