

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 36

ΓΕΝΕΣΙΣ ΛΖ´

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 36 is the toledoth of Esau (36:1, 9) and consists of five distinct sub-registers: (A) Esau's Canaanite wives and sons, and his migration from Canaan (36:1–8); (B) a second toledoth heading for 'Esau father of Edom in Mount Seir,' listing sons and grandsons (36:9–14); (C) the ἡγεμόνες ('chiefs') from Esau's sons by each wife (36:15–19); (D) the Horite inhabitants of Seir and their chiefs (36:20–30); (E) eight kings who reigned in Edom before Israel had a king (36:31–39); (F) a final territorial list of Edomite chiefs (36:40–43).

Translation & textual notes

The Greek text of Genesis 36 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 36 is the toledoth of Esau (36:1, 9) and consists of five distinct sub-registers: (A) Esau's Canaanite wives and sons, and his migration from Canaan (36:1–8); (B) a second toledoth heading for 'Esau father of Edom in Mount Seir,' listing sons and grandsons (36:9–14); (C) the ἡγεμόνες ('chiefs') from Esau's sons by each wife (36:15–19); (D) the Horite inhabitants of Seir and their chiefs (36:20–30); (E) eight kings who reigned in Edom before Israel had a king (36:31–39); (F) a final territorial list of

Edomite chiefs (36:40–43). The LXX renders the Hebrew **רִבְזִי** ('chief / clan-leader') consistently with **ἡγεμών** ('leader / commander'), a term used across vv.15–19, 29–30, and 40–43 that elevates tribal heads into the Greek register of civil-military leadership. Proper names throughout the chapter are transliterated and largely indeclinable in Greek; the LXX spellings show instabilities in the manuscript tradition (e.g., **Ελιβεμα** / **Ολιβεμα**; **Βασεμμαθ** / **Βασεμαθ**; **Γεθθαιμ** / **Γεθθε**) which this data file does not detail. At 36:24 the LXX reads **εὑρεν τὸν Ιαμιν ἐν τῇ ἐρήμῳ** ('he found IAMIN in the desert'), treating the obscure Hebrew **יָמִין** — a hapax whose sense is unresolved, rendered 'hot springs' or 'mules' by modern translations — as an indeclinable personal name **Ιαμιν**; this is a marked divergence from the MT and a significant exegetical crux. At 36:31 the formula **πρὸ τοῦ βασιλεῦσαι βασιλέα ἐν Ἰσραηλ** ('before any king reigned in Israel') is a famous anachronism-flag: the list presupposes the existence of Israelite monarchy and so dates its present form to after Saul or David, while placing the genealogy itself in Mosaic antiquity. Edom carries immense prophetic weight: the book of Obadiah is entirely devoted to its judgment; Malachi 1:2–3 ('Jacob I loved, but Esau I hated') cites this very genealogical polarity, and Paul quotes it at Romans 9:13 as the foundation of his argument for sovereign election apart from works.

Discourse structure of the chapter

A · 36:1–8

Esau's wives, sons, and migration from Canaan to Seir

The double toledoth formula opens and closes this unit (vv.1, 8–9): 'these are the generations of Esau — he is Edom.' Esau's three wives are named (vv.2–3): two Canaanites (Ada daughter of Ailon the Hittite, and Elibema daughter of Ana the Hivite) and one Ishmaelite (Basemath daughter of Ishmael). Their sons are listed (vv.4–5): Eliphaz by Ada, Raguel by Basemath, and Jeush, Jeglom, and Core by Elibema — all born in Canaan. Esau then takes his entire household and migrates to Seir (v.6), because the combined wealth of his and Jacob's households was too great for Canaan to support (v.7), an echo of the Abraham-Lot separation (Gen 13:6). Verse 8 closes the unit by identifying Esau with Edom and Mount Seir.

B · 36:9–14

Second toledoth: sons and grandsons of Esau in Seir

A second toledoth heading (v.9) relaunches the genealogy with a fuller title — 'Esau father of Edom in Mount Seir' — and then recapitulates and expands the sons list by mother (v.10). The grandsons through Eliphaz are named: Teman, Omar, Sophar, Gothom, and Kenez (v.11), with the significant addition of Amalek, born to Eliphaz by his concubine Thamnah (v.12) — Amalek's Edomite-Esavite pedigree grounds the later Israelite-Amalekite enmity. The grandsons through Raguel complete the sub-list (v.13), and Elibema's sons are repeated for completeness (v.14).

C · 36:15–19

The chiefs (ἡγεμόνες) from Esau's sons

The ἡγεμών formula is applied systematically: first the chiefs descended from Eliphaz (Esau's firstborn) are listed with the repeated formula ἡγεμών X (vv.15–16), then Raguel's line (v.17), then Elibema's (v.18). The closing summary in v.19 — 'these are the sons of Esau, and these are their chiefs; he is Edom' — rings the third occurrence of the identifying equation αὐτός ἐστιν Εδωμ, forming a structural bracket around the Esavite genealogy proper.

D · 36:20–30

The Horite inhabitants of Seir and their chiefs

The genealogy pivots to the pre-Esavite inhabitants of the land: the sons of Seir the Horite (v.20–21), whose seven sons and their descendants are listed in full (vv.22–28). The listing includes the notorious crux at v.24: Ana, son of Sebegeon, 'found Iamin in the desert while tending his father's asses' — the LXX's unique rendering of a Hebrew hapax. The unit closes with the chiefs of the Horites (vv.29–30) in the same ἡγεμών formula as the Esavite section, signalling a structural parallel between the two populations.

E · 36:31–39

The eight kings of Edom before Israel had a king

The royal list (vv.31–39) is introduced by the formula πρὸ τοῦ βασιλεῦσαι βασιλέα ἐν Ἰσραὴλ — flagging the anachronism and the monarchic perspective. Eight kings are named in succession, linked by the formula ἀπέθανεν δὲ X καὶ ἐβασίλευσεν ἀντ' αὐτοῦ Y ('X died, and Y reigned in his place'), vv.33–39. There is no dynastic continuity — no son succeeds his father — making the Edomite monarchy elective rather than hereditary, in contrast to the Davidic line later. The last king (v.39) is the only one whose wife is named: Μετεβεηλ daughter of Ματραιθ.

F · 36:40–43

The territorial chiefs of Esau: closing formula

The final register (vv.40–43) lists eleven territorial chiefs of Esau by name under the formula ἡγεμών X, organized not by lineage but by location and clan (κατὰ τόπον αὐτῶν ἐν ταῖς χώραις αὐτῶν, v.40). The chapter closes with the fourth and final identifying statement: οὗτος Ἡσαυ πατὴρ Εδωμ (v.43) — 'this is Esau, father of Edom' — a closing bracket that mirrors v.1 and brings the entire toledoth to its formal conclusion.

1 Αὐται δὲ αἱ γενέσεις Ησαυ· αὐτός ἐστιν Εδωμ.

These are the generations of Esau — he is Edom.

Toledoth heading Αὐται δέ

The resumptive δέ links this toledoth to the close of Gen 35 (where Esau and Jacob buried Isaac). Αὐται αἱ γενέσεις calques תולדות, the standard genealogical heading; cf. 2:4; 5:1; 25:12, 19. The appositional clause αὐτός ἐστιν Εδωμ equates the individual with his nation — a formula repeated at vv.8 and 19 as a structural bracket.

Αὐται

these

Nominative

demonstrative pronoun, subject (cataphoric)

→ participant reference

οὗτος fem. nom. pl.; cataphoric — points forward to the genealogical register; calques Hebrew תולדות of the toledoth formula.

δὲ

now

transitional particle (narrative continuation)

→ 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 / subject (toledoth heading noun)

→ participant prominence

γένεσις: 'origin / genealogy / generation'; renders תולדות (toledoth), the standard LXX calque for the Hebrew genealogical heading (cf. 2:4; 5:1; 10:1; 25:12, 19; 37:2). The LXX title of the whole book (ΓΕΝΕΣΙΣ) derives from this noun.

Ἡσαυ

Esau

indeclinable proper noun, genitive of relation (whose generations)

→ participant identification

Ἡσαυ: transliteration of ἱσαυ; the firstborn twin of Isaac and Rebekah who sold his birthright (Gen 25:29–34) and lost the blessing (Gen 27). The name is linked by the narrator to redness/Edom (25:30). In prophetic literature Esau/Edom becomes the emblematic enemy of Israel: Obad 1; Isa 34; Jer 49:7–22; Mal 1:2–3 ('Esau I hated') → quoted at Rom 9:13 as proof of sovereign election.

αὐτός

he

Nominative

intensive/appositive pronoun (identifying equation)

→ participant reference

αὐτός: not reflexive but identifying — 'he himself is Edom'; the formula αὐτός ἐστιν Ἐδωμ occurs at vv.1, 8, 19 as a structural marker tying the man Esau to the nation he founds.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

equative verb (identification formula)

→ gnomic present (permanent identification)

εἰμί: copula.

Ἐδωμ

Edom

predicate nominative (national / territorial identifier)

→ participant identification

Ἐδωμ: transliteration of דְּאֶדְוִם; the name derives from דָּם ('red'), alluding to Esau's red appearance (25:25) and the red lentil stew (25:30). The territory southeast of the Dead Sea; known in Hellenistic times as Idumaea. Edom looms large in the prophets (Obad; Isa 34; Jer 49:7–22; Ezek 35); Mal 1:2–3 invokes the Esau/Edom polarity as a demonstration of divine election, cited verbatim by Paul at Rom 9:13.

2 Ἡσαυ δὲ ἔλαβεν γυναῖκας ἑαυτῷ ἀπὸ τῶν θυγατέρων Χανααν· Ἀδα θυγάτηρ Αἰλων τοῦ Χετταίου, καὶ Ἐλιβεμα θυγάτηρ Ἀνα τοῦ υἱοῦ Σεβεγων τοῦ Εὐαίου,

And Esau took wives for himself from the daughters of Canaan: Ada daughter of Ailon the Hittite, and Elibema daughter of Ana son of Sebegeon the Hivite,

Genealogical opening — wives named **Ἡσαυ δέ**

The δέ picks up directly from the heading. The two Canaanite wives are introduced with their full patronymics; the Canaanite origin flags the theological tension noted throughout Gen 24–28 (Jacob was explicitly sent not to marry Canaanites). The names here diverge from those in Gen 26:34 and 28:9 — a tension unresolved in the text.

Ἡσαυ

Esau

subject (proper noun)

→ participant identification

Ἡσαυ: transliterated proper name rendered in Greek letters; here it functions as subject (proper noun).

δὲ

and

transitional particle

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (marriage formula)

→ constative aorist (completed act)

λαμβάνω: the idiom λαμβάνειν γυναῖκα ('take a wife') is the standard LXX marriage formula (cf. Gen 4:19; 11:29); renders Hebrew קָחָהּ.

γυναῖκας

wives

Accusative

direct object

→ object specification

γυνή: 'woman / wife'; plural — three wives will be named across vv.2–3.

ἑαυτῷ

for himself

Dative

dative of advantage (reflexive)

→ sphere or reference

ἑαυτῷ: meaning 'for himself'; it serves as dative of advantage (reflexive).

ἀπὸ

from

preposition + genitive (partitive source)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

θυγατέρων

daughters

Genitive

partitive genitive (source of wives)

→ relational specification

θυγάτηρ: 'daughter'; the Canaanite provenance is emphasized — earlier narratives explicitly forbid such marriages (Gen 24:3; 26:35; 28:1).

Χανααν

Canaan

indeclinable proper noun, genitive of ethnicity / territory

→ participant identification

Χανααν: transliteration of כְּנָעַן; the Canaanite affiliation is theologically problematic from the Israelite narrator's perspective.

Αδα

Ada

subject (first wife, in appositive genealogical clause)

→ participant identification

Αδα: transliteration of אָדָּה; the name recurs at Gen 4:19 for Lamech's wife — coincidence of name only. In the MT at 26:34 Esau's first wife is named יְהוּדִית (Judith); the different names across chapters are a textual tension the LXX inherits.

θυγάτηρ

daughter

Nominative

predicate nominative (genealogical apposition: 'Ada — daughter of')

→ participant prominence

θυγάτηρ: meaning 'daughter'; it serves as predicate nominative (genealogical apposition: 'Ada — daughter of').

Αιλων

Ailon

indeclinable proper noun, genitive of relation (father)

→ participant identification

Αιλων: transliteration of אֵילֹן (Elon, 'oak / terebinth'); in MT 26:34 this same father is Elon the Hittite, father of Judith/Basemath; the name recurs as a Zebulunite judge (Judg 12:11–12).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

Χετταίου

Hittite

Genitive

genitive of ethnicity

→ relational specification

Χετταῖος: 'Hittite'; renders חֵתִי; the Hittites are among the Canaanite peoples (Gen 10:15) and appear as landowners in Canaan (Gen 23: Ephron the Hittite).

καὶ

and

connective (listing second wife)

→ discourse linkage or contrast

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

Ελιβεμα

Elibema

subject (second wife)

→ participant identification

Ελιβεμα: LXX form of אֹהֶל־בָּמָה (Oholibamah, 'tent of the high place'); the LXX spelling Ελιβεμα departs markedly from the Hebrew consonants; some mss have Ολιβεμα. The name recurs at vv.5, 14, 18, 25 and in the chief-list at v.41.

θυγάτηρ

daughter

Nominative

predicate nominative (genealogical apposition)

→ participant prominence

θυγάτηρ: meaning 'daughter'; it serves as predicate nominative (genealogical apposition).

Ανα

Ana

indeclinable proper noun, genitive of relation (father)

→ participant identification

Ανα: transliteration of אָנָה (Anah); this Anah is the son of Sebegeon (v.2), distinct from a second Anah at 36:20 who is a son of Seir — the two Anahs create a known interpretive difficulty.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

υἱοῦ

son

Genitive

genitive of relation (son of Sebegeon)

→ relational specification

υἱοῦ: meaning 'son'; it serves as genitive of relation (son of Sebegeon).

Σεβεγων

Sebegeon

indeclinable proper noun, genitive (grandfather of Elibema)

→ participant identification

Σεβεγων: transliteration of זִבְעֹן (Zibeon); a Horite name linking Elibema's lineage to the pre-Edomite inhabitants of Seir (cf. 36:20, 24, where Sebegeon appears as a son of Seir the Horite).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

Ευαίου

Hivite

Genitive

genitive of ethnicity

→ relational specification

Εὐαῖος: 'Hivite'; renders חִוִּי; the Hivites are a Canaanite sub-group (Gen 10:17). At 36:20 Sebegeon appears instead as a Horite (Χορραῖος) — a discrepancy between 'Hivite' here and 'Horite' there that commentators note as either a textual variant or an ethnic ambiguity in the tradition.

3 καὶ Βασεμμαθ θυγάτηρ Ισμαηλ ἀδελφὴ Ναβαιωθ.

and Basemath daughter of Ishmael, sister of Nabaioth.

Continuation (third wife listed) καὶ

The verse is a brief nominal continuation of v.2's list — no verb, no finite clause, just appositive identification. Basemath is distinguished from the Canaanite wives by her Ishmaelite lineage, linking Esau's household to the other branch of Abraham's seed. The sisterhood note (ἀδελφὴ Ναβαιωθ) identifies her precisely within the Ishmaelite twelve-prince genealogy of Gen 25:13–16.

καὶ
and

connective (continuing wife list)

→ discourse linkage or contrast

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

Βασεμμαθ
Basemath

subject (third wife, in appositive clause)

→ participant identification

Βασεμμαθ: transliteration of בַּשְׁמַת (Basemath, 'fragrant'); at Gen 26:34 this name is given to a different wife of Esau (daughter of Elon the Hittite) — the name-discrepancy across the Esau narratives is unresolved in the LXX. Here she is an Ishmaelite daughter, connecting Esau's genealogy to Abraham's non-elect line.

θυγάτηρ
daughter

Nominative

predicate nominative (genealogical apposition: 'daughter of')

→ participant prominence

θυγάτηρ: meaning 'daughter'; it serves as predicate nominative (genealogical apposition: 'daughter of').

Ισμαηλ
Ishmael

indeclinable proper noun, genitive of relation (father)

→ participant identification

Ισμαηλ: transliteration of יִשְׁמָאֵל; Abraham's firstborn by Hagar (Gen 16); his twelve princes parallel Jacob's twelve tribes (Gen 25:12–16), making both Esau and the Ishmaelites Abrahamic peoples outside the covenant line of promise (cf. Rom 9:7–9).

ἀδελφὴ

sister

Nominative

predicate nominative (second apposition: 'sister of')

→ participant prominence

ἀδελφὴ: meaning 'sister'; it serves as predicate nominative (second apposition: 'sister of').

Ναβαιωθ

Nabaioth

indeclinable proper noun, genitive of relation (brother)

→ participant identification

Ναβαιωθ: transliteration of נַבְיֹת (Nabaioth); Ishmael's firstborn (Gen 25:13); associated by later tradition with the Nabataean Arabs (cf. Isa 60:7 LXX). The sisterhood note pins Basemath within the Ishmaelite genealogy precisely.

4 ἔτεκεν δὲ Ἀδα τῷ Ἡσαυ τὸν Ἐλιφας, καὶ Βασεμμαθ ἔτεκεν τὸν Ραγουηλ,

And Ada bore to Esau Eliphaz, and Basemath bore Raguel,

Genealogical birth-record (first sons) ἔτεκεν δέ

The wife-list pivots to birth-records; each wife's offspring will be named across vv.4–5. Ἐλιφας (son of Ada) and Ραγουηλ (son of Basemath) are introduced here; Elibema's three sons follow in v.5. The structure parallels the Jacob/Leah-Rachel lists of Gen 29–30 without name-etymologies.

ἔτεκεν

bore

Aor Act Indic 3 Sg · τίκτω

main verb (birth report)

→ constative aorist (single completed birth event)

τίκτω: 'bear / give birth to'; standard genealogical birth verb throughout the LXX (cf. Gen 4:1, 2; 16:15; 29:32 etc.).

δὲ

and

transitional particle

→ discourse linkage or contrast

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

Ἀδα

Ada

subject (first wife)

→ participant identification

Ἀδα: transliterated proper name rendered in Greek letters; here it functions as subject (first wife).

τῷ

to

Dative

article with dative

→ noun-phrase marking

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

Ἡσαυ

Esau

dative of advantage (bore to Esau)

→ participant identification

Ἡσαυ: transliterated proper name rendered in Greek letters; here it functions as dative of advantage (bore to Esau).

