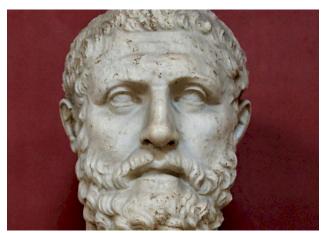
והוא במלכים יתקלס ורזנים משחק לו

אבנר רמו



Cypselus, the first tyrant of Corinth. 7th century BC

The common translation of the Hebrew סרנים (seranim) - "lords" in Codex Vaticanus is "satraps" and in codex Alexandrinus it appears as "rulers" (see: Jos 13:3; Jud 3:3; 15:5, 8, 18, 23, 27, 30; 1 Sam 5:8, 11; 6:4, 12, 16, 18; 7:7; 29:2, 6, 7).

In the Greek translation of the Book of Judges (roznim) appear as "satraps" (Jud 5:3), while in the Greek version of the Books of Isaiah, Psalms, and Proverbs it was translated to "rulers" (Is 40:23; Ps 2:2; Pro 8:15). This suggests that the Greek translators believed that (roznim) is the result of (s) - (z) sibilant exchange and a metathesis error of שרנים (seranim). It should also be noted that both terms appear in the Bible only in the plural form.

The Greek term: "satrap" is a word borrowed from the Avastan language, and in the Achemenid Empire it meant: "governor." It was the French Etienne Fourmont (1683-1745) who suggested that the biblical Hebrew אַר (seranim) relates to the Greek "tyrannos" a loanword from the Luvian or Lydian languages. If this assumption is correct then we have here another case of a \mathbf{v} (t) - \mathbf{v} (s) exchange.

In the Greek translation of the Book of Habakkuk (Hab 1:10) בינים (roznim) - "princes" appear as "tyrants." Now if the Greek translators believed that אַנים (roznim) is a misspelled סרנים (seranim), then it is likely that already some of them made the connection between these terms and the word tyrannos.

Several biblical words from the root רדה (rdh) mean "rule" (e.g. Gen 1:26, 28; Lev 25:43, 46, 53; 1 Ki 5:4, 30; 9:23; Is 14:2; Eze 34:4; Ps 72:8, 110:2; Neh 9:28; 2 Ch 8:10). This suggests the possibility that the Greek translator of the Book of Habakkuk assumed that here מוֹל (roganim) is a א (d) - גווים (roganim). Although such a word does not appear in the Bible, it became the term for "tyrants" in Modern Hebrew.