τὸν

the

Accusative

article (accusative direct object marker)

→ noun-phrase marking

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

Ἐλιφας

Eliphaz

direct object (first son named)

→ participant identification

Ἐλιφας: transliteration of עֲלִיפָאז (Eliphaz, 'my God is fine gold' or 'my God is strong'); firstborn of Esau. Most significant: his son Teman (v.11) gives his name to Ἐλιφας ὁ Θαιμανίτης — Job's first friend (Job 2:11; 4:1; 15:1; 22:1; 42:7, 9). The Temanite-Edomite wisdom tradition had genuine prestige in Israel (Jer 49:7: 'Is there no longer wisdom in Teman?').

καὶ

and

connective (paratactic, listing second birth)

→ discourse linkage or contrast

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

Βασεμμαθ

Basemath

subject (third wife, birth report)

→ participant identification

Βασεμμαθ: transliterated proper name rendered in Greek letters; here it functions as subject (third wife, birth report).

ἔτεκεν

bore

Aor Act Indic 3 Sg · τίκτω

main verb (second birth report)

→ constative aorist

τίκτω (aor. ἔτεκεν): 'bear / give birth'; renders תָּלַד; the long-awaited birth that resolves the chapter's central crisis.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ραγουηλ

Raguel

direct object (second son named)

→ participant identification

Ραγουηλ: transliteration of רֵאֵל (Reuel, 'friend of God'); also the name of Moses' father-in-law (Exod 2:18; Num 10:29) and of Tobias' father-in-law in Tobit (Tob 3:7 LXX) — a widely shared onomastic tradition across Semitic genealogies.

5 καὶ Ελιβεμα ἔτεκεν τὸν Ιεους καὶ τὸν Ιεγλομ καὶ τὸν Κορε· οὗτοι υἱοὶ Ησαυ οἱ ἐγεννήθησαν αὐτῷ ἐν γῇ Χανααν.

And Elibema bore Jeush and Jeglom and Core. These are the sons of Esau who were born to him in the land of Canaan.

Continuation + summary

καὶ

Elibema's three sons close the birth-list (vv.4–5). The summary sentence — 'these are the sons of Esau born to him in the land of Canaan' — marks the geographic frame: all five sons belong to the Canaanite period before the migration to Seir (v.6). The Canaan-birth note will contrast with the Seir-dwelling of vv.6–8.

καὶ

and

connective

→ discourse linkage or contrast

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

Ελιβεμα

Elibema

subject (second wife, birth report)

→ participant identification

Ελιβεμα: transliterated proper name rendered in Greek letters; here it functions as subject (second wife, birth report).

ἔτεκεν

bore

Aor Act Indic 3 Sg · τίκτω

main verb (birth report)

→ constative aorist

τίκτω (aor. ἔτεκεν): 'bear / give birth'; renders תָּלַד; the long-awaited birth that resolves the chapter's central crisis.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ἰεους

Jeush

direct object (first son)

→ participant identification

Ἰεους: transliteration of יְעוּשׁ (Jeush / Jeaus); the name recurs in 1 Chr 1:35 and as a Benjaminite name at 1 Chr 8:39. Light genealogical note.

καὶ

and

connective (listing)

→ 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.

Ἰεγλομ

Jeglom

direct object (second son)

→ participant identification

Ἰεγλομ: transliteration of יְעָלָם (Jalam); the LXX form Ἰεγλομ is a notable phonetic rendering; the name appears only in the Edomite lists.

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.

Κορε

Core

direct object (third son)

→ participant identification

Κορε: transliteration of קֹרַח (Korah); the same name as the Levite Korah of Num 16 who led the rebellion against Moses — distinct individuals, but the shared name connects Edomite and Israelite onomastic traditions.

οὗτοι

these

Nominative

demonstrative pronoun, subject (summary clause)

→ participant reference

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

υἱοὶ

sons

Nominative

predicate nominative (summary: 'these are the sons')

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as predicate nominative (summary: 'these are the sons').

Ἡσαυ

Esau

indeclinable proper noun, genitive of relation

→ participant identification

Ἡσαυ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

οἱ

who

Nominative

relative pronoun, subject of relative clause

→ participant reference

οἱ: meaning 'who'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun, subject of relative clause.

ἐγεννήθησαν

were born

Aor Pass Indic 3 Pl · γεννάω

verb of relative clause

→ constative aorist (birth events)

γεννάω: 'beget / bear'; the passive 'were born' renders a Hebrew niph'al or qal of יָלַד; the passive frame shifts focus to the sons as recipients of the genealogical act.

αὐτῷ

to him

Dative

dative of advantage (born to him)

→ participant reference or interest

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γῆ

land

Dative

dative of place (locative)

→ sphere or reference

γῆ: meaning 'land'; it serves as dative of place (locative).

Χανααν

Canaan

indeclinable proper noun, genitive of location

→ participant identification

Χανααν: the geographic frame 'in the land of Canaan' distinguishes these sons from any later Seir-born offspring; the Canaan setting ties the narrative to the patriarchal homeland before Esau's separation.

- 6 ἔλαβεν δὲ Ησαυ τὰς γυναῖκας αὐτοῦ καὶ τοὺς υἱοὺς αὐτοῦ καὶ τὰς θυγατέρας αὐτοῦ καὶ πάντας τοὺς ἀνθρώπους τοῦ οἴκου αὐτοῦ καὶ πάντα τὰ κτήνη καὶ πάντα τὰ τετράποδα αὐτοῦ καὶ πάντα ὅσα ἐκτήσατο ἐν γῇ Χανααν, καὶ ἐπορεύθη εἰς γῆν ἀπὸ προσώπου Ἰακωβ τοῦ ἀδελφοῦ αὐτοῦ.

And Esau took his wives and his sons and his daughters and all the people of his household and all the livestock and all his four-footed animals and all that he had acquired in the land of Canaan, and went to a land away from the face of Jacob his brother.

Narrative action — migration

ἔλαβεν δέ

The fivefold πάντα anaphora (all the wives, all the household, all the livestock, all the four-footed animals, all that he acquired) creates a sweeping inventory that echoes the Abraham-Lot separation of Gen 13:6. The formula ἀπὸ προσώπου Ἰακωβ τοῦ ἀδελφοῦ αὐτοῦ is gentle — it is Esau's choice, not an expulsion — but the narrative effect is the formal separation of the two lineages.

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (migration action)

→ constative aorist (completed act of gathering/departure)

λαμβάνω: here in the sense 'take up / gather' rather than the marriage sense of v.2; the verb frames Esau's departure as a deliberate, organized removal of his entire household.

δὲ

and

transitional particle

→ discourse linkage or contrast

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

Ἡσαυ

Esau

subject

→ participant identification

Ἡσαυ: transliterated proper name rendered in Greek letters; here it functions as subject.

τὰς

the

Accusative

article

→ noun-phrase marking

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

γυναικας

wives

Accusative

direct object (first element of inventory)

→ object specification

γυναικας: meaning 'wives'; it serves as direct object (first element of inventory).

αὐτοῦ

his

Genitive

possessive genitive

→ relational specification

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

καὶ

and

connective (enumerative)

→ 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.

υἱοὺς

sons

Accusative

direct object (second element)

→ object specification

υἱοὺς: meaning 'sons'; it serves as direct object (second element).

αὐτοῦ

his

Genitive

possessive genitive

→ relational specification

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

καὶ

and

connective

→ discourse linkage or contrast

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

θυγατέρας

daughters

Accusative

direct object (third element)

→ object specification

θυγατέρας: meaning 'daughters'; it serves as direct object (third element).

αὐτοῦ

his

Genitive

possessive genitive

→ relational specification

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

καὶ

and

connective

→ discourse linkage or contrast

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

πάντας

all

Accusative

adjective-quantifier (fourth element)

→ object specification

πάντας: meaning 'all'; it serves as adjective-quantifier (fourth element).

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἀνθρώπους

people

Accusative

direct object (household personnel)

→ object specification

ἄνθρωπος: 'person / man'; τοὺς ἀνθρώπους τοῦ οἴκου = 'the persons of the household,' i.e., servants and retainers; echoes Gen 13:2 (Abraham's household inventory).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οἴκου

household

Genitive

genitive of relation

→ relational specification

οἴκου: meaning 'household'; it serves as genitive of relation.

αὐτοῦ

his

Genitive

possessive genitive

→ relational specification

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

καὶ

and

connective

→ discourse linkage or contrast

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

πάντα

all

Accusative

adjective-quantifier

→ object specification

πάντα: meaning 'all'; it serves as adjective-quantifier.

τὰ

the

Accusative

article

→ noun-phrase marking

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

κτήνη

livestock

Accusative

direct object (fifth element — livestock)

→ object specification

κτήνος: 'livestock / cattle'; renders Hebrew חַיָּוָה; a broad term for domesticated animals, especially cattle and sheep — the index of patriarchal wealth.

καὶ

and

connective

→ discourse linkage or contrast

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

πάντα

all

Accusative

adjective-quantifier

→ object specification

πάντα: meaning 'all'; it serves as adjective-quantifier.

τὰ

the

Accusative

article

→ noun-phrase marking

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

τετράποδα

four-footed animals

Accusative

direct object (sixth element)

→ object specification

τετράπους: 'four-footed animal'; a more expansive term than κτήνη, picking up smaller livestock and beasts of burden (cf. Acts 10:12; Rom 1:23); the doubled inventory (κτήνη + τετράποδα) emphasizes the scale of the migration.

αὐτοῦ

his

Genitive

possessive genitive

→ relational specification

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

καὶ

and

connective

→ discourse linkage or contrast

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

πάντα

all

Accusative

adjective-quantifier

→ object specification

πάντα: meaning 'all'; it serves as adjective-quantifier.

ὅσα

whatever

Accusative

correlative pronoun (object of relative clause)

→ participant reference

ὅσα: meaning 'whatever'; pronoun marking person, possession, or reference within the clause; here it functions as correlative pronoun (object of relative clause).

ἐκτήσατο

he had acquired

Aor Mid Indic 3 Sg · κτάομαι

verb of relative clause (summarizing acquisitions)

→ consummative aorist (totality of acquisitions up to departure)

κτάομαι: 'acquire / gain possession of'; middle voice is standard for personal acquisition; renders Hebrew קָנָה; the same verb and form appear at Gen 12:5; 13:2 for Abraham's acquisitions.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γῇ

land

Dative

dative of place

→ sphere or reference

γῇ: meaning 'land'; it serves as dative of place.

Χανααν

Canaan

indeclinable proper noun, genitive of location

→ participant identification

Χανααν: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of location.

καὶ

and

connective (main clause resumption)

→ discourse linkage or contrast

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

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (migration: departure)

→ constative aorist (single completed journey)

πορεύομαι: 'go / travel / journey'; deponent; the verb of journey that formally separates Esau from Canaan and from Jacob.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

γῆν

a land

Accusative

accusative of goal (destination: 'to a land')

→ object specification

γῆ: anarthrous here — 'into a land,' not 'into the land'; the indefiniteness is deliberate: the destination (Seir) is named only in v.8, leaving the departure direction unmarked.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

προσώπου

face / presence

Genitive

genitive of separation (Hebraism: 'from the face of')

→ relational specification

πρόσωπον: 'face / presence'; ἀπὸ προσώπου renders Hebrew יַגִּיד ('from before / because of'); a common LXX Hebraism expressing separation from a person's sphere or presence (cf. Gen 4:16; 10:9; 27:46).

Ἰακωβ

Jacob

indeclinable proper noun, genitive of separation

→ participant identification

Ἰακωβ: transliteration of יַעֲקֹב; the younger twin, now heir of the Canaanite promise; Esau's voluntary departure from Canaan permanently cedes the promised land to Jacob's descendants.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

genitive of relation (Jacob his brother)

→ relational specification

ἀδελφοῦ: meaning 'brother'; it serves as genitive of relation (Jacob his brother).

αὐτοῦ

his

Genitive

possessive genitive

→ relational specification

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

7 ἦν γὰρ ἡ ὑπάρξις αὐτῶν πολλὴ τοῦ οἰκεῖν ἅμα, καὶ οὐκ ἐδύνατο ἡ γῆ τῆς παροικήσεως αὐτῶν φέρειν αὐτοὺς ἀπὸ πλήθους τῶν κτηνῶν αὐτῶν.

For their possessions were too many for them to dwell together, and the land of their sojourning could not support them because of the multitude of their livestock.

Explanatory ground γάρ

The γάρ clause supplies the economic rationale for Esau's migration — a near-verbatim parallel to the Abraham-Lot separation at Gen 13:6 (οὐκ ἔχωρει αὐτοὺς ἡ γῆ κατοικεῖν ἅμα). The explanation normalizes Esau's departure: it is not a flight or an expulsion but a practical necessity of pastoral wealth.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (existential: state of affairs)

→ progressive imperfect (ongoing condition)

εἰμί: the imperfect marks an ongoing situation — the land had been unable to support them for some time, driving the migration.

γάρ

for

explanatory particle (causal ground)

→ discourse linkage or contrast

γάρ: introduces the rationale for Esau's departure (v.6); in the LXX as in classical Greek γάρ marks backward-looking explanation.

ἡ

the

Nominative

article

→ noun-phrase marking

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

ὑπάρξις

possessions

Nominative

subject

→ participant prominence

ὑπάρξις: 'property / resources / possessions'; renders Hebrew שְׂכָרָה; a somewhat formal term for accumulated wealth (cf. Gen 13:6 where the parallel has ἡ κτήσις αὐτῶν). The dual possessive αὐτῶν ('their') embraces both Esau's and Jacob's households.

αὐτῶν

their

Genitive

possessive genitive (both brothers' combined wealth)

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive (both brothers' combined wealth).

πολλή

much / great

Nominative

predicate adjective (intensive: 'too much')

→ participant prominence

πολύς: 'much / many / great'; predicative — 'their possessions were great' = they were too numerous; the positive adjective functions as an implicit comparative in context.

τοῦ

to

Genitive

article with infinitive (genitive of result / purpose)

→ noun-phrase marking

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

οἰκεῖν

dwell

Pres Act Inf · οἰκέω

genitive articular infinitive (result: 'too much for dwelling together')

→ progressive infinitive (ongoing shared residence)

οἰκέω: 'dwell / inhabit'; genitive articular infinitive expressing result or purpose; the idiom τοῦ + infinitive expressing impossibility echoes Gen 13:6.

ἅμα

together

adverb (manner: together / simultaneously)

→ clausal contribution

ἅμα: 'together / at the same time'; renders Hebrew יחד; the same word appears at Gen 13:6 in the Lot parallel.

καὶ

and

connective (adding second explanatory clause)

→ discourse linkage or contrast

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

οὐκ

not

negation

→ clausal qualification or emphasis

οὐκ: meaning 'not'; it negates or qualifies the assertion of the clause.

ἐδύνατο

was able

Impf Mid Indic 3 Sg · δύναμαι

main verb (impossibility: the land could not)

→ progressive imperfect (ongoing incapacity)

δύναμαι: 'be able / have power to'; the imperfect marks the land's ongoing inability to sustain them — an economic threshold already passed.

ἡ

the

Nominative

article

→ noun-phrase marking

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

γῆ

land

Nominative

subject (of ἐδύνατο)

→ participant prominence

γῆ: 'land / earth'; here the land itself is the subject — personified as incapable of bearing them, a striking agricultural image.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

παροικήσεως

sojourning

Genitive

genitive of description (the land of their sojourning)

→ relational specification

παροίκησις: 'sojourn / temporary residence'; renders Hebrew יגור; the same root as παροικέω used throughout the patriarchal narratives for the status of the ancestors as resident aliens in Canaan (cf. Ruth 1:1 LXX).

αὐτῶν their Genitive <i>possessive genitive</i> → relational specification αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive.	φέρειν to bear / support Pres Act Inf · φέρω <i>complementary infinitive (after ἐδύνατο)</i> → progressive infinitive (sustained capacity) φέρω: 'bear / carry / support'; here in the sense 'sustain / bear the weight of'; renders Hebrew נָשָׂא or נָשַׁן; the land as bearer of population is an agricultural idiom.	αὐτοὺς them Accusative <i>accusative object of infinitive</i> → participant reference αὐτοὺς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of infinitive.	ἀπὸ because of <i>preposition + genitive (causal: because of)</i> → spatial or relational framing ἀπὸ: here causal — 'because of the multitude'; renders Hebrew מִפְּנֵי / מֵרֶב.
πλήθους multitude Genitive <i>genitive of cause (the multitude of livestock)</i> → relational specification πλήθος: 'multitude / abundance'; renders Hebrew רֶב; the noun emphasizes the scale of wealth that makes cohabitation impossible.	τῶν the Genitive <i>article</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	κτηνῶν livestock Genitive <i>genitive of content (multitude of livestock)</i> → relational specification κτηνῶν: meaning 'livestock'; it serves as genitive of content (multitude of livestock).	αὐτῶν their Genitive <i>possessive genitive</i> → relational specification αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive.

8 κατώκησεν δὲ Ησαυ ἐν τῷ ὄρει Σηιρ· Ησαυ αὐτός ἐστιν Εδωμ.

And Esau settled in Mount Seir. Esau — he is Edom.

Narrative resolution + structural bracket κατώκησεν δέ

The verse closes the first movement: Esau's migration terminates in Seir, and the identifying formula αὐτός ἐστιν Εδωμ closes the bracket opened at v.1. The repetition is structural: the man is the nation, the nation is the land. Σηιρ will recur as the Edomite homeland throughout vv.9–30.

κατώκησεν

settled

Aor Act Indic 3 Sg · κατοικέω

main verb (settlement report)

→ constative aorist (permanent establishment)

κατοικέω: 'settle / dwell permanently'; the κατά- prefix reinforces the settled permanence of the settlement, distinguishing it from the sojourning (παροίκησις) of v.7.

δὲ

and

transitional particle

→ discourse linkage or contrast

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

Ἡσαυ

Esau

subject

→ participant identification

Ἡσαυ: transliterated proper name rendered in Greek letters; here it functions as subject.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

ὄρει

mountain

Dative

dative of place (locative)

→ sphere or reference

ὄρος: 'mountain / hill-country'; renders Hebrew רִגְלִי; Mount Seir is the highland region southeast of the Dead Sea, the ancestral territory of Edom. The same expression τὸ ὄρος Σηρ recurs throughout this chapter (vv.9, 21, 30).

Σηρ

Seir

indeclinable proper noun, genitive of location (Mount Seir)

→ participant identification

Σηρ: transliteration of שֵׁיִר (Seir, 'hairy / rugged'); the mountain range southeast of the Dead Sea, homeland of the Horites before Esau's arrival (cf. Deut 2:12). The name may connect with Esau's hairy appearance (Gen 25:25: δασύς). Seir as Edomite territory appears in the prophets (Isa 21:11; Ezek 25:8; 35:2–15).

Ἡσαυ

Esau

subject (identifying formula, resumptive)

→ participant identification

Ἡσαυ: transliterated proper name rendered in Greek letters; here it functions as subject (identifying formula, resumptive).

αὐτός

he

Nominative

intensive pronoun (identifying appositive)

→ participant reference

αὐτός: meaning 'he'; pronoun marking person, possession, or reference within the clause; here it functions as intensive pronoun (identifying appositive).

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

equative verb (identification formula)

→ gnomic present

εἰμί: copula.

Εδωμ

Edom

predicate nominative (second occurrence of the identifying equation)

→ participant identification

Εδωμ: transliterated proper name rendered in Greek letters; here it functions as predicate nominative (second occurrence of the identifying equation).

9 Αὐται δὲ αἱ γενέσεις Ησαυ πατὴρ Εδωμ ἐν τῷ ὄρει Σηιρ.

And these are the generations of Esau, father of Edom, in Mount Seir.

Second toledoth heading Αὐται δέ

The second toledoth heading expands the first (v.1) with two additions: πατὴρ Εδωμ ('father of Edom') and ἐν τῷ ὄρει Σηιρ ('in Mount Seir'). The geographical and relational expansion signals that the genealogy is now to be narrated from the Seir perspective, looking back at Esau as the progenitor of the Edomite nation.

Αὐται

these

Nominative

demonstrative pronoun, subject (cataphoric)

→ participant reference

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

δὲ

and

transitional particle

→ discourse linkage or contrast

δὲ: meaning 'and'; 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

subject (toledoth heading)

→ participant prominence

γενέσεις: meaning 'generations'; it serves as subject (toledoth heading).

Ησαυ

Esau

indeclinable proper noun, genitive of relation

→ participant identification

Ησαυ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

πατὴρ

father

Genitive

genitive of relation (Esau as father of Edom)

→ relational specification

πατήρ: the title πατήρ Εδωμ is new to this heading (absent from v.1); it frames the genealogy as the founding narrative of a nation.

Εδωμ

Edom

indeclinable proper noun, genitive of relation (Edom)

→ participant identification

Εδωμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation (Edom).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

ὄρει

mountain

Dative

dative of place (locative)

→ sphere or reference

ὄρει: meaning 'mountain'; it serves as dative of place (locative).

Σηῖρ

Seir

indeclinable proper noun, genitive (Mount Seir)

→ participant identification

Σηῖρ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive (Mount Seir).

10 καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν Ησαυ· Ελιφας υἱὸς Αδας γυναικὸς Ησαυ, καὶ Ραγουηλ υἱὸς Βασεμμαθ γυναικὸς Ησαυ.

And these are the names of the sons of Esau: Eliphaz son of Ada wife of Esau, and Raguel son of Basemath wife of Esau.

Resumptive name-list (sons by wife)

καὶ

The formula ταῦτα τὰ ὀνόματα ('these are the names') is the standard LXX introduction to a name-list (cf. Gen 25:13; Exod 1:1). Each son is identified by both his name and his mother, providing the organizational key for the chief-lists of vv.15–19. The two sons named here are the progenitors of the genealogical sub-lines traced in vv.11–13.

καὶ

and

connective (narrative continuation)

→ discourse linkage or contrast

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

ταῦτα

these

Nominative

demonstrative pronoun, subject (cataphoric)

→ participant reference

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

τὰ

the

Nominative

article

→ noun-phrase marking

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

ὀνόματα

names

Nominative

predicate nominative (list heading: 'these are the names')

→ participant prominence

ὄνομα: 'name'; the formula ταῦτα τὰ ὀνόματα is a standard LXX list-introduction (cf. Gen 25:13; Exod 1:1; Num 1:5).

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 relation (the sons of Esau)

→ relational specification

υἱῶν: meaning 'sons'; it serves as genitive of relation (the sons of Esau).

Ἡσαυ

Esau

indeclinable proper noun, genitive of relation

→ participant identification

Ἡσαυ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

Ελιφας

Eliphaz

subject (first son named)

→ participant identification

Ελιφας: transliterated proper name rendered in Greek letters; here it functions as subject (first son named).

υἱός

son

Nominative

predicate nominative (genealogical apposition)

→ participant prominence

υἱός: meaning 'son'; it serves as predicate nominative (genealogical apposition).

Αδας

Ada

Genitive

indeclinable proper noun, genitive of relation (mother)

→ participant identification

Αδας: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation (mother).

γυναικὸς

wife

Genitive

genitive of apposition (Ada — wife of Esau)

→ relational specification

γυναικὸς: meaning 'wife'; it serves as genitive of apposition (Ada — wife of Esau).

Ἡσαυ

Esau

indeclinable proper noun, genitive of relation

→ participant identification

Ἡσαυ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

καὶ

and

connective

→ discourse linkage or contrast

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

Ραγουηλ

Raguel

subject (second son named)

→ participant identification

Ραγουηλ: transliterated proper name rendered in Greek letters; here it functions as subject (second son named).

υἱός

son

Nominative

predicate nominative (genealogical apposition)

→ participant prominence

υἱός: meaning 'son'; it serves as predicate nominative (genealogical apposition).

Βασεμμαθ

Basemath

Genitive

indeclinable proper noun, genitive of relation (mother)

→ participant identification

Βασεμμαθ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation (mother).

γυναικὸς

wife

Genitive

genitive of apposition

→ relational specification

γυναικὸς; meaning 'wife'; it serves as genitive of apposition.

Ἡσαυ

Esau

indeclinable proper noun, genitive of relation

→ participant identification

Ἡσαυ; transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

11 ἐγένοντο δὲ υἱοὶ Ελίζας· Θαιμαν, Ωμαρ, Σωφαρ, Γοθομ, Κενεζ.

And the sons of Eliphaz were: Teman, Omar, Sophar, Gothom, and Kenez.

Genealogical sub-list (grandsons through Eliphaz) ἐγένοντο δέ

Five sons of Eliphaz are named; Teman leads the list and is the most significant name theologically (see lexical note). Kenez at the end of the list gives his name to the Kenizzites — a Canaanite clan (Gen 15:19) from whom the Israelite Caleb and Othniel are called 'Kenizzites' (Num 32:12; Josh 14:6). Amalek, Eliphaz's sixth son, is omitted here because he is born to a concubine, not a wife, and is listed separately in v.12.

ἐγένοντο

were / became

Aor Mid Indic 3 Pl · γίνομαι

main verb (genealogical existence: 'there were')

→ ingressive aorist (they came into being)

γίνομαι: 'become / come to be'; in genealogical lists ἐγένοντο υἱοί = 'the sons were' / 'had'; renders Hebrew יָרְדוּ.

δὲ

and

transitional particle

→ discourse linkage or contrast

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

υἱοὶ

sons

Nominative

subject (predicate-nominative structure: 'the sons of Eliphaz were:')

→ participant prominence

υἱοὶ; meaning 'sons'; it serves as subject (predicate-nominative structure: 'the sons of Eliphaz were:').

Ελίζας

Eliphaz

indeclinable proper noun, genitive of relation (whose sons)

→ participant identification

Ελίζας; transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation (whose sons).

Θαιμαν

Teman

subject in list (first son of Eliphaz)

→ participant identification

Θαιμαν: transliteration of תַּיִמָן (Teman, 'south / right hand'); the most theologically loaded name in the chapter: the land of Teman / Θαιμανίτης gives Job's first friend his epithet (Job 2:11 — Ελίφας ὁ Θαιμανίτης). Jeremiah 49:7 asks 'Is there no longer wisdom in Teman?' — Edomite wisdom was proverbial in Israel. Habakkuk 3:3 has God coming from Teman.

Ωμαρ

Omar

subject in list (second son)

→ participant identification

Ωμαρ: transliteration of אֹמָר (Omar); appears only in the Edomite lists.

Σωφαρ

Sophar

subject in list (third son)

→ participant identification

Σωφαρ: transliteration of שׁוֹפָר (Zepho) in the MT; LXX Σωφαρ reflects a different vocalization or manuscript tradition. The name does not appear elsewhere in the narrative.

Γοθομ

Gothom

subject in list (fourth son)

→ participant identification

Γοθομ: transliteration of גַּתָּם (Gatam) in MT; only in Edomite lists.

Κενεζ

Kenez

subject in list (fifth son)

→ participant identification

Κενεζ: transliteration of כְּנָז (Kenaz/Kenez); the eponymous ancestor of the Kenizzites (Gen 15:19), a Canaanite/Transjordanian clan. The Israelite judges Caleb and Othniel are called 'son of Kenaz' (υἱὸς Κενεζ, Josh 14:6; 15:17; Judg 1:13; 3:9), suggesting assimilation of a Kenizzite-Edomite family into Judah.

12 Θαμνα δὲ ἦν παλλακὴ Ελιφας τοῦ υἱοῦ Ησαυ, καὶ ἔτεκεν τῷ Ελιφας τὸν Αμαληκ· οὗτοί εἰσιν υἱοὶ Αδας γυναικὸς Ησαυ.

And Thamnah was the concubine of Eliphaz son of Esau, and she bore to Eliphaz Amalek. These are the sons of Ada wife of Esau.

Parenthetical notice (Amalek's descent)

Θαμνα δέ

Amalek's birth through a concubine (παλλακὴ) rather than a wife requires a separate notice, distinguishing him from Eliphaz's sons listed in v.11. The parenthesis is theologically explosive: Αμαληκ — the Amalekites — become Israel's archetypal enemy (Exod 17:8–16; Deut 25:17–19; 1 Sam 15), and their Edomite-Esavite origin is here given for the first time. The closing summary returns to Ada's maternal line.

Θαμνα

Thamnah

subject (concubine introduced)

→ participant identification

Θαμνα: transliteration of תִּמְנָא (Timna); a Horite woman (cf. v.22, where a Θαμνα is sister of Lotan, son of Seir) — the name may denote the same woman, establishing a Horite connection for Amalek. Her status as παλλακὴ (concubine) rather than γυνή (wife) explains Amalek's separate genealogical entry.

δὲ

and

transitional particle

→ discourse linkage or contrast

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (status statement)

→ progressive imperfect (ongoing status)

εἰμί (impf. ἦν): the copula of the name-gloss.

παλλακὴ

concubine

Nominative

predicate nominative (Thamnah's status)

→ participant prominence

παλλακὴ: 'concubine / secondary wife'; renders Hebrew שִׁפְחָה; in Israelite law a concubine's sons had lesser inheritance rights than a wife's sons (cf. Gen 21:10, Abraham, Ishmael, and Hagar). Amalek's semi-legitimate status via a concubine frames his descendants as outside the main Edomite genealogical core.

Ελιφας

Eliphaz

genitive of relation (concubine of Eliphaz)

→ participant identification

Ελιφας; transliterated proper name rendered in Greek letters; here it functions as genitive of relation (concubine of Eliphaz).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

υἱοῦ

son

Genitive

genitive of relation (son of Esau)

→ relational specification

υἱοῦ: meaning 'son'; it serves as genitive of relation (son of Esau).

Ἡσαυ

Esau

indeclinable proper noun, genitive of relation

→ participant identification

Ἡσαυ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

καὶ

and

connective

→ discourse linkage or contrast

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

ἔτεκεν

bore

Aor Act Indic 3 Sg · τίκτω

main verb (birth report)

→ constative aorist

τίκτω (aor. ἔτεκεν): 'bear / give birth'; renders ἡ; the long-awaited birth that resolves the chapter's central crisis.

τῷ

to

Dative

article with dative of advantage

→ noun-phrase marking

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

Ελιφας

Eliphaz

dative of advantage (bore to Eliphaz)

→ participant identification

Ελιφας; transliterated proper name rendered in Greek letters; here it functions as dative of advantage (bore to Eliphaz).

τὸν

the

Accusative

article (accusative direct object)

→ noun-phrase marking

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

Αμαληκ

Amalek

direct object (son named)

→ participant identification

Αμαληκ: transliteration of אֶמְלֵךְ; the eponymous ancestor of the Amalekites, Israel's first enemy after the Exodus (Exod 17:8–16). Balaam's oracle (Num 24:20) calls Amalek 'the first of the nations.' Saul's failure to destroy Amalek (1 Sam 15) costs him the kingdom. The Amalekite Haman in Esther (Esth 3:1) represents the perpetuation of this enmity. Tracing Amalek to Edomite/Esavite stock through a Horite concubine gives the genealogical depth to the long Israelite-Amalekite conflict.

οὗτοί

these

Nominative

demonstrative pronoun, subject (summary)

→ participant reference

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

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

equative verb (summary formula)

→ gnomic present

εἰμί: see v.11.

υἱοὶ

sons

Nominative

predicate nominative

→ participant prominence

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

Ἀδὰς

Ada

Genitive

indeclinable proper noun, genitive of relation (mother)

→ participant identification

Ἀδὰς: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation (mother).

γυναικὸς

wife

Genitive

genitive of apposition

→ relational specification

γυναικὸς: meaning 'wife'; it serves as genitive of apposition.

Ἡσαυ

Esau

indeclinable proper noun, genitive of relation

→ participant identification

Ἡσαυ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

13 οὗτοι δὲ υἱοὶ Ραγουηλ· Ναχοθ, Ζαρε, Σομε, Μοζε· οὗτοι ἦσαν υἱοὶ Βασεμμαθ γυναικὸς Ἡσαυ.

And these are the sons of Raguel: Nachoth, Zare, Some, and Moze. These were the sons of Basemath wife of Esau.

Genealogical sub-list (grandsons through Raguel)

οὗτοι δέ

Four sons of Raguel are named; the closing summary formula ties them to Basemath, completing the sub-line of wife number three. Ζαρε (Zerah) and Ναχοθ (Nahath) are the most significant names in later tradition.

οὗτοι

these

Nominative

demonstrative pronoun, subject

→ participant reference

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

δὲ

and

transitional particle

→ discourse linkage or contrast

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

υἱοὶ

sons

Nominative

predicate nominative (list heading)

→ participant prominence

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

Ραγουηλ

Raguel

indeclinable proper noun, genitive of relation

→ participant identification

Ραγουηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

Ναχοθ

Nachoth

subject in list (first son)

→ participant identification

Ναχοθ: LXX form of נַחֲתַן (Nahath); a chief (הַגֵּמּוֹן) at v.17; also appears as a Kohathite Levite at 1 Chr 6:26 — separate individual.

Ζαρε

Zare

subject in list (second son)

→ participant identification

Ζαρε: transliteration of זֶרַח (Zerah); a chief at v.17; the name Zerah recurs in the twin birth of Gen 38:30 (Perez and Zerah, sons of Judah by Tamar) and as a Cushite king defeated by Asa (2 Chr 14:9).

Σομε

Some

subject in list (third son)

→ participant identification

Σομε: LXX form of שַׁמָּה (Shammah); a chief in v.17; appears in other Edomite and Israelite name-lists.

Μοζε

Moze

subject in list (fourth son)

→ participant identification

Μοζε: LXX form of מִזְּזָה (Mizzah); a chief in v.17; only in the Edomite genealogy.

οὔτοι

these

Nominative

demonstrative pronoun, subject (closing summary)

→ participant reference

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

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

equative verb (summary)

→ progressive imperfect

εἰμί: 'be'; the imperfect ἦσαν with the perfect participle ἡττησάμενοι forms a periphrastic pluperfect-like construction ('had been / were in a state of being dishonored'), stressing the men's continuing condition of shame.

υἱοὶ

sons

Nominative

predicate nominative

→ participant prominence

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

Βασεμμαθ

Basemath

Genitive

indeclinable proper noun, genitive of relation (mother)

→ participant identification

Βασεμμαθ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation (mother).

γυναικός

wife

Genitive

genitive of apposition

→ relational specification

γυναικός: meaning 'wife'; it serves as genitive of apposition.

Ἡσαυ

Esau

indeclinable proper noun, genitive of relation

→ participant identification

Ἡσαυ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

14 οὗτοι δὲ υἱοὶ Ελιβεμα θυγατρὸς Ἀνα τοῦ υἱοῦ Σεβεγῶν, γυναικὸς Ἡσαυ· ἔτεκεν δὲ τῷ Ἡσαυ τὸν Ἰεσοῦ καὶ τὸν Ἰεγλομ καὶ τὸν Κορε.

And these are the sons of Elibema daughter of Ana son of Sebegeon, wife of Esau: and she bore to Esau Jeush and Jeglom and Core.

Genealogical sub-list (grandsons through Elibema)

οὗτοι δέ

Elibema's three sons (already listed at v.5) are repeated here with Elibema's full patronymic restored — daughter of Ana son of Sebegeon. The repetition of the full genealogical identification underscores the organizational principle of vv.9–14: every son must be traceable back to his specific maternal line.

οὗτοι

these

Nominative

demonstrative pronoun, subject

→ participant reference

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

δὲ

and

transitional particle

→ discourse linkage or contrast

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

υἱοὶ

sons

Nominative

predicate nominative (list heading)

→ participant prominence

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

Ελιβεμα

Elibema

indeclinable proper noun, genitive of relation (mother)

→ participant identification

Ελιβεμα: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation (mother).

θυγατρὸς

daughter

Genitive

genitive of apposition (Elibema — daughter of Ana)

→ relational specification

θυγατρὸς: meaning 'daughter'; it serves as genitive of apposition (Elibema — daughter of Ana).

Ἀνα

Ana

indeclinable proper noun, genitive of relation (father)

→ participant identification

Ἀνα: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation (father).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

υἱοῦ

son

Genitive

genitive of relation (son of Sebegeon)

→ relational specification

υἱοῦ: meaning 'son'; it serves as genitive of relation (son of Sebegeon).

Σεβεγων

Sebegeon

indeclinable proper noun, genitive (grandfather of Elibema)

→ participant identification

Σεβεγων: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive (grandfather of Elibema).

γυναικός

wife

Genitive

genitive of apposition (Elibema — wife of Esau)

→ relational specification

γυναικός: meaning 'wife'; it serves as genitive of apposition (Elibema — wife of Esau).

Ησαυ

Esau

indeclinable proper noun, genitive of relation

→ participant identification

Ησαυ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

ἔτεκεν

bore

Aor Act Indic 3 Sg · τίκτω

main verb (birth report)

→ constative aorist

τίκτω (aor. ἔτεκεν): 'bear / give birth'; renders Τῷ; the long-awaited birth that resolves the chapter's central crisis.

δὲ

and

transitional particle

→ discourse linkage or contrast

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

τῷ

to

Dative

article with dative

→ noun-phrase marking

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

Ησαυ

Esau

dative of advantage

→ participant identification

Ησαυ: transliterated proper name rendered in Greek letters; here it functions as dative of advantage.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ἰεους

Jeush

direct object (first son)

→ participant identification

Ἰεους: transliterated proper name rendered in Greek letters; here it functions as direct object (first son).

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.

Ἰεγλομ

Jeglom

direct object (second son)

→ participant identification

Ἰεγλομ: transliterated proper name rendered in Greek letters; here it functions as direct object (second son).

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.

Κορε

Core

direct object (third son)

→ participant identification

Κορε: transliterated proper name rendered in Greek letters; here it functions as direct object (third son).

15 Οὗτοι ἡγεμόνες υἱοὶ Ἡσαυ· υἱοὶ Ἐλιφας πρωτοτόκου Ἡσαυ· ἡγεμῶν Θαιμαν, ἡγεμῶν Ὠμαρ, ἡγεμῶν Σωφαρ, ἡγεμῶν Κενεζ,

These are the chiefs, sons of Esau: the sons of Eliphaz the firstborn of Esau: chief Teman, chief Omar, chief Sophar, chief Kenez,

Chief-list heading (section C opens)

Οὗτοι

The new formula Οὗτοι ἡγεμόνες opens Section C: the ἡγεμῶν-list. The repeated heading structure (υἱοὶ Ἐλιφας πρωτοτόκου Ἡσαυ) emphasizes Eliphaz's primacy. The ἡγεμῶν formula — ἡγεμῶν + name — will be applied to each chief in turn across vv.15–43. The verse breaks mid-list, continuing in v.16.

Οὗτοι

these

Nominative

demonstrative pronoun, subject

→ participant reference

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

ἡγεμόνες

chiefs

Nominative

predicate nominative (section heading: 'these are the chiefs')

→ participant prominence

ἡγεμῶν: 'leader / chief / commander'; the standard LXX rendering of Hebrew רִאשׁוֹנִים (alluph, 'chief / clan-leader'), a term for the tribal heads of Edom; the root רָאָה ('thousand / clan') suggests leadership of a clan-unit. ἡγεμῶν is used across vv.15–43 with great formulaic regularity.

υἱοὶ

sons

Nominative

predicate nominative (in apposition: 'chiefs who are sons of Esau')

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as predicate nominative (in apposition: 'chiefs who are sons of Esau').

Ἡσαυ

Esau

indeclinable proper noun, genitive of relation

→ participant identification

Ἡσαυ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

υἱοὶ

sons

Nominative

subject (sub-heading: sons of Eliphaz)

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as subject (sub-heading: sons of Eliphaz).

Ελιφας

Eliphaz

indeclinable proper noun, genitive of relation

→ participant identification

Ελιφας: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

πρωτοτόκου

firstborn

Genitive

genitive of apposition (Eliphaz — firstborn of Esau)

→ relational specification

πρωτότοκος: 'firstborn'; renders Hebrew רִאֲוֹן; the primacy of Eliphaz among Esau's sons is marked here explicitly for the first time, justifying his listing first across vv.10–16.

Ησαυ

Esau

indeclinable proper noun, genitive of relation

→ participant identification

Ησαυ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

ἡγεμῶν

chief

Nominative

predicate nominative (ἡγεμῶν formula, first chief)

→ participant prominence

ἡγεμῶν: meaning 'chief'; it serves as predicate nominative (ἡγεμῶν formula, first chief).

Θαιμαν

Teman

indeclinable proper noun (chief's name)

→ participant identification

Θαιμαν: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (chief's name).

ἡγεμῶν

chief

Nominative

predicate nominative (second chief)

→ participant prominence

ἡγεμῶν: meaning 'chief'; it serves as predicate nominative (second chief).

Ωμαρ

Omar

indeclinable proper noun (chief's name)

→ participant identification

Ωμαρ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (chief's name).

ἡγεμῶν

chief

Nominative

predicate nominative (third chief)

→ participant prominence

ἡγεμῶν: meaning 'chief'; it serves as predicate nominative (third chief).

Σωφαρ

Sophar

indeclinable proper noun (chief's name)

→ participant identification

Σωφαρ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (chief's name).

ἡγεμῶν

chief

Nominative

predicate nominative (fourth chief)

→ participant prominence

ἡγεμῶν: meaning 'chief'; it serves as predicate nominative (fourth chief).

Κενεζ

Kenez

indeclinable proper noun (chief's name)

→ participant identification

Κενεζ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (chief's name).

16 ἡγεμῶν Κορε, ἡγεμῶν Γοθομ, ἡγεμῶν Αμαληκ· οὗτοί εἰσιν ἡγεμόνες τοῦ Ελιφας ἐν γῇ Εδωμ· οὗτοί εἰσιν υἱοὶ Αδας.

chief Core, chief Gothom, chief Amalek. These are the chiefs of Eliphaz in the land of Edom; these are the sons of Ada.

Continuation of chief-list + sub-section summary

ἡγεμῶν Κορε

The three remaining chiefs of Eliphaz's line are listed, including Αμαληκ — his presence in the chief-list confirms Amalek's legitimacy within the Eliphaz genealogy despite his concubine birth. The double summary — 'chiefs of Eliphaz in the land of Edom' then 'sons of Ada' — closes the Eliphaz-Ada sub-section with both a territorial and a maternal anchor.

ἡγεμῶν

chief

Nominative

predicate nominative (fifth chief in Eliphaz list)

→ participant prominence

ἡγεμῶν: meaning 'chief'; it serves as predicate nominative (fifth chief in Eliphaz list).

Κορε

Core

indeclinable proper noun (chief's name)

→ participant identification

Κορε: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (chief's name).

ἡγεμῶν

chief

Nominative

predicate nominative (sixth chief)

→ participant prominence

ἡγεμῶν: meaning 'chief'; it serves as predicate nominative (sixth chief).

Γοθομ

Gothom

indeclinable proper noun (chief's name)

→ participant identification

Γοθομ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (chief's name).

ἡγεμῶν

chief

Nominative

predicate nominative (seventh chief)

→ participant prominence

ἡγεμῶν: meaning 'chief'; it serves as predicate nominative (seventh chief).

Αμαληκ

Amalek

indeclinable proper noun (chief's name)

→ participant identification

Αμαληκ: Amalek appears in the chief-list despite his concubine-birth status (v.12), indicating full recognition in the Edomite clan structure. As chief (ἡγεμῶν) he represents the formal political instantiation of the Amalekite nation.

οὗτοί

these

Nominative

demonstrative pronoun, subject (first summary)

→ participant reference

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

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

equative verb

→ gnomic present

εἰμί: see v.11.

ἡγεμόνες

chiefs

Nominative

predicate nominative

→ participant prominence

ἡγεμόνες: meaning 'chiefs'; it serves as predicate nominative.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

Ελιφας

Eliphaz

indeclinable proper noun, genitive of relation (chiefs of Eliphaz)

→ participant identification

Ελιφας: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation (chiefs of Eliphaz).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γῆ

land

Dative

dative of place

→ sphere or reference

γῆ: meaning 'land'; it serves as dative of place.

Εδωμ

Edom

indeclinable proper noun, genitive of location

→ participant identification

Εδωμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of location.

οὗτοί

these

Nominative

demonstrative pronoun, subject (second summary)

→ participant reference

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

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

equative verb

→ gnomic present

εἰμί: see v.11.

υἱοὶ

sons

Nominative

predicate nominative

→ participant prominence

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

Αδας

Ada

Genitive

indeclinable proper noun, genitive of relation (Ada's sons)

→ participant identification

Αδας: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation (Ada's sons).

17 καὶ οὗτοι υἱοὶ Ραγουηλ υἱοῦ Ησαυ· ἡγεμῶν Ναχοθ, ἡγεμῶν Ζαρε, ἡγεμῶν Σομε, ἡγεμῶν Μοζε· οὗτοί
εἰσιν ἡγεμόνες Ραγουηλ ἐν γῇ Εδωμ· οὗτοί εἰσιν υἱοὶ Βασεμμαθ γυναικὸς Ησαυ.

And these are the sons of Raguel son of Esau: chief Nachoth, chief Zare, chief Some, chief Moze.
These are the chiefs of Raguel in the land of Edom; these are the sons of Basemath wife of Esau.

Chief-list sub-section (Raguel's line) καὶ

The formula repeats for Raguel's four sons, each designated ἡγεμῶν. The double closing summary is identical in structure to v.16 — territorial ('in the land of Edom') then maternal ('sons of Basemath wife of Esau') — confirming the organizational logic of the section.

καὶ

and

connective (opening next sub-section)

→ discourse linkage or contrast

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

οὗτοι

these

Nominative

demonstrative pronoun, subject

→ participant reference

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

υἱοὶ

sons

Nominative

predicate nominative (sub-section heading)

→ participant prominence

υἱοί: meaning 'sons'; it serves as predicate nominative (sub-section heading).

Ραγουηλ

Raguel

indeclinable proper noun, genitive of relation

→ participant identification

Ραγουηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

υἱοῦ

son

Genitive

genitive of apposition (Raguel — son of Esau)

→ relational specification

υἱοῦ: meaning 'son'; it serves as genitive of apposition (Raguel — son of Esau).

Ησαυ

Esau

indeclinable proper noun, genitive of relation

→ participant identification

Ησαυ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

ἡγεμῶν

chief

Nominative

predicate nominative (first chief of Raguel)

→ participant prominence

ἡγεμῶν: meaning 'chief'; it serves as predicate nominative (first chief of Raguel).

Ναχοθ

Nachoth

indeclinable proper noun (chief's name)

→ participant identification

Ναχοθ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (chief's name).

ἡγεμῶν

chief

Nominative

predicate nominative (second)

→ participant prominence

ἡγεμῶν: meaning 'chief'; it serves as predicate nominative (second).

Ζαρε

Zare

indeclinable proper noun (chief's name)

→ participant identification

Ζαρε: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (chief's name).

ἡγεμῶν

chief

Nominative

predicate nominative (third)

→ participant prominence

ἡγεμῶν: meaning 'chief'; it serves as predicate nominative (third).

Σομε

Some

indeclinable proper noun (chief's name)

→ participant identification

Σομε: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (chief's name).

ἡγεμῶν

chief

Nominative

predicate nominative (fourth)

→ participant prominence

ἡγεμῶν: meaning 'chief'; it serves as predicate nominative (fourth).

Μοζε

Moze

indeclinable proper noun (chief's name)

→ participant identification

Μοζε: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (chief's name).

οὗτοί

these

Nominative

demonstrative pronoun, subject (first summary)

→ participant reference

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

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

equative verb

→ gnomic present

εἰμί: see v.11.

ἡγεμόνες

chiefs

Nominative

predicate nominative

→ participant prominence

ἡγεμόνες: meaning 'chiefs'; it serves as predicate nominative.

Ραγουηλ

Raguel

indeclinable proper noun, genitive of relation

→ participant identification

Ραγουηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γῆ

land

Dative

dative of place

→ sphere or reference

γῆ: meaning 'land'; it serves as dative of place.

Εδωμ Edom <i>indeclinable proper noun, genitive of location</i> → participant identification Εδωμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of location.	οὗτοί these Nominative <i>demonstrative pronoun, subject (second summary)</i> → participant reference οὗτοί: meaning 'these'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun, subject (second summary).	εἰσιν are Pres Act Indic 3 Pl · εἰμί <i>equative verb</i> → gnomic present εἰμί: see v.11.	υἱοὶ sons Nominative <i>predicate nominative</i> → participant prominence υἱοί: meaning 'sons'; it serves as predicate nominative.
Βασεμμαθ Basemath Genitive <i>indeclinable proper noun, genitive of relation (mother)</i> → participant identification Βασεμμαθ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation (mother).	γυναικὸς wife Genitive <i>genitive of apposition</i> → relational specification γυναικὸς: meaning 'wife'; it serves as genitive of apposition.	Ἡσαυ Esau <i>indeclinable proper noun, genitive of relation</i> → participant identification Ἡσαυ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.	

18 οὗτοι δὲ υἱοὶ Ελιβεμα γυναικὸς Ἡσαυ· ἡγεμῶν Ιεους, ἡγεμῶν Ιεγλομ, ἡγεμῶν Κορε· οὗτοί εἰσιν ἡγεμόνες Ελιβεμα θυγατρὸς Ανα γυναικὸς Ἡσαυ.

And these are the sons of Elibema wife of Esau: chief Jeush, chief Jeglom, chief Core. These are the chiefs of Elibema daughter of Ana wife of Esau.

Chief-list sub-section (Elibema's line)

οὗτοι δέ

The final sub-section of the Esavite chief-list names Elibema's three sons as chiefs. The closing summary is slightly fuller: 'daughter of Ana wife of Esau' — repeating Elibema's double patronymic from v.14 as the closing identification, tying together the genealogy of vv.9–18.

οὗτοι

these

Nominative

demonstrative pronoun, subject

→ participant reference

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

δὲ

and

transitional particle

→ discourse linkage or contrast

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

υἱοὶ

sons

Nominative

predicate nominative

→ participant prominence

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

Ελιβεμα

Elibema

indeclinable proper noun, genitive of relation (mother)

→ participant identification

Ελιβεμα: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation (mother).

γυναικὸς

wife

Genitive

genitive of apposition

→ relational specification

γυναικὸς: meaning 'wife'; it serves as genitive of apposition.

Ησαυ

Esau

indeclinable proper noun, genitive of relation

→ participant identification

Ησαυ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

ἡγεμὼν

chief

Nominative

predicate nominative (first chief)

→ participant prominence

ἡγεμὼν: meaning 'chief'; it serves as predicate nominative (first chief).

Ιεους

Jeush

indeclinable proper noun (chief's name)

→ participant identification

Ιεους: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (chief's name).

ἡγεμὼν

chief

Nominative

predicate nominative (second)

→ participant prominence

ἡγεμὼν: meaning 'chief'; it serves as predicate nominative (second).

Ιεγλομ

Jeglom

indeclinable proper noun (chief's name)

→ participant identification

Ιεγλομ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (chief's name).

ἡγεμὼν

chief

Nominative

predicate nominative (third)

→ participant prominence

ἡγεμὼν: meaning 'chief'; it serves as predicate nominative (third).

Κορε

Core

indeclinable proper noun (chief's name)

→ participant identification

Κορε: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (chief's name).

οὗτοί

these

Nominative

demonstrative pronoun, subject (summary)

→ participant reference

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

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

equative verb

→ gnomic present

εἰμί: see v.11.

ἡγεμόνες

chiefs

Nominative

predicate nominative

→ participant prominence

ἡγεμόνες: meaning 'chiefs'; it serves as predicate nominative.

Ελιβεμα

Elibema

indeclinable proper noun, genitive of relation

→ participant identification

Ελιβεμα: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

θυγατρός

daughter

Genitive

genitive of apposition (Elibema — daughter of Ana)

→ relational specification

θυγατρός: meaning 'daughter'; it serves as genitive of apposition (Elibema — daughter of Ana).

Ανα

Ana

indeclinable proper noun, genitive of relation (father)

→ participant identification

Ανα: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation (father).

γυναικός

wife

Genitive

genitive of apposition

→ relational specification

γυναικός: meaning 'wife'; it serves as genitive of apposition.

Ησαυ

Esau

indeclinable proper noun, genitive of relation

→ participant identification

Ησαυ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

19 οὗτοί εἰσιν υἱοὶ Ησαυ, καὶ οὗτοί εἰσιν οἱ ἡγεμόνες αὐτῶν· αὐτός ἐστιν Ἐδωμ.

These are the sons of Esau, and these are their chiefs. He is Edom.

Closing bracket of Section C οὗτοί εἰσιν

The double summary (sons of Esau / their chiefs) closes the Esavite genealogical block (vv.1–19) with a final appositional bracket. The identifying formula αὐτός ἐστιν Ἐδωμ makes its third occurrence (cf. vv.1, 8), sealing the entire first half of the chapter before the Horite material begins in v.20.

οὗτοί

these

Nominative

demonstrative pronoun, subject

→ participant reference

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

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

equative verb

→ gnomic present

εἰμί: see v.11.

υἱοὶ

sons

Nominative

predicate nominative

→ participant prominence

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

Ἡσαυ

Esau

indeclinable proper noun, genitive of relation

→ participant identification

Ἡσαυ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

καὶ

and

connective (parallel summary clause)

→ discourse linkage or contrast

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

οὗτοί

these

Nominative

demonstrative pronoun, subject (second clause)

→ participant reference

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

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

equative verb

→ gnomic present

εἰμί: see v.11.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἡγεμόνες

chiefs

Nominative

predicate nominative

→ participant prominence

ἡγεμόνες: meaning 'chiefs'; it serves as predicate nominative.

αὐτῶν

their

Genitive

possessive genitive (chiefs of the Esavite sons)

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive (chiefs of the Esavite sons).

αὐτός

he

Nominative

intensive pronoun (identifying equation)

→ participant reference

αὐτός: third occurrence of the identifying bracket (cf. vv.1, 8); the formula now closes the entire Esavite genealogical block before the transition to the Horite section.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

equative verb

→ gnomic present

εἰμί: copula.

Εδωμ

Edom

predicate nominative (identification formula)

→ participant identification

Εδωμ: transliterated proper name rendered in Greek letters; here it functions as predicate nominative (identification formula).

20 Οὗτοι δὲ υἱοὶ Σηὶρ τοῦ Χορραίου τοῦ κατοικοῦντος τὴν γῆν· Λωτὰν καὶ Σωβαλ καὶ Σεβεγων καὶ Ἀνα

And these are the sons of Seir the Horite who dwelt in the land: Lotan and Sobal and Sebegeon and Ana

Section D heading — Horite genealogy opens Οὗτοι δέ

A new genealogical block begins: the pre-Edomite inhabitants of Seir (the Horites / Χορραῖοι — probably the cave-dwellers of the Transjordanian highlands; cf. Deut 2:12, 22). Σηὶρ here is an eponymous ancestor, not the mountain (though the name is the same). The list of his seven sons continues into v.21 (the verse ends mid-list without terminal punctuation).

Οὗτοι

these

Nominative

demonstrative pronoun, subject

→ participant reference

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

δὲ

and

transitional particle (major section break)

→ discourse linkage or contrast

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

υἱοὶ

sons

Nominative

predicate nominative (section heading)

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as predicate nominative (section heading).

Σηὶρ

Seir

indeclinable proper noun, genitive of relation (whose sons)

→ participant identification

Σηὶρ: the eponymous ancestor of the Seir-land (cf. v.8); here a personal name. The Horites (Χορραῖοι) were the pre-Edomite inhabitants of the region (Deut 2:12: 'the Horites formerly lived in Seir, but the sons of Esau dispossessed them'); the LXX Χορραῖος renders Hebrew יְרֵחַ, probably 'cave-dweller' (רֶחֶל = cave).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

Χορραίου

Horite

Genitive

genitive of ethnicity (Seir the Horite)

→ relational specification

Χορραῖος: 'Horite'; the Horites are the indigenous Transjordanian population displaced by Esau's descendants (Deut 2:12, 22); the LXX rendering Χορραῖος is standard and consistent.

τοῦ

the

Genitive

article (with participial clause)

→ noun-phrase marking

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

κατοικοῦντος

dwelling / inhabiting

Pres Act Part Gen Sg Masc · κατοικέω

attributive participle (Seir as the one who dwelt in the land)

→ progressive participle (ongoing prior habitation)

κατοικέω: 'dwell permanently / inhabit'; the participle notes Seir's prior territorial claim — he was there before the Edomite takeover. The phrase τοῦ κατοικοῦντος τὴν γῆν marks Seir as the original landlord of the region.

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

accusative direct object of κατοικοῦντος

→ object specification

γῆν: meaning 'land'; it serves as accusative direct object of κατοικοῦντος.

Λωτὰν

Lotan

subject in list (first son of Seir)

→ participant identification

Λωτὰν: transliteration of לוֹטָן (Lotan); his sons (v.22) include Chorri and Aiman, and his sister is Thamnah — the same Thamnah who is Eliphaz's concubine (v.12), a significant genealogical intersection.

καὶ

and

connective (listing)

→ discourse linkage or contrast

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

Σωβαλ

Sobal

subject in list (second son)

→ participant identification

Σωβαλ: transliteration of שׁוּבָל (Shobal); his sons are listed at v.23.

καὶ

and

connective

→ discourse linkage or contrast

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

Σεβεγων

Sebegeon

subject in list (third son)

→ participant identification

Σεβεγων: transliteration of זִבְעֹן (Zibeon); the same name as Elibema's grandfather (vv.2, 14) — here he is identified as a son of Seir the Horite, which creates the Hivite/Horite discrepancy noted at v.2. His son Anah 'found Iamin' (v.24 — the crux).

καὶ

and

connective

→ discourse linkage or contrast

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

Ανα

Ana

subject in list (fourth son of Seir)

→ participant identification

Ανα: transliteration of אָנָה (Anah); a different Anah from the son of Sebegeon in v.2 (or possibly the same, depending on interpretation of the genealogy). His sons and daughter are listed at v.25.

21 καὶ Δησων καὶ Ωσαρ καὶ Δισαν· οὗτοί εἰσιν ἡγεμόνες τοῦ Χορραίου, τοῦ υἱοῦ Σηὶρ ἐν γῇ Εδωμ.

and Deson and Osar and Disan. These are the chiefs of the Horite, son of Seir, in the land of Edom.

Continuation of Seir's sons list + section summary καὶ

The final three of Seir's seven sons complete the list begun in v.20. The closing summary immediately designates all seven as ἡγεμόνες — chiefs — of the Horite tradition, treating them on a structural parity with the Esavite chiefs of vv.15–19. The formula 'son of Seir in the land of Edom' is slightly unusual — the genitive may be appositive ('the Horite, i.e., son of Seir') rather than genealogical.

καὶ

and

connective (continuing name-list from v.20)

→ discourse linkage or contrast

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

Δησων

Deson

subject in list (fifth son of Seir)

→ participant identification

Δησων: transliteration of דִּישׁוֹן (Dishon); his sons are listed at v.26.

καὶ

and

connective

→ discourse linkage or contrast

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

Ωσαρ

Osar

subject in list (sixth son)

→ participant identification

Ωσαρ: transliteration of עֶזֶר (Ezer); his sons are listed at v.27.

καὶ

and

connective

→ discourse linkage or contrast

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

Δισαν

Disan

subject in list (seventh son)

→ participant identification

Δισαν: transliteration of דִּישָׁן (Dishan); his sons are listed at v.28. The LXX distinguishes Δησων (Dishon, v.21) and Δισαν (Dishan, v.21) — similar names but different characters.

οὗτοί

these

Nominative

demonstrative pronoun, subject (closing summary)

→ participant reference

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

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

equative verb

→ gnomic present

εἰμί: see v.11.

ἡγεμόνες

chiefs

Nominative

predicate nominative

→ participant prominence

ἡγεμόνες: meaning 'chiefs'; it serves as predicate nominative.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

Χορραίου

Horite

Genitive

genitive of relation (chiefs of the Horite)

→ relational specification

Χορραίου: meaning 'Horite'; it serves as genitive of relation (chiefs of the Horite).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

υἱοῦ

son

Genitive

genitive of apposition (the Horite — son of Seir)

→ relational specification

υἱοῦ: meaning 'son'; it serves as genitive of apposition (the Horite — son of Seir).

Σηῖρ

Seir

indeclinable proper noun, genitive of relation

→ participant identification

Σηῖρ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γῆ

land

Dative

dative of place

→ sphere or reference

γῆ: meaning 'land'; it serves as dative of place.

Εδωμ

Edom

indeclinable proper noun, genitive of location

→ participant identification

Εδωμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of location.

22 ἐγένοντο δὲ υἱοὶ Λωτάν· Χορρι καὶ Αἰμαν· ἀδελφή δὲ Λωτάν Θαμνα.

And the sons of Lotan were: Chorri and Aiman; and the sister of Lotan was Thamnah.

Horite sub-list (Lotan's family) ἐγένοντο δέ

The sub-genealogy of Seir's sons begins with Lotan. The appended notice of Thamnah — Lotan's sister — is notable: she is the same Thamnah who is Eliphaz's concubine (v.12) and mother of Amalek, connecting the Horite and Esavite genealogies genealogically through a woman.

ἐγένοντο

were / became

Aor Mid Indic 3 Pl · γίνομαι

main verb (genealogical existence)

→ ingressive aorist

γίνομαι: 'become'; the days 'became twenty years', a summation of the elapsed period.

δὲ

and

transitional particle

→ discourse linkage or contrast

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

υἱοὶ

sons

Nominative

subject

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as subject.

Λωτάν

Lotan

indeclinable proper noun, genitive of relation

→ participant identification

Λωτάν: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

Χορρι

Chorri

subject in list (first son of Lotan)

→ participant identification

Χορρι: transliteration of חֹרִי (Hori); the same consonants as Χορραῖος (Horite) — the name may reflect the eponymous ancestor of the Horite people, embedded here within the individual genealogy.

καὶ

and

connective

→ discourse linkage or contrast

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

Αἰμαν

Aiman

subject in list (second son)

→ participant identification

Αἰμαν: transliteration of אֵמָן (Hemam); the MT at 1 Chr 1:39 has אֶמָן (Homam) instead — a variant tradition.

ἀδελφή

sister

Nominative

subject (sisterhood note)

→ participant prominence

ἀδελφή: 'sister'; the notation of a sister's name is rare in biblical genealogies — Thamnah is one of only a few named women in this chapter (alongside Ελιβεμα and Μετεβεηλ at v.39).

δὲ

and

transitional particle

→ discourse linkage or contrast

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

Λωτάν

Lotan

indeclinable proper noun, genitive of relation (Lotan's sister)

→ participant identification

Λωτάν: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation (Lotan's sister).

Θαμνα

Thamnah

subject (Thamnah named as Lotan's sister)

→ participant identification

Θαμνα: the same woman as the concubine of Eliphaz in v.12 — linking the Horite genealogy (she is Lotan's sister, therefore Seir's granddaughter) to the Esavite line (she is Eliphaz's concubine). Through her, Amalek has Horite as well as Esavite blood.

23 καὶ οὗτοι υἱοὶ Σωβαλ· Γωλαν καὶ Μαναχαθ καὶ Γαιβηλ, Σωφ καὶ Ωμαμ.

And these are the sons of Sobal: Goolan and Manachath and Gaibel, Soph and Omam.

Horite sub-list (Sobal's sons)

καὶ

Five sons of Sobal. Μαναχαθ (Manachath) appears also as a Judahite place-name (1 Chr 2:52, 54), suggesting possible geographic-eponymous significance. The list is compact without further genealogical development.

καὶ
and

connective

→ discourse linkage or contrast

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

οὗτοι
these

Nominative

demonstrative pronoun, subject

→ participant reference

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

υἱοὶ
sons

Nominative

predicate nominative (sub-list heading)

→ participant prominence

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

Σωβαλ
Sobal

indeclinable proper noun, genitive of relation

→ participant identification

Σωβαλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

Γωλαν
Goolan

subject in list (first son)

→ participant identification

Γωλαν: LXX form of גִּלְיָן (Alvan in MT) or גִּלְיָד; only in Edomite/Horite lists.

καὶ
and

connective

→ discourse linkage or contrast

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

Μαναχαθ
Manachath

subject in list (second son)

→ participant identification

Μαναχαθ: transliteration of מַנַּחֶשֶׁת (Manahath); the name appears as a Judahite location (1 Chr 2:52, 54) and as a Benjaminite place (1 Chr 8:6), suggesting later settlement-name associations.

καὶ
and

connective

→ discourse linkage or contrast

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

Γαιβηλ
Gaibel

subject in list (third son)

→ participant identification

Γαιβηλ: LXX form of גַּיְבֵּל (Ebal) in MT; the same name as the mountain of cursing in Deut 11:29 — distinct individuals.

Σωφ
Soph

subject in list (fourth son)

→ participant identification

Σωφ: LXX form of שֵׁפֹהַ (Shepho) in MT; only in Edomite lists.

καὶ
and

connective

→ discourse linkage or contrast

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

Ωμαμ
Omam

subject in list (fifth son)

→ participant identification

Ωμαμ: LXX form of מִן־אֵם (Onam) in MT; only in Edomite/Horite lists.

24 καὶ οὗτοι υἱοὶ Σεβεγων· Αἰε καὶ Ἀνα. οὗτός ἐστιν Ἀνα ὃς εὗρεν τὸν Ἰαμὶν ἐν τῇ ἐρήμῳ, ὅτε ἔνεμεν τὰ ὑποζύγια Σεβεγων τοῦ πατρὸς αὐτοῦ.

And these are the sons of Sebegeon: Aie and Ana. This is Ana who found Iamin in the desert when he was tending the asses of Sebegeon his father.

Horite sub-list + parenthetical crux (Ana's discovery)

καὶ

The verse is the chapter's most notorious exegetical crux. After naming Sebegeon's two sons (Aie and Ana), the narrator inserts a parenthetical note about Ana: 'this is the Ana who found Iamin (τὸν Ἰαμὶν) in the desert.' The LXX renders the obscure Hebrew **אִמִּין** (a hapax in MT at this verse) as an indeclinable proper name **Ἰαμὶν** — treating it as the name of something or someone found. The MT is ambiguous: ancient versions read 'mules' (Vulgate: *mulos*), 'hot springs' (modern EVV), or other animals. The LXX's **Ἰαμὶν** is unique and resolves the crux in a way no other ancient witness does, making this the most distinctive LXX reading in the chapter.

καὶ

and

connective

→ discourse linkage or contrast

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

οὗτοι

these

demonstrative pronoun, subject

→ participant reference

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

υἱοὶ

sons

Nominative

predicate nominative

→ participant prominence

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

Σεβεγων

Sebegeon

indeclinable proper noun, genitive of relation

→ participant identification

Σεβεγων: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

Αιε

Aie

subject in list (first son)

→ participant identification

Αιε: LXX form of אִיָּה (Aiah); also the name of Rizpah's father at 2 Sam 3:7; 21:8, 10, 11 — separate individuals.

καὶ

and

connective

→ discourse linkage or contrast

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

Ανα

Ana

subject in list (second son)

→ participant identification

Ανα: this Anah son of Sebegeon is the same as (or distinct from) the Anah who is father of Elibema (vv.2, 14, 25) — a notorious genealogical puzzle. Many commentators identify them as the same person; others distinguish them.

οὗτος

this

Nominative

demonstrative pronoun, subject (identifying parenthetical)

→ participant reference

οὗτος: cataphoric-identifying, pointing to the relative clause; the parenthetical formula 'this is the X who did Y' is a standard LXX explanatory aside (cf. Gen 36:2; Ruth 2:6).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

equative verb (identifying formula)

→ gnomic present

εἰμί: copula.

Ανα

Ana

predicate nominative (the Ana who found Iamin)

→ participant identification

Ανα: transliterated proper name rendered in Greek letters; here it functions as predicate nominative (the Ana who found Iamin).

ὅς

who

Nominative

relative pronoun, subject of relative clause

→ participant reference

ὅς: meaning 'who'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun, subject of relative clause.

εὗρεν

found

Aor Act Indic 3 Sg · εὕρισκω

main verb of relative clause

→ constative aorist (single discovery event)

εὕρισκω: 'find / discover'; renders Hebrew נָצַח; the same verb used of Hagar 'found' by the angel (Gen 16:7), Abraham 'found' grace (Gen 6:8), Joseph 'found' in the field (Gen 37:15). The discovery of Ιαμὴν — whatever it was — is presented as a notable deed worthy of the identifying parenthesis.

τὸν

the

Accusative

article (accusative direct object)

→ noun-phrase marking

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

Ἰαμιν

Iamin

direct object (the thing found — treated as a proper name by LXX)

→ participant identification

Ἰαμιν: CRUX — the LXX renders Hebrew **יָמִין** (a hapax) as the proper name Ἰαμιν. The MT's **יָמִין** has been rendered 'hot springs' (most modern EVV; cf. Syriac), 'mules' (Vulgate: mulos; perhaps reading **יָמִין** as a cognate of a supposed word for hybrid animals), or 'water' (Targum). The LXX's decision to read it as a personal name Ἰαμιν is unique — no other ancient version follows it. The name Ἰαμιν itself (= Jamin, 'right hand' or 'south') is known in Israelite genealogies (Gen 46:10; Num 26:12; 1 Chr 2:27), but here it designates whatever Ana found, making the verse cryptic in the extreme for Greek readers.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ἐρήμῳ

desert

Dative

dative of place (locative: in the desert)

→ sphere or reference

ἐρημος: 'desert / wilderness'; renders Hebrew **מִדְבָּר**; the pastoral setting of the story — tending his father's asses in the desert — is consistent with Transjordanian nomadic herding culture.

ὅτε

when

temporal conjunction (circumstantial temporal clause)

→ discourse linkage or contrast

ὅτε: meaning 'when'; conjunction or particle linking this unit with the surrounding discourse.

ἐνεμεν

was tending / pasturing

Impf Act Indic 3 Sg · νέμω

verb of temporal clause (imperfect: ongoing action at time of discovery)

→ progressive imperfect (continuous pastoral activity)

νέμω: 'pasture / feed / tend (flocks)'; the imperfect marks the ongoing activity during which the discovery occurred — Ana was in the middle of tending the asses when he found Ἰαμιν.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ὑποζύγια

asses / beasts of burden

Accusative

direct object of ἔνεμεν (the animals tended)

→ object specification

ὑποζύγιον: 'beast of burden / ass'; lit. 'that which is under the yoke'; renders Hebrew יִמְרִימִים ('the asses / donkeys'); the word was sometimes used of mules in late Greek, which may have influenced the Vulgate's mulos reading.

Σεβεγων

Sebegeon

indeclinable proper noun, genitive of relation (Sebegeon's animals)

→ participant identification

Σεβεγων: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation (Sebegeon's animals).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πατὴρ

father

Genitive

genitive of relation (his father)

→ relational specification

πατὴρ: meaning 'father'; it serves as genitive of relation (his father).

αὐτοῦ

his

Genitive

possessive genitive

→ relational specification

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

25 καὶ οὗτοι υἱοὶ Ἀνα· Δησων καὶ Ελιβεμα θυγάτηρ Ἀνα.

And these are the sons of Ana: Deson and Elibema daughter of Ana.

Horite sub-list (Ana's children)

καὶ

Ana's two children are named: a son Δησων (Dishon) and a daughter Ελιβεμα. The daughter's identification as 'daughter of Ana' confirms that the Elibema who is Esau's wife (vv.2, 14, 18) is the daughter of this Ana son of Sebegeon the Horite — linking the Esavite and Horite genealogies through Elibema.

καὶ

and

connective

→ discourse linkage or contrast

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

οὗτοι

these

Nominative

demonstrative pronoun, subject

→ participant reference

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

υἱοὶ

sons

Nominative

predicate nominative (sub-list heading)

→ participant prominence

υἱοί: 'sons'; used loosely here to introduce both a son (Δησων) and a daughter (Ελιβεμα) — the Hebrew יָדָא can mean 'children' generically.

Ανα

Ana

indeclinable proper noun, genitive of relation

→ participant identification

Ανα: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

Δησων

Deson

subject in list (son of Ana)

→ participant identification

Δησων: transliteration of דִּישׁוֹן (Dishon); also the name of Seir's fifth son (v.21) — two different individuals sharing the name, a common genealogical feature.

καὶ

and

connective

→ discourse linkage or contrast

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

Ελιβεμα

Elibema

subject in list (daughter of Ana)

→ participant identification

Ελιβεμα: the same woman who is Esau's wife (vv.2, 14, 18); her identification here as 'daughter of Ana son of Sebegeon the Horite' (see v.2) confirms that Esau's Canaanite/Hivite wife is actually of Horite descent — the Hivite/Horite discrepancy discussed at v.2.

θυγάτηρ

daughter

Nominative

predicate nominative (Elibema — daughter of Ana)

→ participant prominence

θυγάτηρ: meaning 'daughter'; it serves as predicate nominative (Elibema — daughter of Ana).

Ανα

Ana

indeclinable proper noun, genitive of relation (father)

→ participant identification

Ανα: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation (father).

26 καὶ οὗτοι υἱοὶ Δησων· Αμαδα καὶ Ασβαν καὶ Ιθραν καὶ Χαρραν.

And these are the sons of Deson: Amada and Asban and Ithran and Charran.

Horite sub-list (Deson's sons)

καὶ

Four sons of Deson (Dishon) son of Ana. The list is brief, without further genealogical or narrative development.

καὶ

and

connective

→ discourse linkage or contrast

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

οὗτοι

these

Nominative

demonstrative pronoun, subject

→ participant reference

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

υἱοὶ

sons

Nominative

predicate nominative

→ participant prominence

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

Δησων

Deson

indeclinable proper noun, genitive of relation

→ participant identification

Δησων: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

Αμαδα

Amada

subject in list (first son)

→ participant identification

Αμαδα: LXX form of יַחְדָּן (Hemdan) in MT; only in Edomite/Horite lists.

καὶ

and

connective

→ discourse linkage or contrast

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

Ασβαν

Asban

subject in list (second son)

→ participant identification

Ασβαν: transliteration of אֶשְׁבָּן (Eshban); only in Edomite/Horite lists.

καὶ

and

connective

→ discourse linkage or contrast

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

Ιθραν

Ithran

subject in list (third son)

→ participant identification

Ιθραν: transliteration of יִתְרַן (Ithran); a name also borne by an Asherite at 1 Chr 7:37 — separate individual.

καὶ

and

connective

→ discourse linkage or contrast

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

Χαρραν

Charran

subject in list (fourth son)

→ participant identification

Χαρραν: LXX form of כְּרָן (Cheran) in MT; the same spelling as the city Haran (Χαρραν) in Mesopotamia — separate.

27 καὶ οὗτοι υἱοὶ Ὠσαρ· Βαλααν καὶ Ζουκαμ καὶ Ιωκαν.

And these are the sons of Osar: Balaan and Zoukam and Jokan.

Horite sub-list (Osar's sons)

καὶ

Three sons of Osar (Ezer). The sub-list is minimal; no further narrative development.

καὶ

and

connective

→ discourse linkage or contrast

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

οὗτοι

these

Nominative

demonstrative pronoun, subject

→ participant reference

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

υἱοὶ

sons

Nominative

predicate nominative

→ participant prominence

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

Ὠσαρ

Osar

indeclinable proper noun, genitive of relation

→ participant identification

Ὠσαρ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

Βαλααν

Balaan

subject in list (first son)

→ participant identification

Βαλααν: LXX form of בִּלְחָן (Bilhan) in MT; also the name of a Benjaminite at 1 Chr 7:10 — separate.

καὶ

and

connective

→ discourse linkage or contrast

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

Ζουκαμ

Zoukam

subject in list (second son)

→ participant identification

Ζουκαμ: LXX form of זָאָוָן (Zaavan) in MT; only in Edomite/Horite lists.

καὶ

and

connective

→ discourse linkage or contrast

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

Ιωκαν

Jokan

subject in list (third son)

→ participant identification

Ιωκαν: LXX form of יָכָן (Akan/Jaakan) in MT; cf. Deut 10:6 (Beeroth Bene-Jaakan) — same name, geographic usage.

28 καὶ οὗτοι υἱοὶ Δισαν· Ὡς καὶ Ἀρραν.

And these are the sons of Disan: Os and Arran.

Horite sub-list (Disan's sons — shortest entry) καὶ

The briefest sub-list: Seir's seventh son Disan has only two sons named. With this verse the genealogical drill-down through Seir's seven sons is complete; the chief-list summary of vv.29–30 follows.

καὶ

and

connective

→ discourse linkage or contrast

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

οὗτοι

these

Nominative

demonstrative pronoun, subject

→ participant reference

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

υἱοὶ

sons

Nominative

predicate nominative

→ participant prominence

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

Δισαν

Disan

indeclinable proper noun, genitive of relation

→ participant identification

Δισαν: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

Ως

Os

subject in list (first son)

→ participant identification

Ως: LXX form of ὕψ (Uz) in MT; the same name as the land of Uz (ὕψ) where Job lived (Job 1:1 LXX: ἐν χώρῃ τῇ Αὐσῑτιδι — a different transliteration but the same Hebrew root), as well as a son of Nahor (Gen 22:21). Whether a genealogical connection is intended is uncertain.

καὶ

and

connective

→ discourse linkage or contrast

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

Ἀρραν

Arran

subject in list (second son)

→ participant identification

Ἀρραν: LXX form of Ἰῤῥᾱ (Aran) in MT; a name otherwise unattested in the OT.

29 οὗτοί εἰσιν ἡγεμόνες τοῦ Χορραίου· ἡγεμῶν Λωτὰν, ἡγεμῶν Σωβαλ, ἡγεμῶν Σεβεγων, ἡγεμῶν Ἀνα,

These are the chiefs of the Horite: chief Lotan, chief Sobal, chief Sebegeon, chief Ana,

Section D closing chief-list (Horite chiefs, first four)

οὗτοί εἰσιν

The Horite chief-list mirrors the Esavite chief-list of vv.15–18 in structure: summary heading, then the ἡγεμῶν X formula for each chief. The seven Horite chiefs correspond to Seir's seven sons named in vv.20–21; the list spans two verses (29–30).

οὗτοί

these

Nominative

demonstrative pronoun, subject

→ participant reference

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

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

equative verb (section heading)

→ gnomic present

εἰμί: see v.11.

ἡγεμόνες

chiefs

Nominative

predicate nominative

→ participant prominence

ἡγεμόνες: meaning 'chiefs'; it serves as predicate nominative.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

Χορραίου
Horite
Genitive
genitive of relation (chiefs of the Horite)
→ relational specification
Χορραίου: meaning 'Horite'; it serves as genitive of relation (chiefs of the Horite).

ἡγεμῶν
chief
Nominative
predicate nominative (first chief)
→ participant prominence
ἡγεμῶν: meaning 'chief'; it serves as predicate nominative (first chief).

Λωτὰν
Lotan
indeclinable proper noun (chief's name)
→ participant identification
Λωτὰν: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (chief's name).

ἡγεμῶν
chief
Nominative
predicate nominative (second)
→ participant prominence
ἡγεμῶν: meaning 'chief'; it serves as predicate nominative (second).

Σωβαλ
Sobal
indeclinable proper noun (chief's name)
→ participant identification
Σωβαλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (chief's name).

ἡγεμῶν
chief
Nominative
predicate nominative (third)
→ participant prominence
ἡγεμῶν: meaning 'chief'; it serves as predicate nominative (third).

Σεβεγων
Sebegeon
indeclinable proper noun (chief's name)
→ participant identification
Σεβεγων: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (chief's name).

ἡγεμῶν
chief
Nominative
predicate nominative (fourth)
→ participant prominence
ἡγεμῶν: meaning 'chief'; it serves as predicate nominative (fourth).

Ἀνα
Ana
indeclinable proper noun (chief's name)
→ participant identification
Ἀνα: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (chief's name).

30 ἡγεμῶν Δησων, ἡγεμῶν Ωσαρ, ἡγεμῶν Δισαν· οὗτοί εἰσιν ἡγεμόνες Χορρι ἐν ταῖς ἡγεμονίαις αὐτῶν ἐν γῇ Εδωμ.

chief Deson, chief Osar, chief Disan. These are the chiefs of Chorri in their chieftainships in the land of Edom.

Continuation + section closing formula ἡγεμῶν Δησων

The last three Horite chiefs complete the list. The closing summary introduces the word ἡγεμονία ('chieftainship / domain of a chief') — a cognate abstract noun that appears only here in the chapter, giving the Horite clan structure a political-territorial dimension: the chiefs rule in their defined domains within Edom.

ἡγεμῶν

chief

Nominative

predicate nominative (fifth Horite chief)

→ participant prominence

ἡγεμῶν: meaning 'chief'; it serves as predicate nominative (fifth Horite chief).

Δησων

Deson

indeclinable proper noun (chief's name)

→ participant identification

Δησων: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (chief's name).

ἡγεμῶν

chief

Nominative

predicate nominative (sixth)

→ participant prominence

ἡγεμῶν: meaning 'chief'; it serves as predicate nominative (sixth).

Ωσαρ

Osar

indeclinable proper noun (chief's name)

→ participant identification

Ωσαρ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (chief's name).

ἡγεμῶν

chief

Nominative

predicate nominative (seventh)

→ participant prominence

ἡγεμῶν: meaning 'chief'; it serves as predicate nominative (seventh).

Δισαν

Disan

indeclinable proper noun (chief's name)

→ participant identification

Δισαν: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (chief's name).

οὗτοί

these

Nominative

demonstrative pronoun, subject (closing summary)

→ participant reference

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

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

equative verb

→ gnomic present

εἰμί: see v.11.

ἡγεμόνες

chiefs

Nominative

predicate nominative

→ participant prominence

ἡγεμόνες: meaning 'chiefs'; it serves as predicate nominative.

Χορρι

Chorri

indeclinable proper noun, genitive of relation (chiefs of Chorri = the Horites)

→ participant identification

Χορρι: the Horite people designated by their eponymous ancestor; the same as Χορραῖος but here in the genitive of the personal name rather than the ethnic adjective.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

ἡγεμονίαις

chieftainships / domains

Dative

dative of place / sphere (in their chieftainships)

→ sphere or reference

ἡγεμονία: 'command / chieftainship / domain of a chief'; a cognate abstract noun from ἡγεμών, occurring only here in the chapter; renders Hebrew מִן־יְהוֹדָיִם ('among their chiefs' or 'in their clan-units'). The LXX's rendering introduces a notion of political territory.

αὐτῶν

their

Genitive

possessive genitive

→ relational specification

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γῆ

land

Dative

dative of place

→ sphere or reference

γῆ: meaning 'land'; it serves as dative of place.

Εδωμ

Edom

indeclinable proper noun, genitive of location

→ participant identification

Εδωμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of location.

31 Οὗτοι δὲ οἱ βασιλεῖς οἱ βασιλεύσαντες ἐν Ἐδωμ πρὸ τοῦ βασιλεῦσαι βασιλέα ἐν Ἰσραηλ.

And these are the kings who reigned in Edom before any king reigned in Israel.

Section E heading — the Edomite kings (major structural break) Οὗτοι δέ

The verse is a heading that inaugurates the royal list (vv.32–39) and is one of the most discussed sentences in the Pentateuch. The formula πρὸ τοῦ βασιλεῦσαι βασιλέα ἐν Ἰσραηλ ('before any king reigned in Israel') is an anachronism-flag: it presupposes the existence of Israelite monarchy (post-Saul) and therefore dates the document's composition or final editing to the monarchic period. In the context of Mosaic authorship the phrase has exercised interpreters from the Talmud (Sanhedrin 20b) to modern source criticism. The LXX renders it faithfully — πρὸ τοῦ + infinitive is a standard temporal construction.

Οὗτοι

these

Nominative

demonstrative pronoun, subject (section heading)

→ participant reference

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

δὲ

and

transitional particle (major section break)

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

βασιλεῖς

kings

Nominative

predicate nominative (section heading: 'these are the kings')

→ participant prominence

βασιλεύς: 'king'; in contrast to the ἡγεμόνες (clan-chiefs) of vv.15–30, the Edomite βασιλεῖς are fully constituted monarchs — kings who reigned in succession with named cities, a more developed political institution. Edom had kings before Israel, a fact the text notes without embarrassment.

οἱ

the

Nominative

article (with substantival participle)

→ noun-phrase marking

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

βασιλεύσαντες

who reigned

Aor Act Part Nom Pl Masc · βασιλεύω

substantival participle (defining the kings: 'those who reigned')

→ constative aorist (completed reigns)

βασιλεύω: 'reign / be king'; the paronomasia βασιλεῖς οἱ βασιλεύσαντες is a figura etymologica calquing Hebrew מְלָכִים אֲשֶׁר מָלְכוּ — 'kings who were kings' — emphasizing the full royal status.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Εδωμ

Edom

indeclinable proper noun, dative of place

→ participant identification

Εδωμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, dative of place.

πρὸ

before

preposition + genitive (temporal: before)

→ spatial or relational framing

πρό: temporal + genitive articular infinitive = 'before the event of X'; the standard LXX construction for the formula 'before X happened.'

τοῦ

the

Genitive

article with infinitive (genitive articular infinitive, temporal)

→ noun-phrase marking

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

βασιλεῦσαι

to reign / the reigning

Aor Act Inf · βασιλεύω

genitive articular infinitive (temporal: 'before reigning')

→ constative aorist infinitive (the event of a king's reign)

βασιλεύω: the infinitive with πρὸ τοῦ expresses the temporal benchmark — the Edomite kings preceded the institution of Israelite monarchy. CRUX: the verse implies the author or final editor knew of Israelite kings, making it a primary text-critical and historical-critical discussion point.

βασιλέα

a king

Accusative

accusative subject of infinitive (a king — any king — reigning)

→ object specification

βασιλέα: meaning 'a king'; it serves as accusative subject of infinitive (a king — any king — reigning).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Ισραηλ

Israel

indeclinable proper noun, dative of place (in Israel)

→ participant identification

Ισραηλ: transliteration of יִשְׂרָאֵל; here denoting the nation / territory of Israel as a political entity capable of having kings — the use of the national name rather than Ἰακωβ signals a post-patriarchal political perspective. The first Israelite king is Saul (1 Sam 10–11); the verse's standpoint is from after his anointing at the earliest.

32 ἐβασίλευσεν δὲ ἐν Ἐδωμ Βαλακ υἱὸς τοῦ Βεωρ, καὶ ὄνομα τῇ πόλει αὐτοῦ Δενναβα.

And Balak son of Beor reigned in Edom, and the name of his city was Dennaba.

Royal list — first king

ἐβασίλευσεν δέ

The first entry of the eight-king succession. The formula is: 'X reigned in Edom (+ city name)'; the formula 'X died, and Y reigned in his place' links each subsequent entry (vv.33–39). There is no dynastic succession — no son succeeds his father — marking Edomite kingship as elective rather than hereditary. Βαλακ (Bela) son of Βεωρ (Beor) is notable: the same names belong to the Midianite prophet Balaam son of Beor (Num 22:5 LXX: Βαλαάμ υἱὸν Βεώρ) — almost certainly different individuals but the shared names have intrigued commentators.

ἐβασίλευσεν

reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (royal succession formula)

→ ingressive aorist (accession to throne)

βασιλεύω: 'reign / be king'; the ingressive aorist marks the beginning of the reign (the accession), not its duration.

δὲ

and

transitional particle

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Ἐδωμ

Edom

indeclinable proper noun, dative of place

→ participant identification

Ἐδωμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, dative of place.

Βαλακ

Balak

subject (king's name)

→ participant identification

Βαλακ: LXX rendering of בֶּלָא (Bela) — note: the LXX reads Βαλακ here where the MT has בֶּלָא (Bela); this is an unusual divergence, since Βαλακ (Balak) is otherwise the Moabite king who hired Balaam (Num 22:2 LXX). The Hebrew MT clearly has בֶּלָא; the LXX reading Βαλακ may reflect a scribal error or a different Vorlage.

υἱὸς

son

Nominative

predicate nominative (genealogical apposition: 'son of Beor')

→ participant prominence

υἱὸς: meaning 'son'; it serves as predicate nominative (genealogical apposition: 'son of Beor').

τοῦ

the

Genitive

article

→ noun-phrase marking

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

Βεωρ

Beor

indeclinable proper noun, genitive of relation (father)

→ participant identification

Βεωρ: transliteration of בְּעוֹר (Beor); also the name of the prophet Balaam's father at Num 22:5; 24:3, 15; 31:8 LXX — distinct individuals with a shared patronym. The coincidence has been noted since antiquity; some early Christian writers attempted identifications.

καὶ

and

connective (city name appended)

→ discourse linkage or contrast

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

ὄνομα

name

Nominative

subject (nominal clause: 'the name of his city was')

→ participant prominence

ὄνομα: the city-name formula καὶ ὄνομα τῇ πόλει αὐτοῦ X is used in four of the eight king-entries (vv.32, 35, 37, 39), linking the king to his royal city.

τῇ

the

Dative

article

→ noun-phrase marking

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

πόλει

city

Dative

dative of possession (the name belonging to the city)

→ sphere or reference

πόλις: 'city'; the mention of a named city for the king implies a settled, urban kingship — a more developed political institution than the nomadic clan-chieftainship of the ἡγεμόνες.

αὐτοῦ

his

Genitive

possessive genitive

→ relational specification

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

Δενναβα

Dennaba

predicate nominative (city name)

→ participant identification

Δενναβα: LXX form of דִּנְחָבָה (Dinhabah) in MT; the location is unknown; the LXX form Δενναβα is a standard transliteration.

33 ἀπέθανεν δὲ Βαλακ, καὶ ἐβασίλευσεν ἀντ' αὐτοῦ Ἰωβαβ υἱὸς Ζαρα ἐκ Βοσορρας.

And Balak died, and Jobab son of Zara from Bossorra reigned in his place.

Royal succession formula (second king) ἀπέθανεν δέ

The succession formula ἀπέθανεν δὲ X καὶ ἐβασίλευσεν ἀντ' αὐτοῦ Y will drive all remaining king-entries (vv.33–39). The absence of hereditary succession (no 'his son Y reigned') is notable. Ἰωβαβ (Jobab) from Βοσορρα (Bozrah) is significant: Bozrah was the chief city of Edom (Isa 34:6; 63:1; Jer 49:13, 22; Amos 1:12) and its king is therefore the most geographically central figure in the list.

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (death notice — succession formula trigger)

→ constative aorist (death event)

ἀποθνήσκω: 'die'; the death notice functions as the trigger for succession — each king's death opens the throne for a new (non-dynastic) king.

δὲ

and

transitional particle

→ discourse linkage or contrast

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

Βαλακ

Balak

subject (dying king)

→ participant identification

Βαλακ: transliterated proper name rendered in Greek letters; here it functions as subject (dying king).

καὶ

and

connective (sequential: succession)

→ discourse linkage or contrast

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

ἐβασίλευσεν

reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (accession)

→ ingressive aorist (beginning of new reign)

βασιλεύω: here causative 'make king / enthrone' (cf. v. 11, ἐβασίλευσα); the verbatim echo of v. 11 binds the opening and closing divine-regret statements into a single frame around the chapter.

ἀντ'

in place of

preposition + genitive (substitution: 'in place of')

→ spatial or relational framing

ἀντί: 'instead of / in place of'; renders Hebrew יָּֽבִיטָא ('in his place'); the succession formula ἐβασίλευσεν ἀντ' αὐτοῦ marks a non-dynastic succession consistently across vv.33–39.

αὐτοῦ

him

Genitive

genitive of substitution (in place of him)

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of substitution (in place of him).

Ἰωβαβ

Jobab

subject (new king)

→ participant identification

Ἰωβαβ: transliteration of יֹבָב (Jobab); Bozrah's king; early Christian tradition (Aristeas, Origen) sometimes identified this Jobab with the patriarch Job — a tradition with no textual basis but attested in the LXX appendix to Job (Job 42:17 LXX), which lists 'Jobab' as another name for Job.

υἱός

son

Nominative

predicate nominative (genealogical apposition)

→ participant prominence

υἱός: meaning 'son'; it serves as predicate nominative (genealogical apposition).

Ζαρά

Zara

indeclinable proper noun, genitive of relation (father)

→ participant identification

Ζαρά: transliteration of זָרַח (Zerah); the same name as Raguel's son at v.13 — distinct individual.

ἐκ

from

preposition + genitive (place of origin)

→ spatial or relational framing

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

Βοσορρας

Bossorra

Genitive

indeclinable proper noun, genitive of origin (from Bozrah)

→ participant identification

Βοσορρα: transliteration of בֹּזְרָח (Bozrah, 'sheepfold'); the principal city of Edom (Isa 34:6; 63:1 — 'Who is this coming from Edom, from Bozrah, in garments stained red?'; Jer 49:13; Amos 1:12). The royal city of the second king is the most famous Edomite location in prophetic literature.

34 ἀπέθανεν δὲ Ἰωβαβ, καὶ ἐβασίλευσεν ἀντ' αὐτοῦ Ἀσομ ἐκ γῆς Θαιμανων.

And Jobab died, and Asom from the land of the Temanites reigned in his place.

Royal succession (third king) ἀπέθανεν δέ

The third king, Asom (Husham), is identified only by his geographic origin — 'the land of the Temanites.' The Temanites are the descendants of Teman son of Eliphaz (v.11), so this king comes from within the Edomite territorial-tribal structure. No city is given; no patronym.

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (death notice)

→ constative aorist

ἀποθνήσκω: 'die'; renders תָּמָת; the singular verb with collective subject (πάντα τὰ κτήνη) is standard LXX usage.

δὲ

and

transitional particle

→ discourse linkage or contrast

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

Ἰωβαβ

Jobab

subject (dying king)

→ participant identification

Ἰωβαβ: transliterated proper name rendered in Greek letters; here it functions as subject (dying king).

καὶ

and

connective

→ discourse linkage or contrast

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

ἐβασίλευσεν

reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (accession)

→ *ingressive aorist*

βασιλεύω: here causative 'make king / enthrone' (cf. v. 11, ἐβασίλευσα); the verbatim echo of v. 11 binds the opening and closing divine-regret statements into a single frame around the chapter.

ἀντ'

in place of

preposition + genitive (substitution)

→ *spatial or relational framing*

ἀντ': meaning 'in place of'; here it marks the relation signaled by preposition + genitive (substitution).

αὐτοῦ

him

Genitive

genitive of substitution

→ *relational specification*

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

Ἀσομ

Asom

subject (new king)

→ *participant identification*

Ἀσομ: LXX form of חִשָּׁמ (Husham) in MT; only in the Edomite king-list.

ἐκ

from

preposition + genitive (place of origin)

→ *spatial or relational framing*

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

γῆς

land

Genitive

genitive of place (from the land of)

→ *relational specification*

γῆς: meaning 'land'; it serves as genitive of place (from the land of).

Θαιμανων

Temanites

Genitive

indeclinable proper noun, genitive (land of the Temanites)

→ *participant identification*

Θαιμανων: plural genitive — 'of the Temanites'; renders Hebrew תִּמְנִיָּה; Teman (v.11) was Eliphaz's firstborn, so the Temanite territory is within the main Edomite-Esavite core.

35 ἀπέθανεν δὲ Ασομ, καὶ ἐβασίλευσεν ἀντ' αὐτοῦ Αδαδ υἱὸς Βαραδ ὁ πατάξας Μαδιαμ ἐν τῷ πεδίῳ Μωαβ,
καὶ ὄνομα τῇ πόλει αὐτοῦ Γεθθαιμ.

And Asom died, and Adad son of Barad, who struck Midian in the plain of Moab, reigned in his place,
and the name of his city was Getthaim.

Royal succession (fourth king — only one with a military exploit noted) ἀπέθανεν δέ

The fourth king is distinguished by a military exploit: 'who struck Midian in the plain of Moab.' This is the only king in the list described as having done anything noteworthy; it gives Adad (Hadad) a martial profile and connects the Edomite royal history to the Midianite peoples of Transjordan. The exploit may be related to the Midianite campaign referenced at Num 31.

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (death notice)

→ constative aorist

ἀποθνήσκω: 'die'; renders ΠΗΗ; the singular verb with collective subject (πάντα τὰ κτήνη) is standard LXX usage.

δὲ

and

transitional particle

→ discourse linkage or contrast

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

Ασομ

Asom

subject (dying king)

→ participant identification

Ασομ: transliterated proper name rendered in Greek letters; here it functions as subject (dying king).

καὶ

and

connective

→ discourse linkage or contrast

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

ἐβασίλευσεν

reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (accession)

→ ingressive aorist

βασιλεύω: here causative 'make king / enthrone' (cf. v. 11, ἐβασίλευσα); the verbatim echo of v. 11 binds the opening and closing divine-regret statements into a single frame around the chapter.

ἀντ'

in place of

preposition + genitive (substitution)

→ spatial or relational framing

ἀντ': meaning 'in place of'; here it marks the relation signaled by preposition + genitive (substitution).

αὐτοῦ

him

Genitive

genitive of substitution

→ relational specification

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

Αδαδ

Adad

subject (new king)

→ participant identification

Αδαδ: LXX rendering of 𐤏𐤕𐤁 (Hadad) in MT; the divine name Hadad was the chief storm-deity of the Aramaean pantheon — the Edomite king may bear a theophoric name from this tradition. The name Αδαδ recurs as the 8th and final king (v.39) — distinct individuals, same name.

υἱός

son

Nominative

predicate nominative (genealogical apposition)

→ participant prominence

υἱός: meaning 'son'; it serves as predicate nominative (genealogical apposition).

Βαράδ

Barad

indeclinable proper noun, genitive of relation (father)

→ participant identification

Βαράδ: LXX form of בִּדָּד (Bedad) in MT; only in the Edomite king-list.

ὁ

the

Nominative

article (with substantival participle)

→ noun-phrase marking

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

πατάξας

who struck

Aor Act Part Nom Sg Masc · πατάσσω

substantival participle (describing Adad's military exploit)

→ constative aorist (single completed battle)

πατάσσω: 'strike / smite / defeat in battle'; a standard LXX military verb (cf. Exod 17:5; Num 14:45; Josh 7:5); the exploit is mentioned only for this king, distinguishing him as a warrior.

Μαδιαμ

Midian

indeclinable proper noun, accusative (direct object of πατάξας)

→ participant identification

Μαδιαμ: transliteration of מִדְיָן (Midian); the Midianites were Transjordanian traders and warriors (cf. Gen 37:28, 36; Num 22:4; 31:1–12; Judg 6–8). An Edomite king defeating Midian in the Moabite plain locates the action east of the Dead Sea.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

πεδίῳ

plain

Dative

dative of place (in the plain)

→ sphere or reference

πεδίον: 'plain / flat land'; renders Hebrew הַדֶּשֶׁה ('field / country'); the 'field of Moab' (הַדֶּשֶׁה מוֹאָב) is the Transjordanian plateau east of the Dead Sea.

Μωαβ

Moab

indeclinable proper noun, genitive of location

→ participant identification

Μωαβ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of location.

καὶ

and

connective (city name formula)

→ discourse linkage or contrast

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

ὄνομα

name

Nominative

subject (nominal clause)

→ participant prominence

ὄνομα: meaning 'name'; it serves as subject (nominal clause).

τῇ

the

Dative

article

→ noun-phrase marking

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

πόλει

city

Dative

dative of possession

→ sphere or reference

πόλει: meaning 'city'; it serves as dative of possession.

αὐτοῦ

his

Genitive

possessive genitive

→ relational specification

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

Γεθθαιμ

Gethaim

predicate nominative (city name)

→ participant identification

Γεθθαιμ: LXX form of תַּיִם (Avith) in MT; the city is otherwise unknown; the LXX spelling Γεθθαιμ may reflect a different Hebrew Vorlage or a scribal reinterpretation.

36 ἀπέθανεν δὲ Αδαδ, καὶ ἐβασίλευσεν ἀντ' αὐτοῦ Σαμαλα ἐκ Μασεκκας.

And Adad died, and Samalah from Masekka reigned in his place.

Royal succession (fifth king)

ἀπέθανεν δέ

The fifth king, Σαμαλα (Samlah), is identified only by his origin — Μασεκκα (Masrekah) — without patronym or city of reign. The formulaic repetition is unbroken.

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (death notice)

→ constative aorist

ἀποθνήσκω: 'die'; renders תָּמָת; the singular verb with collective subject (πάντα τὰ κτήνη) is standard LXX usage.

δὲ

and

transitional particle

→ discourse linkage or contrast

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

Αδαδ

Adad

subject (dying king)

→ participant identification

Αδαδ: transliterated proper name rendered in Greek letters; here it functions as subject (dying king).

καὶ

and

connective

→ discourse linkage or contrast

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

ἐβασίλευσεν

reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (accession)

→ *ingressive aorist*

βασιλεύω: here causative 'make king / enthrone' (cf. v. 11, ἐβασίλευσα); the verbatim echo of v. 11 binds the opening and closing divine-regret statements into a single frame around the chapter.

ἀντ'

in place of

preposition + genitive (substitution)

→ *spatial or relational framing*

ἀντ': meaning 'in place of'; here it marks the relation signaled by preposition + genitive (substitution).

αὐτοῦ

him

Genitive

genitive of substitution

→ *relational specification*

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

Σαμαλα

Samalah

subject (new king)

→ *participant identification*

Σαμαλα: LXX form of סַמְלָה (Samlah) in MT; only in the Edomite king-list.

ἐκ

from

preposition + genitive (place of origin)

→ *spatial or relational framing*

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

Μασεκκας

Masekka

Genitive

indeclinable proper noun, genitive of origin

→ *participant identification*

Μασεκκας: LXX form of מַסְרֵכָה (Masrekah) in MT; an Edomite locality, otherwise unidentified.

37 ἀπέθανεν δὲ Σαμαλα, καὶ ἐβασίλευσεν ἀντ' αὐτοῦ Σαουλ ἐκ Ρωβωθ τῆς παρὰ ποταμόν.

And Samalah died, and Saoul from Rooboth by the river reigned in his place.

Royal succession (sixth king) ἀπέθανεν δέ

The sixth king, Σαουλ (Shaul), is identified by his origin — Rooboth 'by the river' (Rehoboth-by-the-River). The name Σαουλ is notable: it is the same Greek form as Israel's first king Saul (1 Sam 9 LXX: Σαούλ). The geographic qualifier 'by the river' (τῆς παρὰ ποταμόν) likely refers to the Euphrates, suggesting this Edomite Shaul came from a region near that major waterway — or the phrase is a toponym.

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (death notice)

→ constative aorist

ἀποθνήσκω: 'die'; renders תָּמָּוּ; the singular verb with collective subject (πάντα τὰ κτήνη) is standard LXX usage.

δὲ

and

transitional particle

→ discourse linkage or contrast

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

Σαμαλα

Samalah

subject (dying king)

→ participant identification

Σαμαλα: transliterated proper name rendered in Greek letters; here it functions as subject (dying king).

καὶ

and

connective

→ discourse linkage or contrast

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

ἐβασίλευσεν

reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (accession)

→ ingressive aorist

βασιλεύω: here causative 'make king / enthrone' (cf. v. 11, ἐβασίλευσα); the verbatim echo of v. 11 binds the opening and closing divine-regret statements into a single frame around the chapter.

ἀντ'

in place of

preposition + genitive (substitution)

→ spatial or relational framing

ἀντ': meaning 'in place of'; here it marks the relation signaled by preposition + genitive (substitution).

αὐτοῦ

him

Genitive

genitive of substitution

→ relational specification

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

Σαουλ

Saoul

subject (new king)

→ participant identification

Σαουλ: LXX form of שָׁאֻל (Shaul) in MT; the same Greek spelling as the first Israelite king (1 Sam 9). The name means 'asked for / requested' (from שָׁאַל) and is a common Semitic name with no genealogical link between the two individuals.

ἐκ

from

preposition + genitive (place of origin)

→ spatial or relational framing

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

Ρωβωθ

Rooboth

indeclinable proper noun, genitive of origin

→ participant identification

Ρωβωθ: LXX form of רְחוֹבוֹת (Rehoboth, 'broad places / streets'); the qualifying phrase 'by the river' (τῆς παρὰ ποταμόν) is part of the toponym in the MT (רְחוֹבוֹת הַנָּהָר), probably referring to the Euphrates River or a major Transjordanian watercourse.

τῆς

of the

Genitive

article (with prepositional phrase used as genitive qualifier)

→ noun-phrase marking

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

παρὰ

beside / by

preposition + accusative (proximity: beside the river)

→ spatial or relational framing

παρὰ: 'beside / by / near'; here with the article and ποταμόν as a descriptive geographical qualifier for the city.

ποταμόν

river

Accusative

accusative of location (the river)

→ object specification

ποταμός: 'river'; the articular noun (implied by the preceding τῆς) renders Hebrew נַחֲלִי (‘the river’), which in the OT most commonly designates the Euphrates (Gen 31:21; Exod 23:31; Deut 1:7).

38 ἀπέθανεν δὲ Σαουλ, καὶ ἐβασίλευσεν ἀντ’ αὐτοῦ Βαλαεννων υἱὸς Αχοβωρ.

And Saul died, and Balaennon son of Achobor reigned in his place.

Royal succession (seventh king) ἀπέθανεν δέ

The seventh king, Βαλαεννων (Baal-hanan) son of Achobor (Achbor), has no geographic information — only his patronym. The name Βαλαεννων renders Hebrew נַחֲלִי נָגַב (Baal-hanan, ‘Baal is gracious’) — a theophoric name with the Canaanite storm-deity Baal, consistent with Edomite religious syncretism.

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (death notice)

→ constative aorist

ἀποθνήσκω: ‘die’; renders θνήσκει; the singular verb with collective subject (πάντα τὰ κτήνη) is standard LXX usage.

δὲ

and

transitional particle

→ discourse linkage or contrast

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

Σαουλ

Saul

subject (dying king)

→ participant identification

Σαουλ: transliterated proper name rendered in Greek letters; here it functions as subject (dying king).

καὶ

and

connective

→ discourse linkage or contrast

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

ἐβασίλευσεν

reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (accession)

→ ingressive aorist

βασιλεύω: here causative 'make king / enthrone' (cf. v. 11, ἐβασίλευσα); the verbatim echo of v. 11 binds the opening and closing divine-regret statements into a single frame around the chapter.

ἀντ'

in place of

preposition + genitive (substitution)

→ spatial or relational framing

ἀντ': meaning 'in place of'; here it marks the relation signaled by preposition + genitive (substitution).

αὐτοῦ

him

Genitive

genitive of substitution

→ relational specification

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

Βαλαεννων

Balaennon

subject (new king)

→ participant identification

Βαλαεννων: LXX rendering of בַּלְעַן הַבָּל (Baal-hanan, 'the lord Baal is gracious'); a theophoric name invoking Baal, the Canaanite-Aramaean storm deity. The LXX Βαλαεννων is an unusual phonetic rendering (the expected form would be Βααλχανάν); the name appears later as a Davidic official (1 Chr 27:28).

υἱός

son

Nominative

predicate nominative (genealogical apposition)

→ participant prominence

υἱός: meaning 'son'; it serves as predicate nominative (genealogical apposition).

Ἀχοβωρ

Achobor

indeclinable proper noun, genitive of relation (father)

→ participant identification

Ἀχοβωρ: LXX form of אַחְבֹּר (Achbor) in MT; the same name appears as the father of a royal official under Josiah (2 Kgs 22:12, 14) — distinct individual.

39 ἀπέθανεν δὲ Βαλαεννων υἱὸς Αχοβωρ, καὶ ἐβασίλευσεν ἀντ' αὐτοῦ Αδαδ υἱὸς Βαραδ, καὶ ὄνομα τῇ πόλει αὐτοῦ Φογωρ· καὶ ὄνομα τῇ γυναικὶ αὐτοῦ Μετεβεηλ θυγάτηρ Ματραιθ θυγατρὸς Μαιζοοβ.

And Balaennon son of Achobor died, and Adad son of Barad reigned in his place, and the name of his city was Phogor; and the name of his wife was Metabeel daughter of Matraith daughter of Maizaob.

Royal succession (eighth and final king — unique entry)

ἀπέθανεν δέ

The eighth and final king Αδαδ (Hadad/Hadar) is the most fully identified: he has a patronym (son of Barad), a city (Phogor = Pau/Peou), and uniquely a wife — Μετεβεηλ daughter of Matraith daughter of Maizaob. No wife is named for any other king in the list. The wife's double patronymic (daughter of X daughter of Y) is unusual and may reflect a matrilineal genealogical emphasis. The city name Φογωρ in the LXX differs from MT's Pau (פֶּאוּ); the LXX Φογωρ echoes Peor/Beth-Peor (Num 23:28; 25:3, 5; Deut 3:29; 4:3), the site of Baal-Peor worship — possibly a different place or a scribal assimilation.

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (death notice)

→ constative aorist

ἀποθνήσκω: 'die'; renders תָּמָּת; the singular verb with collective subject (πάντα τὰ κτήνη) is standard LXX usage.

δὲ

and

transitional particle

→ discourse linkage or contrast

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

Βαλαεννων

Balaennon

subject (dying king)

→ participant identification

Βαλαεννων: transliterated proper name rendered in Greek letters; here it functions as subject (dying king).

υἱὸς

son

Nominative

predicate nominative (genealogical apposition)

→ participant prominence

υἱὸς: meaning 'son'; it serves as predicate nominative (genealogical apposition).

Αχοβωρ

Achobor

indeclinable proper noun, genitive of relation

→ participant identification

Αχοβωρ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

καὶ

and

connective

→ discourse linkage or contrast

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

ἐβασίλευσεν

reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (accession)

→ ingressive aorist

βασιλεύω: here causative 'make king / enthrone' (cf. v. 11, ἐβασίλευσα); the verbatim echo of v. 11 binds the opening and closing divine-regret statements into a single frame around the chapter.

ἀντ'

in place of

preposition + genitive (substitution)

→ spatial or relational framing

ἀντ': meaning 'in place of'; here it marks the relation signaled by preposition + genitive (substitution).

αὐτοῦ

him

Genitive

genitive of substitution

→ relational specification

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

Αδαδ

Adad

subject (eighth and final king)

→ participant identification

Αδαδ: LXX form of 𐤀𐤁𐤁𐤀 (Hadar) in MT Gen 36:39 or 𐤀𐤁𐤁𐤀 (Hadad) in 1 Chr 1:50; the same LXX name as the 4th king (v.35) but a different individual; the recurrence of the name Αδαδ in the list is natural given the Aramaean divine name Hadad was common in Transjordanian onomastics.

υἱός

son

Nominative

predicate nominative (genealogical apposition)

→ participant prominence

υἱός: meaning 'son'; it serves as predicate nominative (genealogical apposition).

Βαραδ

Barad

indeclinable proper noun, genitive of relation (father)

→ participant identification

Βαραδ: LXX form of 𐤁𐤓𐤁𐤀 (Bedad?) or possibly a variant form; the MT at 1 Chr 1:50 has a different father name — the parallel shows textual instability.

καὶ

and

connective (city name formula)

→ discourse linkage or contrast

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

ὄνομα

name

Nominative

subject (nominal clause: city name)

→ participant prominence

ὄνομα: meaning 'name'; it serves as subject (nominal clause: city name).

τῇ

the

Dative

article

→ noun-phrase marking

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

πόλει

city

Dative

dative of possession

→ sphere or reference

πόλει: meaning 'city'; it serves as dative of possession.

αὐτοῦ

his

Genitive

possessive genitive

→ relational specification

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

Φογῶρ

Phogor

predicate nominative (city name)

→ participant identification

Φογῶρ: LXX form diverging from MT's פֶּעֹר (Pau); Φογῶρ echoes Φογῶρ = Peor (Num 23:28; 25:3; Deut 3:29), the site of the Baal-Peor apostasy. Whether the LXX translator assimilated the unfamiliar name to a known toponym or the Vorlage actually read something different is unclear.

καὶ

and

connective (wife-name formula)

→ discourse linkage or contrast

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

ὄνομα

name

Nominative

subject (nominal clause: wife's name — unique in the king-list)

→ participant prominence

ὄνομα: the naming of the wife is unique to this final entry; no other king's wife is mentioned. The formula καὶ ὄνομα τῇ γυναικὶ αὐτοῦ mirrors the city-name formula but applies it to a person — a small literary flourish closing the royal list.

τῇ

the

Dative

article

→ noun-phrase marking

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

γυναικὶ

wife

Dative

dative of possession

→ sphere or reference

γυναικὶ: meaning 'wife'; it serves as dative of possession.

αὐτοῦ

his

Genitive

possessive genitive

→ relational specification

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

Μετεβηλ

Metabeel

predicate nominative (wife's name)

→ participant identification

Μετεβηλ: LXX form of מֶהֱטָבֵאל (Mehetabel, 'God does good'); a Yahwistic or El-theophoric name, suggesting broader religious syncretism in the Edomite court.

θυγάτηρ

daughter

Nominative

predicate nominative (genealogical apposition: daughter of Matraith)

→ participant prominence

θυγάτηρ: meaning 'daughter'; it serves as predicate nominative (genealogical apposition: daughter of Matraith).

Ματραιθ

Matraith

indeclinable proper noun, genitive of relation (mother)

→ participant identification

Ματραιθ: LXX form of מַטְרֵי (Matred) in MT; the maternal lineage extends to a second generation.

θυγατρός

daughter

Genitive

genitive of apposition (Matraith — daughter of Maizaob)

→ relational specification

θυγατρός: meaning 'daughter'; it serves as genitive of apposition (Matraith — daughter of Maizaob).

Μαιζοοβ

Maizaob

indeclinable proper noun, genitive of relation (grandmother)

→ participant identification

Μαιζοοβ: LXX form of מֵי זָהָב (Me-Zahab, 'waters of gold') in MT; the maternal grandmother's name is a toponym or descriptive phrase — 'waters of gold' — that may denote a place or a poetic epithet. This double patronymic for the queen is the most elaborate genealogical identification in the chapter after Elibema's.

40 Οὗτοι δὲ τὰ ὀνόματα τῶν ἡγεμόνων Ησαυ ἐν ταῖς φυλαῖς αὐτῶν κατὰ τόπον αὐτῶν ἐν ταῖς χώραις αὐτῶν καὶ ἐν τοῖς ἔθνεσιν αὐτῶν· ἡγεμὼν Θαμνα, ἡγεμὼν Γωλα,

And these are the names of the chiefs of Esau in their tribes, according to their place, in their countries and among their nations: chief Thamnah, chief Goola,

Section F heading — final territorial chief-list

Οὗτοι δέ

The final section's heading is the most elaborate in the chapter: the chiefs are organized not by lineage (as in vv.15–19) but by tribe (φυλή), place (τόπος), country (χώρα), and nation (ἔθνος) — a fourfold territorial taxonomy. This list of eleven chiefs (vv.40–43) is probably a later administrative register than the genealogical lists, reflecting the Edomite territorial structure at a specific historical moment. The verse ends mid-list, continuing in v.41.

Οὗτοι

these

Nominative

demonstrative pronoun, subject

→ participant reference

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

δὲ

and

transitional particle (major section break)

→ discourse linkage or contrast

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

τὰ

the

Nominative

article

→ noun-phrase marking

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

ὀνόματα

names

Nominative

predicate nominative (section heading: 'these are the names')

→ participant prominence

ὀνόματα: meaning 'names'; it serves as predicate nominative (section heading: 'these are the names').

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἡγεμόνων

chiefs

Genitive

genitive of relation (chiefs of Esau)

→ relational specification

ἡγεμόνων: meaning 'chiefs'; it serves as genitive of relation (chiefs of Esau).

Ἡσαυ

Esau

indeclinable proper noun, genitive of relation

→ participant identification

Ἡσαυ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation.

ἐν

in

preposition + dative (locative: first qualifier)

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

φυλαῖς

tribes

Dative

dative of location / sphere (in their tribes)

→ sphere or reference

φυλή: 'tribe / clan'; renders Hebrew מִן־בְּיָהוּדָא ('according to their families/clans'); the fourfold organizational formula (φυλή / τόπος / χώρα / ἔθνος) is unique to this section heading and suggests an administrative-territorial register.

αὐτῶν

their

Genitive

possessive genitive

→ relational specification

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

κατὰ

according to

preposition + accusative (distributive: 'according to place')

→ spatial or relational framing

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

τόπον

place

Accusative

accusative of standard (place-by-place)

→ object specification

τόπος: 'place / locale'; one of four organizational categories; renders Hebrew מְקוֹמָם .

αὐτῶν

their

Genitive

possessive genitive

→ relational specification

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

ἐν

in

preposition + dative (locative: third qualifier)

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

χώραις

countries / territories

Dative

dative of location (in their territories)

→ sphere or reference

χώραις: 'country / territory / region'; renders Hebrew בְּאַרְצֵיהֶם ('in their lands').

αὐτῶν

their

Genitive

possessive genitive

→ relational specification

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

καὶ

and

connective (fourth qualifier)

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

ἔθνεσιν

nations / peoples

Dative

dative of location (among their peoples)

→ sphere or reference

ἔθνος: 'nation / people'; renders Hebrew בְּשֵׁמֵיהֶם ('by their names'); the LXX's ἔθνεσιν introduces a different concept (nations / peoples) from the MT's 'names,' possibly reflecting a different Vorlage or a translator's interpretive expansion.

αὐτῶν

their

Genitive

possessive genitive

→ relational specification

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

ἡγεμῶν

chief

Nominative

predicate nominative (first chief in final list)

→ participant prominence

ἡγεμῶν: meaning 'chief'; it serves as predicate nominative (first chief in final list).

Θαμνα

Thamnah

indeclinable proper noun (chief's name)

→ participant identification

Θαμνα: the same name as the concubine of Eliphaz (v.12) and the sister of Lotan (v.22) — here apparently a territorial designation rather than a personal name, since the chief-list is organized by location. Thamnah/Timnah is a known Edomite locality (cf. Josh 15:10; Judg 14:1).

ἡγεμὼν

chief

Nominative

predicate nominative (second chief)

→ participant prominence

ἡγεμὼν: meaning 'chief'; it serves as predicate nominative (second chief).

Γωλα

Goola

indeclinable proper noun (chief's name)

→ participant identification

Γωλα: LXX form of גִּלְעָל (Alvah/Aliah) in MT; only in this final chief-list.

41 ἡγεμὼν Ιεθερ, ἡγεμὼν Ελιβεμα, ἡγεμὼν Ηλας, ἡγεμὼν Φινων,

chief Iether, chief Elibema, chief Elam, chief Phinon,

Continuation of final chief-list

ἡγεμὼν Ιεθερ

The list of territorial chiefs continues. Ελιβεμα appears again as a chief-name — probably a territorial designation derived from the same woman's name (Oholibamah). Φινων (Pinon) is a known Edomite site, mentioned in the wilderness itinerary at Num 33:42–43 as a stopping-place.

ἡγεμὼν

chief

Nominative

predicate nominative (third in final list)

→ participant prominence

ἡγεμὼν: meaning 'chief'; it serves as predicate nominative (third in final list).

Ιεθερ

Iether

indeclinable proper noun (chief's name)

→ participant identification

Ιεθερ: LXX form of יֶתֶר (Jetheth) in MT; only in this final list.

ἡγεμὼν

chief

Nominative

predicate nominative (fourth)

→ participant prominence

ἡγεμὼν: meaning 'chief'; it serves as predicate nominative (fourth).

Ελιβεμα

Elibema

indeclinable proper noun (chief's name — territorial)

→ participant identification

Ελιβεμα: the same form as Esau's wife's name; here a territorial chief-designation, showing that the final list organizes by place-names/clan-names rather than individuals.

ἡγεμὼν

chief

Nominative

predicate nominative (fifth)

→ participant prominence

ἡγεμὼν: meaning 'chief'; it serves as predicate nominative (fifth).

Ηλας

Elas

indeclinable proper noun (chief's name)

→ participant identification

Ηλας: LXX form of הֵלָח (Elah) in MT; the same name as a king of Israel (1 Kgs 16:8) and several other individuals — distinct.

ἡγεμὼν

chief

Nominative

predicate nominative (sixth)

→ participant prominence

ἡγεμὼν: meaning 'chief'; it serves as predicate nominative (sixth).

Φινων

Phinon

indeclinable proper noun (chief's name)

→ participant identification

Φινων: LXX form of פִּינֹן (Pinon) in MT; a known Transjordanian site — Obboth and Phinon appear in the wilderness itinerary (Num 33:42–43), east of Edom. The copper mines of Feinan in modern Jordan are plausibly associated with this toponym.

42 ἡγεμὼν Κενεζ, ἡγεμὼν Θαιμαν, ἡγεμὼν Μαβσαρ,

chief Kenez, chief Teman, chief Mabsar,

Continuation of final chief-list

ἡγεμὼν Κενεζ

Three more territorial chiefs. Θαιμαν recurs from the genealogical list (v.11) — here as a territorial chief-designation. Κενεζ likewise echoes the earlier genealogical name. Μαβσαρ (Mibzar) is a known Edomite fortified site.

ἡγεμὼν

chief

Nominative

predicate nominative (seventh in final list)

→ participant prominence

ἡγεμὼν: meaning 'chief'; it serves as predicate nominative (seventh in final list).

Κενεζ

Kenez

indeclinable proper noun (chief / territorial name)

→ participant identification

Κενεζ: the same name as Eliphaz's fifth son (v.11); here a territorial designation — the Kenizzite region within Edom.

ἡγεμὼν

chief

Nominative

predicate nominative (eighth)

→ participant prominence

ἡγεμὼν: meaning 'chief'; it serves as predicate nominative (eighth).

Θαιμαν

Teman

indeclinable proper noun (chief / territorial name)

→ participant identification

Θαιμαν: the Temanite region, named for Eliphaz's firstborn son (v.11); Teman was the most prominent Edomite territory in prophetic consciousness (Jer 49:7; Hab 3:3; Amos 1:12; Obad 9).

ἡγεμὼν

chief

Nominative

predicate nominative (ninth)

→ participant prominence

ἡγεμὼν: meaning 'chief'; it serves as predicate nominative (ninth).

Μαβσαρ

Mabsar

indeclinable proper noun (chief's name)

→ participant identification

Μαβσαρ: LXX form of מִבְצָר (Mibzar, 'fortified place') in MT; a fortified city of Edom; the etymology ('fortress') suggests it designates a strongly defended position in the Edomite highland.

43 ἡγεμὼν Μαγεδιηλ, ἡγεμὼν Ηραμ· οὗτοί εἰσιν ἡγεμόνες Εδωμ ἐν ταῖς κατοικίαις αὐτῶν ἐν τῇ γῇ τῆς κτήσεως αὐτῶν· οὗτος Ησαυ πατὴρ Εδωμ.

chief Magediel, chief Eram. These are the chiefs of Edom in their settlements in the land of their possession. This is Esau, father of Edom.

Final two chiefs + chapter-closing formula

ἡγεμὼν Μαγεδιηλ

The two final chiefs complete the eleven-name list (vv.40–43). The chapter's closing formula — οὗτος Ησαυ πατὴρ Εδωμ ('this is Esau, father of Edom') — is the fourth and final identifying equation (cf. vv.1, 8, 19) and serves as the formal bracket closing the entire toledoth. It echoes the expanded heading of v.9 ('father of Edom in Mount Seir') but drops the geographic qualifier, leaving the identification in its starkest, most final form: Esau = the father of Edom. The phrase τῇ γῇ τῆς κτήσεως αὐτῶν ('the land of their possession') echoes the patriarchal promise-language of Genesis (cf. 17:8; 28:4) but applies it to Edom — the parallel is deliberate, presenting Edom as a nation in secure possession of its own Abrahamically-adjacent territory.

ἡγεμὼν

chief

Nominative

predicate nominative (tenth in final list)

→ participant prominence

ἡγεμὼν: meaning 'chief'; it serves as predicate nominative (tenth in final list).

Μαγεδιηλ

Magediel

indeclinable proper noun (chief's name)

→ participant identification

Μαγεδιηλ: LXX form of מַגְדִּי־אֵל (Magdiel, 'God is my precious gift' or 'gift of God') in MT; the El-theophoric name again suggests syncretistic or shared theological vocabulary in Edomite onomastics.

ἡγεμὼν

chief

Nominative

predicate nominative (eleventh and final chief)

→ participant prominence

ἡγεμὼν: meaning 'chief'; it serves as predicate nominative (eleventh and final chief).

Ἡραμ

Eram

indeclinable proper noun (final chief's name)

→ participant identification

Ἡραμ: LXX form of הִרָאֵם (Iram) in MT; only in this final list; the last name in the chapter's genealogical registers.

οὗτοί

these

Nominative

demonstrative pronoun, subject (closing summary)

→ participant reference

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

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

equative verb

→ gnomic present

εἰμί: see v.11.

ἡγεμόνες

chiefs

Nominative

predicate nominative

→ participant prominence

ἡγεμόνες: meaning 'chiefs'; it serves as predicate nominative.

Εδωμ

Edom

indeclinable proper noun, genitive of relation (chiefs of Edom)

→ participant identification

Εδωμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation (chiefs of Edom).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

κατοικίαις

settlements / dwellings

Dative

dative of location (in their settlements)

→ sphere or reference

κατοικία: 'settlement / place of settlement / dwelling'; renders Hebrew לְמִשְׁכָּנָם ('in their settlements'); the noun echoes κατοίκησεν at v.8 (Esau 'settled' in Seir) — the chiefs are settled in the land their ancestor established.

αὐτῶν

their

Genitive

possessive genitive

→ relational specification

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

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

→ sphere or reference

γῇ: meaning 'land'; it serves as dative of place.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

κτησεως

possession / property

Genitive

genitive of description (land of their possession)

→ relational specification

κτησις: 'acquisition / property / possession'; renders Hebrew אֶרֶץ (ʾəḏuzzah), the covenantal term for legally held land — the same term used for the Promised Land as Israel's 'possession' (Gen 17:8; 48:4; Lev 14:34) and for the burial cave at Gen 23. Its application here to Edom's territory gives Esau's descendants a land-possession parallel to Israel's, without the covenantal promise.

αὐτῶν

their

Genitive

possessive genitive

→ relational specification

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

οὗτος

this

Nominative

demonstrative pronoun, subject (chapter-closing identification formula)

→ participant reference

οὗτος: the final occurrence of the identifying demonstrative (cf. vv.1, 8, 19); now applied with the fullest title: Ησαυ πατήρ Εδωμ.

Ησαυ

Esau

predicate nominative (name in closing identification)

→ participant identification

Ησαυ: the fourth and final naming of Esau as the man who equals his nation; the chapter that began with 'these are the generations of Esau — he is Edom' ends with 'this is Esau, father of Edom,' the expanded form completing the inclusio.

πατήρ

father

Nominative

predicate nominative (in apposition: 'Esau — father of Edom')

→ participant prominence

πατήρ: 'father'; the title πατήρ Εδωμ first appeared in the heading of v.9; here it closes the chapter as the ultimate identification. Esau is not merely the man who is Edom (v.1) but the father / founding ancestor of the nation — a distinction of depth: v.1 identifies, v.43 defines.

Εδωμ

Edom

indeclinable proper noun, genitive of relation (father of Edom)

→ participant identification

Εδωμ: the final word of the chapter — the nation whose genealogy occupies all 43 verses, whose prophetic significance haunts the whole Bible, and whose ultimate fate is sealed in Paul's citation of Mal 1:2–3 at Rom 9:13.

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.